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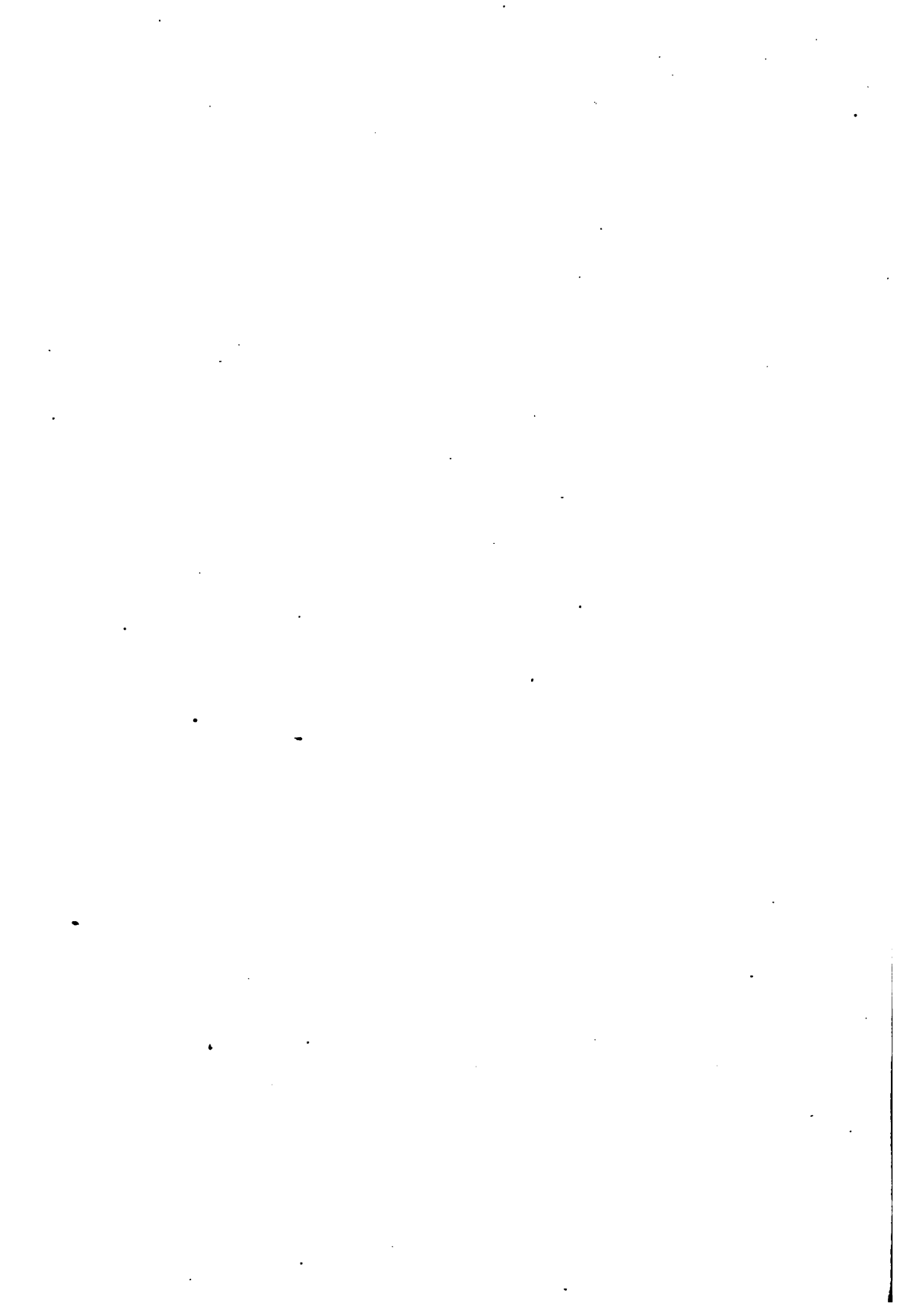
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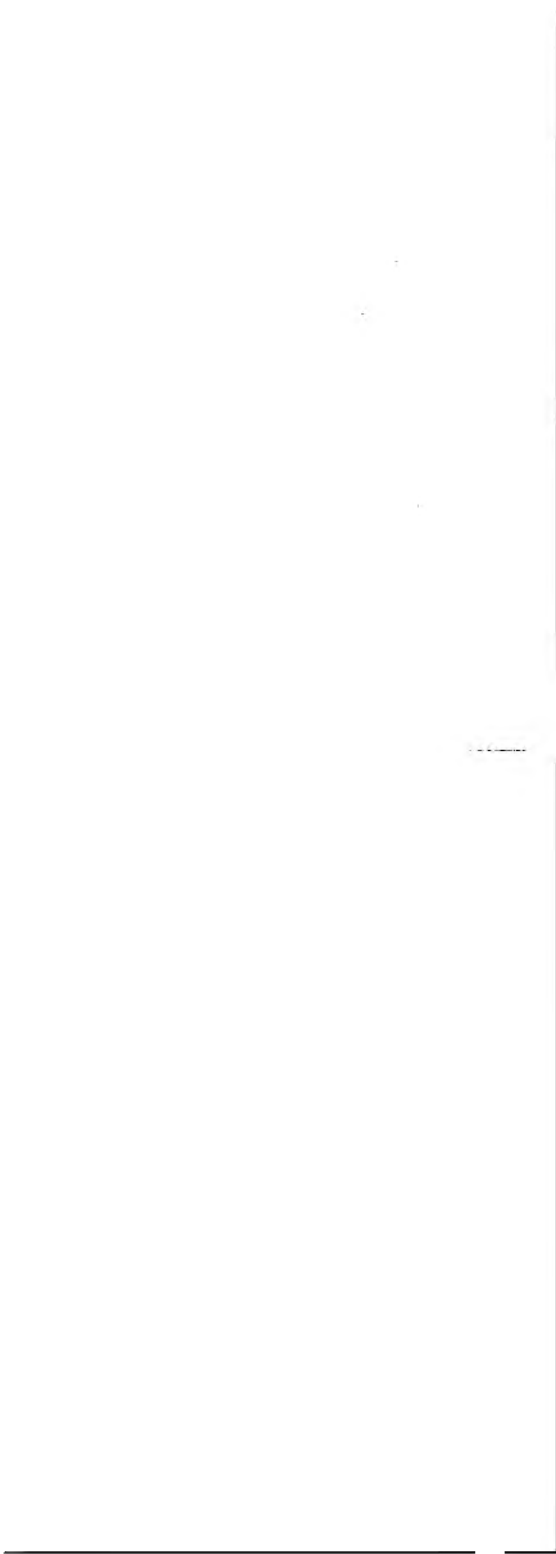
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THE CHURCH AT HOME AND ABROAD.

JULY, 1892.

ACROSS THE CONTINENT.

Having made arrangements for the evolution of our June and July numbers, and having committed the editorial supervision of the same to a competent coadjutor, I crossed the Schuylkill at noon of Friday, May 6; halted at the junction of the Allegheny and Monongahela until the arrival of a train which left Philadelphia four and a half hours later; and on it crossed the Mississippi before 8 p. m. of Saturday, May 7.

On Sabbath, May 8, I worshipped with the West Presbyterian Church, a young and thrifty organization, whose house of worship is five miles west of the edifice on 14th street lately left by the First Presbyterian Church, which was dedicated in 1855, just before the tragical death of its pastor, Dr. Artemas Bullard, and which, one mile west of the Mississippi, was then the westernmost house of worship in the city. That congregation now occupies a beautiful and commodious edifice about two miles further west. Thus steadily westward spreads that steadily growing city, its youngest Presbyterian Church being fully six miles west of the river, and close upon the present western line of the

city. But that line is not likely to remain unchanged for many more years. Nor are the other evangelical denominations behind our own in vigorous Church-extension.

On Wednesday, May 11, a train of cars, one of which was filled with ministers, elders and women on their way to Portland, left St. Louis, westward bound. About seven o'clock the next morning, we crossed the Missouri into Kansas City, where we were to have three hours to see the sights of that sightly city beside its name-sake, separated from it only by the invisible state line between Missouri and Kansas. Thus what is naturally one city, already great and rapidly growing, is municipally two because it lies in two states. Let the two vie with each other in the strife of our times for more wholesome municipal government, and let the churches provoke each other to wholesome emulation in city evangelization.

Dr. Hays, Dr. Backus and others were prepared to make the most of the three hours for showing us the city and what is visible from its heights, but a pouring rain made it more practicable and appro-

priate for them to entertain us with lively and genial conversation in the waiting-rooms and broad porches of the R. R. Station.

At Kansas City two General Assembly cars were added to our train. Up the Kaw valley, whose fertile farms were green with wheat, which Elders of our company, experienced farmers of Illinois and Missouri, pronounced the most promising they ever saw in May, on through the Capital and other prosperous towns of Kansas, and over its less fertile and uncultivated plains, across its western boundary into Colorado, the next morning found breakfast ready for us, and us ready for it, at Denver—from the Missouri river to this city of the mountains in twenty-two hours! The inmates of our three Assembly cars had been offered the privilege of being detached from the train and left at Denver until evening, and had voted to accept it; but the still pouring rain persuaded us in one car, to go on with the train. The state of the weather, the air full all the time either of mist or of falling rain deprived us of wide or clear views of the successive landscapes, and the ascent was so gradual that we were scarcely sensible of it until, on Friday afternoon, we reached the Ames monument, at the highest point of the Rocky Mountains on this route, 8,247 feet above sea-level. Descending thence, through southern Wyoming toward Utah, some snow fell, whitening the ground where we were, and clearer weather enabled us to see something of snow-covered ridges and peaks farther away, and when on Saturday morning, we awoke in Utah, we found

clear sky, bracing air, and scenery challenging alert attention to its ever-varying features. At noon we were in Salt Lake City.

I was one of a party of seven—there were several other parties—who filled a convenient vehicle, driven by its owner, an intelligent and obliging Mormon, all about the city, through most of its streets, and to the objects of greatest interest to visitors. When he showed us the houses of Brigham Young, he remarked, "You must recollect that Brigham Young had a number of wives." On being asked what number, he replied that the number was sometimes stated as nineteen, but in fact he was married "for time and eternity to seventeen," and to two others "for eternity only." His children were fifty-seven.

As we passed two elegant dwellings in beautiful grounds adjacent to each other, he informed us that these were the homes of two wives of one man. When asked his opinion upon the question, whether two women thus married to one husband are likely to be as good friends and neighbors as if each had her husband living with her alone, he replied that he had lived in polygamous and in monogamous families, living in the houses of his employers and with good opportunities to observe their life, and he did honestly think that domestic happiness was as great in the former as in the latter. He stated that he himself had but one wife. He also stated that polygamy is abandoned "for the time being" in submission to the law of the land as interpreted by the Supreme Court. When reminded of his own phrase, "for

the time being," and asked whether it was not a final abandonment, he was not prepared, and perhaps felt himself incompetent to answer.

He obtained admission for us to the Tabernacle and the Temple. In the former we were most courteously received by an official whose title I did not learn, who gave us a full and clear explanation of that really wonderful structure in which 8,000 people can be comfortably seated. He illustrated its marvelous acoustic properties by letting us hear a whisper and the sound of a dropped pin at a distance of about 200 feet. We also ascended to the roof of the Temple, from which we had a grand view of the valley and its bordering snow-capped mountains, a few of whose peaks retain their whiteness even in summer.

The streets of this city, 120 feet wide,

the limpid streams of water running along their gutters, from which the gardens are irrigated, electric railroads with their posts and wires in the middle of the streets, with ample drives on both sides, the spacious squares, each including ten acres, are features of this remarkable city which deserve the careful study of all builders of cities and residents in them. I cannot think that whatever is wrong or evil in this city and territory will be more easily remedied, or avoided elsewhere, by ignoring what is good and desirable. It looks to me as if this remarkable people have made some valuable contributions to sanitary and economic science. By observing, honoring and imitating these, we shall not make them less willing to accept our help to the acquisition of any moral and religious truths which they need us to teach them.

A SABBATH AT SALT LAKE CITY.

Finding the First Presbyterian Church already filled to over-flowing before the hour appointed for public service, I went with the overflow into the Collegiate Institute whose buildings are adjacent. Its convenient suite of rooms thrown open into one another was soon filled, and we listened to an excellent discourse from Rev. Mr. Pfanstiehl of Denver and united in services of song and prayer in which we realized the communion of saints.

At two P. M., I went to the Mormon Tabernacle and was one of the audience filling nearly all of its eight thousand seats. I sat in the gallery, at the opposite end from the great organ, before which sat a choir of five hundred singers, men and women. In front of these were the seats of the high officials, including President Woodruff. The opening hymn was:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word !

It was grandly sung by the great congregation led by the great choir. The choir afterwards sang admirably the Hallelujah chorus of the oratorio of Messiah. The prayer in which we were led by one of the bishops, was one in which we could heartily unite, and which was biblical in language and sentiment, in its ascriptions and its petitions.

The discourse of Counsellor Penrose was a remarkable one. His excellent elocution, with the remarkable acoustic properties of the building, enabled me to hear with extraordinary distinctness, every syllable that he uttered, although, with few exceptions, any one of the churches in which I have ever preached or listened to preaching, might have been set bodily between the speaker and me, leaving comfortably seated outside of its walls three or four times as many people as could be seated within it. Mr. Penrose said:

I have been requested to speak to the con-

gregation this afternoon, and I rise to do so with pleasure, and also with some timidity. This is generally felt by our brethren, when called upon to speak in this large meeting-house, from the fact that it is not our custom to prepare discourses for the occasion. So, like my brethren who are called upon from time to time to occupy this stand, I have to rely upon the faith and sympathy of this congregation, and upon the Holy Spirit, which I pray and desire may rest down upon me and upon all who are present, that our minds may be mutually enlightened, that we may be able to understand that which is brought before our attention.

We have this afternoon, as is our custom on the Lord's Day, to partake of the Holy Sacrament, to worship before the Lord, to sing His praises, and to be instructed—to have our minds drawn away from the common things of life and directed towards the objects of our salvation, toward God and His Son Christ, and to those things which have been revealed to us for our edification and obedience.

The Latter-day Saints are a body of worshipers who believe in God. They believe in the God of the Bible. They believe in Jesus Christ. They believe that Jesus of Nazareth was the Son of God. They also believe that all men and women who dwell on the earth are the sons and daughters of God; but in a special sense they believe in Jesus Christ as the Son of God—His only begotten Son according to the flesh. They believe also that by obedience to the commandments which God gives through Jesus Christ all mankind may be saved, and that without obedience to those things they cannot be saved and exalted in the presence of the Father. The Latter-day Saints believe that in these days, in the nineteenth century, God has manifested Himself again as He did in times of old; that Jesus who died on Calvary has revealed Himself, and that He has reestablished His Church in the same form and after the same pattern in which He established it when he dwelt on earth in the flesh. They believe that there is but one Gospel of

Jesus Christ, one true religion, and that if people desire to obtain the blessings of God in this life, and to dwell in His presence, to enjoy the fulness of His glory in the next life, they must be obedient to that Gospel. At the same time, they accord to all persons, everywhere, the right to worship God according to the dictates of their consciences, to worship as seems right in their eyes; to believe that which commends itself to their judgment; to form religious societies, to publish their opinions, to preach what they think is right, to build up their societies according to their best judgment for the good of mankind, to be perfectly free, so far as conscience is concerned, and in the spreading forth of principles which they may believe to be right, no matter how erroneous they may seem to us, and to do all things that are deemed to be religious, so long as they do not infringe upon the rights of others.

After these and some further introductory remarks, he read the articles of faith, as follows:

ARTICLES OF FAITH

of the Church of Jesus Christ of Latter-day Saints:

1. We believe in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that these ordinances are: First, Faith in the Lord Jesus Christ; second, Repentance, third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the Gospel and administer the ordinances thereof.

6. We believe in the same organization that existed in the primitive Church, namely Apostles, Prophets; Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, vision, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy we seek after these things.—*Joseph Smith*.

The whole discourse was subsequently printed in the *Deseret Evening News*, of which Mr. Penrose is the Editor. It is far too long to be copied in full into our pages, but much of it would not be objected to by orthodox Presbyterians; much more would be acceptable to many evangelical Christians not Calvinistic in their theology; but there is a good deal besides which rests wholly upon the alleged divine revelations to Joseph Smith, his successors and their followers. He says:

I bear testimony to you that I know this Church is the Church of Jesus Christ; that it has been built up by the power of God; that God Almighty has revealed it; that Jesus Christ, His Son, has manifested Himself, and that this Church is His Church, because He has built it up, and He guides and directs and controls it, through His servants who stand at the head of the Church. They are but men. We do not worship any man. We do not worship Joseph Smith, as some people imagine; but we look upon him as a very great Prophet, and we have reason for this. We believe that God the Father and Jesus Christ His Son appeared to him, and opened to him this last dispensation—"the dispensation of the fullness of times." We believe that Peter, James and John came down and ordained him an Apostle of the Lord Jesus Christ, conferring upon him all the keys, authority and power which they held while they were in the flesh. We believe that that same authority and Priesthood are in the Church to-day. We believe that the man who stands at the head speaks for the Lord to the people. At the same time we believe in the right of every member of the Church to have the Holy Ghost and the light of God for himself or herself, that we may see eye to eye.

Mr. Penrose's "testimony" that he "*knows*" is not sufficient to make us know nor to justify us in believing so much as here rests on his mere assertion. No Christian is asked to believe that Paul or Isaiah or Moses was inspired, on any man's assertion that he *knows* it to be so. We must have some other evidence than his own assertion that Mr. Penrose *knows* what he affirms before we can regard it as "testimony." In this discourse, so excellent in its presentation of much important truth long ago established by valid evidence and accepted by all Christians, we find nothing but his simple and peremptory assertion to support all that is peculiar to the "latter-day saints."

Mr. Penrose's statement concerning the rightful powers of civil government and its relations to religious liberty is as follows:

We believe that governments have a right to punish crime, we believe that they have a right to say what *is* crime. We also be-

lieve in the rights of citizens to contest before the courts of this country every point of difference that they may have with the law-making power. But we believe that governments, societies and institutions should not try to interfere with religious freedom. We believe in religious liberty in the fullest sense of the word; not in license, not in breaking the law of our country, not in doing that which is essentially evil; but only in doing that which is good.

This admission that the civil power to which the people of Utah are now subject has a *right to say what is crime*, is very satisfactory. That power is not likely, voluntarily, to remit its responsibility in favor of a new civil power, to be called the *State of Utah*, while the constituency of that proposed State affirms the innocence of what all the existing States in this Union, as well as all other States in Christendom, define and punish as crime. Our Government and our nation demand no more than obedience to its laws and courts, which the Mormon President now declares that he teaches his people. Our Church and her sister churches ask no more than unrestricted opportunity, such as Mr. Penrose declares that his people willingly accord, to preach the Gospel in kindness and love, leaving the disciples of Joseph Smith and of Brigham Young full liberty to convince as many as they can, by open presentation of evidence and argument, that those men or any of their successors are prophets of God, of equal authority with Paul and John and Moses.

Meanwhile, let not our fellow-citizens who name themselves "latter-day saints," ask of us any acknowledgment of the Book of Mormon as of equal authority with the Bible until we see evidence of it, such as that on which we thus accept and revere the Bible. That is no question of courtesy or of liberty. It is a question of loyalty to truth, Counsellor Penrose and President Eliot to the contrary notwithstanding.

H. A. N.

ADDRESS TO THE GENERAL ASSEMBLY.

After Dr. McIntosh had read the report of the Committee on the CHURCH AT HOME AND ABROAD, which was printed in our last number, the Editor, Dr. Nelson, being called upon to address the Assembly, spoke as follows:

Moderator and Brethren:—THE CHURCH AT HOME AND ABROAD pays its respects to this General Assembly at the end of its eleventh volume, in the middle of its sixth year. The Committee which the General Assembly of 1886 ordered to initiate this magazine and which each succeeding General Assembly has ordered to continue it, has now rendered its sixth annual report, and dutifully awaits your further instructions.

The permanent movement of bodies terrestrial, as well as of the celestial bodies, is usually a resultant of forces impelling in different, if not opposite, directions. The earth we live upon—so valid science assures us—holds its steady course along its orbit at safe and happy distance from the sun, basking in his vivifying and fructifying beams, moved by two forces, of which one, acting alone, would hurl it into the central consuming fire; the other acting alone would bear it away to returnless distance into the blackness of darkness.

Whether the creative energy which originates planets is the combination of two antagonistic forces, I am not aware that science has ascertained. But for half a decade I have had constant evidence that the CHURCH AT HOME AND ABROAD was struck into being by the impact of opposing forces, even the opposite convictions of earnest, conscientious men. And, Moderator and Brethren, have you ever seen or handled any sterner stuff than conscientious conviction wrought by Presbyterian education in Calvinistic theology?

Happily no conviction is more firmly fixed in minds thus educated than that of the obligation to be obedient to all divinely constituted authority. The men who will go with firmest step to the stake or the scaffold in the purpose to "obey God rather than men" are of all men most obedient to all human powers which they recognize as "ordained of God," within the true limits of their authority.

Every one of the eleven volumes of the CHURCH AT HOME AND ABROAD, every one of its sixty-six monthly numbers has been the product of forces generated in the brains of a score of men all anxious to apply these sound Christian principles to the work which the Supreme Ecclesiastical authority to which they owe obedience has committed to them.

In this sincere endeavor these men, as was to be expected, have sometimes found that there were different views in their minds, urging to diverse, if not opposite, courses of practical administration. The problem of adjusting, modifying, harmonizing these intellectual and moral forces so as to result in safe, happy, beneficent movement, has sometimes caused anxious thought and solemn debate. We have had need of patience. We have had need of mutual charity. God has granted us them.

FACING THE FUTURE.

The report to which you have just now listened has shown you that the CHURCH AT HOME AND ABROAD is now ready to "forget the things that are behind and to reach forth unto those which are before."

Thus dismissing the past, but treasuring and utilizing all its experience, and hopefully facing the future, what may we expect?

Trusting you to correct, for yourselves, any

illusions which you may see to result from my particular position and angle of vision, I will frankly tell you what I seem to see in a future not very far off, and yet far enough to forbid any expectation on my part of being here to share the responsibility and labor, although I humbly hope to know and to share the joy.

As this beloved church shall pass into the twentieth century, I seem to see in some two hundred thousands of her people's homes, besides all the more frequently arriving journals provided by her enterprising and loyal sons and daughters, one monthly magazine chiefly concerned with faithfully mirroring and vigorously promoting her vast and various work, as she has considerably apportioned its several departments and fields, and as it is loyally carried on by those to whom she has entrusted its practical management. I see the million readers in those homes studying in its pages, the facts and figures and clear statements which illustrate the condition of each field, and the opportunities, resources and capabilities of each agency by which the church seeks to do her work, and also vivid descriptions, stirring narrations, cogent arguments and persuasive appeals of secretaries, of missionaries and of other instructive writers. Pastors, elders, laymen and women will confer with one another in its pages on questions relating to missions, to education, to all practical Christian work.

The habitual reading of those pages will steadily and consistently educate the young into intelligent interest in all branches and departments of our church's work at home and abroad, and will steadily win increasing numbers of mature minds to the support of that work.

WHERE ARE WE?

At what a point of advantage do we here

stand to survey the work of our church! Do we easily realize how far we are within that vast and mysterious solitude of which one of our country's poets sang, "Where rolls the Oregon and hears no sound save his own dashing?"—where now the Oregon, surnamed Columbia, rolls through fertile farms and prosperous cities, and hears the sound of his own dashing mingle with the scream of the locomotive and the rumble of heavily-laden wheels reverberating among the crags and cliffs that border his shores?

Five years ago there was printed in *THE CHURCH AT HOME AND ABROAD* what then seemed a remarkable record, that the General Assembly of that year met in Omaha, far beyond the western boundary of the land over which Washington had presidential authority. With what seemed western audacity, it was added, that perhaps some in that Assembly might live to be members of a General Assembly meeting in San Francisco or in Portland.

How almost common-place a reality is, this so speedy fulfillment of that daring prediction! So swiftly runs the current of history in the century now hastening to its close.

In the City of St. Louis, in one of its beautiful parks, stands a statue of the famous statesman who represented Missouri in the United States Senate, for thirty years of her early history. The strong face gazes westward, and the lips seem almost to pronounce the memorable words inscribed on the pedestal: "THERE IS THE EAST—THERE IS INDIA"—words that had been spoken by the living lips of that senatorial orator when, with statesmanlike foresight, he affirmed the practicability and the necessity of a national highway over the Rocky Mountains to the Pacific Coast.

When his vivid and masterly speech had led the genius of the Republic to the summit

of that mighty mountain barrier, he made her behold the predestined limit of her domain where the west and the east meet together. Is it likely that even Benton could then have believed what we now behold?

A REMINISCENCE.

In the autumn of 1856, I sat in the great hall of the Mercantile Library of St. Louis, and heard Senator Benton earnestly advocate the election of James Buchanan to the presidency, which was, in fact, accomplished by the people on the next day. That was a sincere and solemn speech. In burning words which he quoted and adopted from Henry Clay, to whose eloquence he paid ungrudging tribute, Mr. Benton denounced all attempts and proposals to extend slavery into territory then free, and with equal energy he remonstrated against endangering the national Union by national interference with slavery in states where it already existed. He felicitated himself upon the part which he had had in securing in the Constitution of Missouri "so stringent a provision against legislative interference with slavery, that it was forever impossible that slavery should be a subject of political agitation in that state."

A few months afterwards, I looked upon the dead body of Mr. Benton, lying in state in the same hall in which I had heard that memorable speech. He was spared the anguish of seeing his beloved State the bloody battle-ground of "states dissevered, discordant, belligerent." He was not spared to the people of Missouri to be their leader in decreeing that their fertile acres should not be "trampled into barrenness under the feet of slaves." That leadership was reserved for his disciples in statesmanship, to whom the logic of events disclosed the logical results of their great master's principles.

In less than nine years from the evening in

which I heard him thus affirm the permanent security of that state against that perilous agitation, when the harsh thunders of that storm of civil war had not yet ceased, I sat under that same roof, and heard the roll-call of the convention elected by the people of Missouri adopting the ordinance of immediate and unconditional emancipation by a vote of sixty yeas to four nays. The bloody, necessary, dreadful, glorious work of that awful decade made possible the steady and swift advance of the united nation to the fulfillment of Mr. Benton's prophetic speech. Over that marvelous high-way, in the building of which the great mountains have become a plain before the Zerubabel of modern science, the Presbyterian Church in the United States of America has come to hold her annual General Assembly. As she stands here facing the west, does she not hear the voice of her Lord, saying, "There is the east; there is China?" Nay, rather, here is China. The east and the west here have not only met but mingled. The church is here both at home and abroad. In the last two numbers of your magazine you have read a graphic description of Oregon and a thrilling history of the Presbyterian Church in Oregon. Where else have you read a more striking exposition or illustration of our work of home missions? But did you notice that it was written by a foreign missionary?—not a foreign missionary resting from the fatigue of toil beyond the seas and recruiting his energies for another campaign, but a foreign missionary living in Portland and evangelizing its Chinese residents, some of whose places of labor and whose chapel of Christian worship I passed in my first morning walk in this city. It is another and a most impressive illustration of that eloquent affirmation of Dr. Timothy Hill, that prince of home mission work:—

"Home missions and foreign missions are so blended that no man can tell where one ends and the other begins. And no man can have the true spirit of Christ without being heartily interested in both."

Not foreign missions, not home missions, but Christian missions at home *and* abroad are *the mission* of the Christian church, whose perpetual prayer is, "God be merciful unto us, and bless us, that thy way may be known upon earth, thy saving health among all nations."

Beloved brethren, have you looked forward to this Assembly with some grave apprehensions? Did solemn questions difficult of solution seem to loom up before you like huge and rugged mountains? Did you seem to hear rumbling sounds issuing from their depths ominous of volcanic upheaval and wide-spreading desolation?

As we sit here together in reverent worship, in loving fellowship and in brotherly consultation for our Lord's work in our land and throughout the world, behold how those mountains flow down at the presence of the Lord! We see them slowly, steadily settling to a wide, beautiful, arable plain, fertile for grains and vines and olives fat with the oil of gladness.

Not a dead level is this plain, but diversified with little hills of differing opinion that seem to skip like lambs over the fields of human thought. They cannot prevent us from lifting up our eyes together to gaze upon the excellency of Carmel, the sweet beauty of Tabor and the snowy grandeur of Hermon.

Feel you not, my brethren even now, falling upon your anxious spirits, the sweet, cool dew of Hermon that descends upon the mountains of Zion? For verily here, even here, "the Lord commandeth his blessing, even life forevermore."

A JUST AND GENEROUS TRIBUTE:—At the popular meeting in behalf of Home Missions, at Portland, on Tuesday evening, May 24, Rev. Charles F. Goss, in a brilliant and earnest speech; spoke words of affectionate gratitude concerning Dr. Kendall, to which the vast audience responded with rapturous applause. Sure of a like response from the hearts of tens of thousands of readers, we at once resolved to print that young minister's fervent words with the reprint of the likeness of Dr. Kendall which we gave to our readers two or three years ago. Mr. Goss said:

I have had the pleasure of seeing two churches built in this new region [the north-eastern part of Washington] and am dreaming of the erection of a third. It has a name before it has become a reality.

There is a natural instinct in the mind to give its ideas, its aspirations, or the names of its heroes a visible form. We wish to embody them in some permanent material, something that will out-last the breath in which we utter them. It is this that leads the lover to carve the name of his sweet-heart on the bark of venerable oaks in the silent forest. This is the source of sculpture, of painting and of architecture.

There is a name which I have uttered often with my lips, which I have oftener venerated in my heart, and which I long to see embodied in the lasting materials of a tasteful Chapel on the remote frontier. I would write this name in simple, but holy architecture, on a beautiful bluff of the Columbia valley near the boundary line between our beloved country and the British possessions, where the little town of Rossburgh is springing up.

It is a name that has been breathed in benedictions by the hearthstones of thousands of self-denying missionaries, many of them in remote and solitary regions. Do you ask me what it is? It is the name of the lion-hearted, the tender-hearted, the loving-hearted HENRY KENDALL. I cannot speak it here or anywhere, without the profoundest

emotion, for it stands for the broadest philanthropy, the purest Christianity, and the deepest consecration. I have sometimes heard men remark that there was not much self-denial in the lives of those who live amidst the luxuries of a great city, and draw a large salary to superintend the labors of those, who upon the frontier, were bearing *all* the hardships. But, I have often thought that the sufferings of this man's loving heart, were a thousand times more acute than some of ours, and I firmly believe that in many sleepless hours of many troubled nights, my burdens and yours, rested more heavily upon *his* shoulders than upon our own.

What more fitting tribute to that life whose

sweetness seems only to intensify with the loss of its vital powers, than that a Chapel bearing his name should be dedicated to God in one of those isolated localities, where dwell the hardy pioneers, who always appealed so profoundly to his compassion?

The editor amply compensates the readers of the magazine for all deficiencies caused by his absence, in enabling them to join him in the trip across the continent, to enjoy the Sabbath in Salt Lake City and to hear the address delivered to the Assembly.

THE GRAND REVIEW:—We read occasionally of the Czar as holding a grand review of tens of thousands of troops. The Czarina sits by his side as ranks of regulars, Cossacks, artillery, sappers and miners and cavalry march past, equipped and ready to do their master's bidding. When the corps or regiment comes near, of which the Czar is the honorary officer, he places himself at their head in the march. This act, which costs no effort and takes little time, confers a great honor upon those troops who are known by some special title such as "the King's Own."

The past month has been one of review. The Prince of Peace and His Bride, the Church, have seen the parade of Assemblies, Conferences, Associations, Societies and Boards. Presbyterians, Methodists, Baptists and Congregationalists have professed their readiness to fight the good fight of faith. The uniform and equipment are varied, but as above all they put on charity which is the bond of perfectness, their allegiance can be known.

Which corps in this review has the honor of being the King's Own? Each banner has inscribed upon it "Lo, I am with you always." No company is too small to claim Christ's promise to two or three.

The noble army of martyrs find him at their head as "the Lamb slain from the foundation of the world." Home Missionaries recall that he was sent especially to "the lost sheep of the house of Israel." Workers in foreign lands know that He came from heaven to those who were "afar off," "aliens," and "strangers." Bible and Publication societies look for inspiration to the Word made flesh. All charity

organizations know that the value of their gifts, the efficacy of their deeds of love, come from God's "unspeakable gift." When the myriads of Sunday-school scholars, baptized infants, and Junior Endeavorers appear and praise ascends from babes and sucklings, then can be seen the Good Shepherd carrying the lambs in his arms as he says "Of such are the kingdom of God."

The Bride looks upon this array of workers, women, men and children with mingled feelings. She would exultingly sing but alas, the crowd of idle loungers far outnumber the armed soldiers of the Cross. Some soldiers break ranks and fall behind. Some weapons are rusty and the ammunition treasuries are almost empty, so that confession mingles with thanksgiving, and humility excludes boasting.

SECRET SERVICE, OPEN REWARD.—"The father which seeth in secret" notes a great deal which the Bride does not behold in this review. There are gifts not enumerated in any column of receipts, deeds without resolutions of commendation, names in the Book of Life unknown to the public. The hours of parental training and prayerful pleadings at the throne of grace, the nights of agony which try the sufferers' submission, the loss felt by those who let their loved ones go—all are known. What an exposure of secret motives and wrong desire, what a triumph of humble love and unknown labor will be the time when he that seeth in secret shall "reward openly."

CHRISTIAN MISSIONS AS A FACTOR IN THE WORLD'S PROGRESS.

REV. JAMES S. DENNIS, D. D.

The purpose of missions is to make Christianity effective in the world; to give it scope as a religious force among men. Beauty must be recognized to be appreciated. Material force must be operative if it is to produce results. Spiritual agencies must move men if they are to change character and shape action. Religious truth must mould and impel the life if it is to be a moral power in the world. Christianity is little—practically nothing to the world—if it is not a dominant and aggressive influence in human lives. The question whether missions are a factor in the world's progress involves, therefore, the larger inquiry whether Christianity—all pervasive and regnant—would be a universal blessing to men. We cannot stop to discuss this question. Christian Missions draw their inspiration largely from the profound conviction that Christianity—simple, pure, loving, unselfish and sincere—is just what the world needs, and act accordingly. The one purpose they have in view is to exalt Christ before all men, and breathe his spirit into all hearts, and make Christianity a controlling influence in all circles of society. If the Christian religion is true then missions should be sustained, not only because Christ urges his followers to prosecute them, but because there is in them a ministry of blessing and hope to the world.

Have missions as yet any grip on the world? Are they accomplishing a regenerating and uplifting work among the nations? Can they fairly be considered a factor in the world's progress? Does our century as yet yield any evidence that a new and mysterious civilizing force is at work more widely than ever before in our generation? Can we detect any signs of that spiritual mastery, that ethical control

and world-wide dominion which we hope and believe will be given to Christianity largely through the toils and sacrifices of missions? We think that these questions and others like them can be answered truly in the affirmative.

As regards the reflex influence of missions—both home and foreign—on the religious life of our own country, we think they may be fairly considered as a saving blessing to the churches of Christendom. What would our home Christianity be without them? It would be but a travesty of the Master's example—a refinement of selfishness; it would be love sitting with folded hands, charity caressing itself; it would be religion herself helping us to ignore the more generous and tender instincts of the human heart; it would betray our better natures into hypocrisy in that sweeter and higher realm of ministry where the soul should be doubly and forever sincere. Christianity without missions would be like Christ without a heart. If, therefore, there is to be any progress to Christianity in our home churches as an inspiration and rule of life, it must be along the lines of missions. It would be a suggestive and fruitful study to search out the influence of missions as a factor in the progress of our home Christianity and as an inspiration to the finer and sweeter sympathies of human brotherhood among civilized nations. Should the whole idea of missions collapse and disappear *in toto* from literature, society, and church-life, a darker shadow than we suspect would rest upon the world.

In the practical arena of missions, however, in the foreign fields is the most convincing evidence of their power as a factor in the world's progress. They are an educational agency of magnificent power and almost unlimited promise. Colleges, medi-

cal and theological seminaries, high schools and village schools are planted by them in all lands where they have entered. They are fountains of pure, helpful and instructive Christian literature in every prominent language of the East. What a mental training, an intellectual stimulus, and a lifting up of moral standards is brought about by the periodical and permanent literature so widely published and distributed by our missionary agencies! It has come to be recognized as one of the functions of missionary organizations in cases where the moral interests of their native constituencies are involved, to call the attention of civilized communities to great questions of public justice and national ethics, such as the opium trade, the slave trade, the kidnapping of natives for forced labor, and the rum traffic, now so notorious in Africa. Some of the most cruel and degrading customs have disappeared, largely through the agency of missions. In India we have conspicuous illustrations of this; and if the iron rule of caste is ever to be broken, to missions will belong to a notable extent the immortal honor of striking the fatal blow. They have been instrumental in introducing moral and material improvements into civil, social, and industrial life, and in elevating standards of personal conduct and manners. They have stimulated productive industry, and quickened trade with other lands. They have indirectly introduced modern inventions and have encouraged the adoption of the facilities of Western civilization. They have rendered notable contributions to the scientific progress of the world, in the departments of archæology, ethnology, philology, geography, mineralogy, geology, zoology, botany, folk-lore, and comparative religion. They have developed and reduced to writing many important languages and dialects, and made them the medium of an instructive literature and especially

of the circulation of the Bible. They are accomplishing much in the development and growth of the English language as a world-wide medium of thought. They have been useful in the propagation of enlightened ideas upon liberty, justice, equality, human rights, fraternity, and mutual helpfulness. They are hastening the overthrow of effete and tyrannical governments, in the interest especially of liberty of conscience and religious freedom. They are busy instilling lessons of Christian philanthropy, and putting into motion the impulses of beneficence and charity. They are constantly giving to the world examples of heroism and lessons of sacrifice in the lives and biographies of such men as Carey, Judson, Martyn, Patteson, Zinzendorf, Livingston, Hannington, Keith-Falconer, Moffat, Mackay, and Paton. They are breaking the power of priestcraft and the tyranny of superstition, and giving impulse and scope to aspirations after better things, while opening the door of hope to despairing hearts. They are releasing woman from her immemorial degradation in heathen lands, by sending devoted women to visit her in the seclusion of the zenana and the harem, to teach and brighten her life amid her hitherto cheerless and depressing surroundings. They are building an altar of social worship in many a humble home, purifying and sweetening domestic life, and enforcing the blessed moralities of the Christian family. They are rebuking vice and making its shamelessness less ostentatious and its practice less easy. They are giving a spiritual tone to religion, and freeing it from hollow forms and degrading idolatries. They are establishing a simple worship, and giving a helpful, instructive, and human touch to the ministrations of the Church, placing the Word of God in the hands of men in their own language, the language of the heart and home. They are bringing souls

continually into the light, and liberty, and hope, and spiritual obedience of the Gospel of Christ.

This work is conducted at the present hour under the auspices of over 200 Missionary Societies, with the Word of God ready for use in 300 languages. There are 7,000 missionaries (including ladies) on the foreign fields, with 30,000 native helpers. The converts already number nearly a million, and there are at least 4,000,000 adherents under the influence of mission instruction. There are 40,000 pupils in higher educational institutions, and 400,000 children in village schools.

The great East India Company in the zenith of its power, after concentrating all its wisdom and business acumen on the subject of missions, pronounced the

sending of missionaries to the heathen to be "the maddest, the most extravagant, the most expensive, the most unwarrantable project that was ever proposed by a lunatic enthusiast." The answer of the last year of mission progress to the condensed and opaque folly of this astounding deliverance was 60,000 native conversions, and the out-gushing of thousands of springs of moral power and blessing, pouring out their healing, refreshing, and life-giving waters to a thirsty world.

The moral pulse of the world is beating quicker and stronger under the reviving and tonic power of missions. It is a cause which is identified with one of God's great thoughts, and it will be heard of more and more as the world moves on toward its final goal.

NEW YORK STATE SYNODICAL AID FUND.

THE PLAN.

The present plan for sustaining the weak churches in the State of New York was established by this Synod in October, 1886, and took effect May 1st, 1887.

The Synod resolved to undertake the support of its own weak churches within the bounds of the State. The plan is simple. The Synod estimated the amount necessary and divided that among the Presbyteries according to the church membership, and asked each Presbytery to raise its quota in its own way, considering the financial ability of each church. The Synod asked the Board of Home Missions to administer the fund, and the Treasurer of the Board to be the Treasurer of the fund. The State was divided into two districts, and two superintendents were appointed to promote the work by personal effort among the churches, under the direction of the Presbyterial committees, by

preaching, advising, introducing candidates to vacant pulpits, eliciting an interest in the work through the stronger churches, and by such other means as might be in their power. A committee of Synod was appointed to aid the work and correspond with the committees in the various Presbyteries.

ITS ORIGIN AND DESIGN.

That the Eastern Synods should become self-sustaining was first suggested by the venerable Secretary of the Board, and the General Assembly recommended it to the Eastern Synods, and directed that it should take the place of Sustentation in the Synods where adopted.

Its design was, first, to relieve the Board by an increase of funds and so strengthen the Board for its aggressive work in the more recently settled states and territories.

Secondly, It was to benefit the condition of the weak churches in the older states by an increased and immediate effort for them on the part of the Presbytery in which they are situated ; and so, by their development, secure a better response to the Macedonian call from the frontier.

The success has been encouraging to a good degree, but not complete. The work has not been antagonistic to the Board. The Superintendents have been very busy; 275 sermons in a portion of the last year, 369 in the year before have been preached, and nearly all in the destitute and vacant fields. Many churches that had been closed have been opened, others very weak have been strengthened, so that the condition of the weak churches is better now than for many years. Some new churches have been organized, and houses of worship erected, debts have been cleared off, ministers have been introduced, evangelistic meetings have been held, and the work pushed in every direction.

The Presbyteries have been aroused to caring for their weak churches, and committees have become active, efficient and successful. More has been done than would have been possible without some such special effort.

Synodical aid has been the chief topic in the meetings of Synod, and the Presbyteries have discussed it in their late spring meetings with interest not seen before.

SUCCESS NOT COMPLETE.

Complete success has not been attained. The Synod asks this year \$32,000. From October 1st, 1891, to May 1st, 1892, \$938,924 have been raised for synodical aid. To reach complete success and receive \$32,000, \$22,610.76 must be raised by October 1st, 1892. Shall it be done? The Presbyteries, committees and sessions can answer. Not all the depressed churches have been restored. There are closed churches yet for want of funds. There

are discouraged hearts in our own communion and members of our own body in sorrow.

APPEAL.

1. What will the Presbyteries do about it? There has been much interesting and undoubtedly profitable discussion in the late meetings. Let the discussion go on. It is not that any particular plan is so important, but the subject itself and the object to be attained by whatever plan may be best.

2. What will the committees of the Presbyteries do about it? Shall the Presbytery be districted between the members of the committee both to advise with, and care for the weak churches, and to encourage all to give that the need may be supplied? Will not the full amount be reported as raised when Synod meets next October? It can be.

3. Ministers, what will you do about it? Shall the people be informed and encouraged to the support of this cause? It is the cause that lies at the door in immediate contact with our every-day life, the cause of brothers and sisters and fathers and mothers in the old home town, and the cause of the stranger within our very gates.

4. Church members and almoners of the Lord's money, what will you do about it?

Will you give heed to this cry of spiritual want that may be heard without leaving home, so near it is. Many of you are prosperous in business, some in affluent circumstances. Will you listen? They are the voices of your neighbors and kinsfolk that you hear. And with these pathetic cries there comes also the threatening jargon of voices of infidelity, socialism and anarchy, mingled with the curses that come from the haunts of vice and crime. The gospel is the remedy, and the power of the Holy Ghost is pledged to the faithful workers. What are homes and estates with the foundations of society

undermined, and what shall be the answer of God's stewards in that day?

DIRECTIONS.

In order to aid the cause of the weak

churches in the state of New York send money to Mr. O. D. Eaton, 53 Fifth Avenue, New York, N. Y. Be sure to say that it is for the N. Y. Synodical Aid Fund.

A FIRE-WORSHIPPER'S FUNERAL.

REV. LEWIS F. ESSELSTYN, TEHERAN.

The Fire-Worshippers or Parsees probably number 7,000 or 8,000 in Persia. Though oppressed since the sixth century, when Omar subdued Persia to Islam at the point of the sword, the sect still retains a distinct individuality.

Recently I had the unusual opportunity of attending a Fire-Worshipper's funeral. When death had taken place each knee was bent at a right angle and each foot was placed under the other knee, thus crossing the shins like a letter x. The body was bathed with the

urine of a cow and wound round and round from head to foot in new white cloth. The sacred book was read over it and then it was placed on an iron litter, made fast with ropes, covered with a sheet, and carried out. The cemetery is about five miles south of the city on a mountain side. After going but a short distance, the litter was placed on a donkey and jolted along as fast as possible.

Arriving at the cemetery, I found that two men had gone on ahead carrying a ladder,

utensils and ingredients for preparing incense, and a luncheon for the five men, including the son of the dead man, who had brought the body.

The cemetery consists of a circular inclosure built of stones and lime about eighteen feet high and fifty feet in diameter. One man built a fire and prepared the incense which, as soon as its unpleasant odor had filled the air, he unceremoniously threw out on the ground. Another bound the two short ladders together to make them long enough to reach the top and erected them against the wall. Others removed the litter from the donkey, then removed the body from the litter and laid it on a strong thin blanket with two stones under the head. One then took a stone and passed it three times half way around the body on the ground, each time retracing the line to the standing point, all the time muttering something. These preparations completed, the diagonally opposite corners of the quilt were tied firmly together thus enclosing the body in a sort of sack. To these knots a rope was tied and one of the men tucked the other end of the rope into his belt and mounted the ladder. One by one we climbed the ladder and stepped over the wall on to a small landing down into the enclosure. Then two men took hold of the rope and roughly drew up the body often bumping it carelessly against the wall. They dragged it over on to the landing and down the steps where it was removed from the quilt. The floor of the cemetery is entirely covered with stone masonry and contains about sixty-three graves, the long way of them being nearly north and south. Each grave is about five

feet long, two feet wide, and a little more than a foot deep built of stone masonry. Into one of these the body was put, the head to the north and no other covering than the cloth which had been wound around it. The face was then uncovered and the cloth somewhat loosened round the body and the last earthly rites had been performed for one who eighteen hours before had been alive.

This account would not be complete without some description of the scene that appeared before me as I climbed from the top of the ladder over the wall on to the landing. There were human bodies and bones in all stages of decay. There were skulls with eyeless sockets, jaws full of ghastly teeth, hair, whiskers, and fleshless hands and feet, ribs, thigh bones, and pieces of cloth mixed up in horrid confusion. Three bodies had quite recently been deposited. The crows had stripped their bones and the skeletons had been turned enough so that they had the appearance of having tried to escape.

Near the center of the enclosure and again near the side were holes leading down into a large deep under-ground room. Into this are dumped from time to time the surplus of bones.

Scarcely had we started away from the place when the crows began to collect. The Fire-Worshippers say that if the birds first pick out the right eye the person has gone to heaven, but if the left, he has gone to hell.

The young son thus left an orphan is a Christian and more than once through this affliction he was borne up and sustained by his faith in Christ. The father had often heard the gospel but God alone knows whether it is well with his soul.

WHOSE IS THE RESPONSIBILITY?

In these days of Inter-Seminary Missionary Alliances, of Northfield Conventions and Student Volunteer movements, when we hear so much of earnest enthusiasm on the subject of missionary service and of pledge-rolls running up into the thousands, of youth looking forward, "if God will," to such service, we are startled at learning from the Secretaries of our Board of Foreign Missions and from the Candidate Committees of our Woman's Boards that there never was a time when it was harder to find suitable candidates to fill vacancies or to take up new work for which the door stands open. When, with these facts still in mind, we hear a letter from a missionary in China pleading earnestly for help for an important school, which "must be closed unless some one can be sent out to take charge of it," and Secretaries and Committees lay down the letter with a sigh of regret that there is no one ready for China, we cannot help feeling that there is something wrong somewhere: that Christians in America are not looking at Foreign Missions from the right standpoint; that the Church at Home has not taken to heart the responsibility of establishing and building up the Church Abroad.

But the Church at Home is made up of individuals and when General Assemblies have passed resolutions commending the cause of Foreign Missions to the churches and authorizing the raising of \$1,000,000 or more for the carrying on of the work, little is accomplished unless an impression is made upon individual hearts that will lead to personal consecration and personal service.

And now, with the question to answer, "Whom shall we send, and who will go for us?" upon whom does the responsibility rest? We have no Presbyterian Pope or Bishop who can "say to this one, Go," and he or she must go to India, or Africa, or

China, or Persia, without question of personal preference or willingness; but are all possible influences being used by pastors and teachers, by Mission Band leaders and Presbyterian officers, by parents, to bring this subject of consecration to missionary service to the attention of possible missionary candidates? The old Republican idea that any boy may some day be President of the United States might be modified for the Presbyterian boys and girls of our homes, our Sabbath Schools and Mission Bands by holding before them the thought that within the reach of each of them is the possible honor, "to preach among the Gentiles, the unsearchable riches of Christ." Would it not be right for us oftener than we do, to say directly to this one or to that one who seems to us to have the necessary preparation and qualifications, "Are you not willing to go as a Foreign Missionary?" The direct question may be just what is needed to remind some one of a responsibility which had not been fully considered or to help to a decision some timid soul, ready for the sacrifice, but shrinking from making an offer that might be deemed presumptuous.

And where must we look for these possible missionary candidates? We turn naturally to the Theological Seminaries, to the Colleges and Normal Schools which are sending forth every year educated young men and women ready to "take up the burden of life," and we wish that we could reach every one of them with a "persuasive voice" telling of a great need that can best be supplied by just such powers as their years of training and study have put into their hands. We wish that we could make them understand the greatness of the need, the preciousness of the privilege of working together with God for the salvation of lost souls. We wish that they could be made to see that life is worth living in Persia, or Syria, or India, even if cherished ambi-

tions must be laid aside, for we have the Master's word for it, "Whosoever will lose his life for my sake shall find it."

But as experience is an added element of probable usefulness for the missionary, as well as for other workers in both secular and religious fields, we should like to bring this problem of demand and supply to young pastors who have learned already what it is to shepherd the flock of God, to deal with individual souls, to break the bread of life, but who have no ties that would make it impracticable or unwise to risk a change of life or of climate. Why should not such carry their experience and their growing love for the Lord's work to the task of gathering in those "other sheep, not of this fold" whom the Good Shepherd wishes to bring? Can any one accuse them of a lack of steadfastness of purpose if this greater need impresses itself upon them more strongly now than when they first took their ordination vows?

For the same reason and with the same earnestness we should like to lay this burden upon the hearts of teachers who have had some experience in public schools or Seminaries, but who still have vigorous health and promise of years of work before them. Would it not be a joy to spend those years in teaching youths and maidens and little children from heathen or Mohammedan homes, giving them with intellectual culture a knowledge of the truth of God? A writer in a recent number of *Woman's Work for Woman* makes an urgent appeal to Christian Normal graduates to consider the wideness of the opportunity offered in mission school work, not only for exerting Christian influence, unrestricted by regulations of School Boards, but for developing methods of instruction and building up educational systems, for which the American teacher has little liberty. Add to this wideness of opportunity the greatness of

the need that rests upon our hearts to-day and we feel that no Christian teacher ought to turn from our question without giving it considerate, prayerful attention. Do not say that you cannot be spared from your present work. We do not believe that any good position in school work in this land cannot be well and satisfactorily filled, without great or disastrous delay. A young lady, a college graduate of several years standing and with experience in teaching, recently answered an advertisement for a private governess and found herself one of one hundred and twenty-five competitors. A teacher in a city school of only local reputation to whom application was made for a position for an accomplished teacher, said that she had more applications for teachers than for scholars.

Do not say that Christian workers are needed in our own land. We confidently believe that no greater spiritual blessing could come to Christian America, to the Presbyterian Church, than such a wave of missionary enthusiasm, perhaps, rather of missionary conviction, as should carry young pastors from their churches, young teachers from their schools, to fulfil the waiting command, "Go ye, make disciples of all nations," even if some of the many schools of America must be closed in consequence, even if some churches must be united.

If these, or any others, ready for service, will go for us, to us who tarry behind, to whom the honor of such foreign ambassadorship is not granted, there remains the solemn responsibility of giving the means for carrying on the work, of prayer for that constant blessing without which service or sacrifice will be in vain. Carey's admonition, "You must hold the ropes" gives us a share in that earnest, persevering working and waiting which is to win the world for Christ.

Whose is the responsibility? Yours

and mine, as God shall show us His will and give us grace to do it.

"Who then is willing to consecrate his service this day unto the Lord?"

MRS. BISHOP'S TRAVELS.

(Continued from June number.)

With this last remark should be read a comment Mrs. Bishop makes on the Church Missionary Society's work under Dr. Bruce in Ispahan:

This is the twenty-third mission circle with which I have become acquainted during the last eight months, and I see in nearly all the same difficulties, many of them of a nature we can hardly realize at home.

To these difficulties, and the perils that menace their work especially in connection with the higher education of the native races and the secular ambitions it awakens none are more alive than the missionaries and the directors of missionary boards at home.

Let us turn now and read what Mrs. Bishop has to say on the bearings of these years of missionary labors on the ultimate evangelization of the great Moslem population of Persia. She sums up her carefully weighed observations, too long to quote in full, in these sentences:

On the whole, and in spite of slow progress and the apparently insurmountable difficulties presented by hostility or indifference, I believe Christian missions in Persia, especially by their educational agencies and the circulation of the Bible, are producing an increasing under-current, tending towards secular as well as religious progress, and are gaining an ever growing influence, so that lamentably slow as the advance of Christianity is, its prospects cannot justly be overlooked in considering the probable future of Persia.

To this last paragraph she appends the following significant foot note.

The absolute fact, however, is that Christian nations have not shown any zeal in com-

municating the blessings of Christianity to Persia and Southern Turkey. England has sent two missions, one to Baghdad, the other to Julfa. America has five stations in Northern and Western Persia, but not one in Southern Turkey or Arabia. The populous shores of the Persian Gulf, the great tribes of the plains of the Tigris and Euphrates, the Ilyats of Persia, the important cities of Shiraz, Yezd, Meshed, Kashan, Kum, Kirmanshah, and all Southern, Eastern and Western Persia (excepting Hamadan and Urmi,) are untouched by Christian effort! Propagandism on a scale so contemptible impresses intelligent Moslems as a sham, and is an injury to the Christianity which it professes to represent.

The Presbyterian churches in Persia are increasingly alive to the reproach that justly rests against Christianity for its apathy in the manner Mrs. Bishop charges, and are setting on foot new agencies to push this work. A sort of Inland Mission has recently been formed at Oroomiah, and several native brethren are entering with self-denying zeal upon itinerating efforts. At a conference upon the subject held in January it was agreed that six more such laborers were called for. But where are the funds for any new enterprises of this kind? Will the churches at home furnish them, and so help roll off the reproach and guilt of past indifference?

Rev. Alexander Walker died at Butler, Mo., June 11th. He was one of the most faithful and efficient Synodical missionaries. He leaves a family. He was born and educated in Scotland, was Sabbath-school Superintendent of our church at Otterville, Mo., '72 to '73; then pastor at Tipton ten years, whence he was called to Butler, where he was pastor six years. He was called by the Synod of Mo. to succeed Rev. Thomas Marshall as Synodical Missionary in 1889. His last illness was painful and protracted, lasting ten weeks.

CHURCH ERECTION.

A MISAPPREHENSION.

The Board frequently receives an application for aid in building a church edifice where the facts appear to be as follows:

The church is a fairly strong church situated in a large and thriving town or city—It has been organized for a number of years and has become so well established, that its growth and importance demand a new and more commodious building than the one in which it has worshiped for years. It proposes therefore to erect an edifice costing from \$10,000 to \$15,000. In counting up its resources it applies to the Board for aid to the extent of \$1,000 or \$1,200, stating that it has a good subscription for the money it needs and with the amount asked it can complete the building without debt.

Now, it seems evident under such circumstances that the application to the Board is not to enable a church to complete a church home, which otherwise they would be unable to obtain, but is really a request that the Board should subscribe \$1,000 towards their new and promising enterprise.

But it is perfectly evident that such subscriptions under such circumstances are entirely outside of the sphere of the Board. It was not organized to render any such service; but simply "to aid feeble churches" in the erection of houses of worship. Its sphere is distinctly limited to those churches that without aid would be unable to obtain any adequate church home, or would be delayed so long in its attainment as to imperil their existence.

It seems to us clearly apparent that any church able to raise a subscription of \$8,000, or \$9,000 can erect a house of worship that will reasonably well accommodate its congregation and answer their needs.

Even if it seem expedient to incur an expense of \$10,000, in some way the extra \$1,000 can be provided without turning to a Board that has more than it can do to respond to the needs of infant missionary churches. Debts are, of course, to be deprecated and avoided; and even a debt of \$1,000 is in a degree objectionable. But a debt to that amount upon a \$10,000 building is by no means crushing or even in proportion to other expenses a very heavy weight. We advise against it, but we certainly must add that it is better than to draw from the inadequate treasury of the Board. If debt is insufferable the alternative for any congregation building a \$10,000 edifice is—not to apply to the Board—but to build a \$9,000 edifice.

We speak of "*misapprehension*" in this matter because we find so frequently that churches upon being asked to think upon these things, reply that they supposed it was the province of our Board to supply just such deficiencies. Indeed we have had experience of a church in possession of a beautiful stone building that cost \$18,000 expressing itself as seriously aggrieved because the Board did not see its way to make a subscription toward its addition for Sunday-school and church work.

The proposed Loan Fund will enable the Board to loan money to churches that only need an extension of time to complete from their own resources buildings such as we have described and will thus accomplish a most desirable end; but let it be remembered that so far as *grants* are concerned the province of the Board is simply to enable congregations, otherwise unable to obtain a church home, to complete a building adapted to their actual needs.

THE PARSONAGE.

BY THE REV. A. D. ADAMS

[From the Independent.]

The parsonage is important to permanent and successful church work, in the first place, because in many places only as one exists are the pastor and his family—the chief workers of the church—likely to be comfortably and conveniently housed. It would be a sad catalogue, the enumeration of the dugouts, sod houses, shanties, stables, rooms over stores and saloons, single rooms for families of three, four, five or more, unplastered, abundantly ventilated shacks, vermin-infested, leaky-roofed log cabins, etc., etc., into which earnest, consecrated, refined ministers and their wives and children have moved, and where they have tried to live and work for the church and its Master.

What can you expect a pastor to do under such circumstances? but *especially* what *can* you expect a *pastor's wife* to do who must spend her time and discharge her home duties, bear her children and rear them under such circumstances? And yet we have again and again furnished only such or similar circumstances for our home missionaries and our ministers in many of our self-supporting churches, and have expected that they would do full satisfactory work. Such expectation is, of course, unreasonable.

A minister, a man endowed and equipped as a minister should be, and working as he does for the spiritual interests of men, how can he be expected to do faithful, successful work if he be not housed properly: indeed not so well—as has many times been the case—as are many horses in this city? A man must himself be comfortable and strong, his wife and little ones must be protected from storm and wind; in no danger of contracting disease and being taken by death through the inadequacy of the housing which *he* or any other human agency should provide, if you expect him

to be in such condition of mind and heart as to do the work of the Gospel ministry.

I wish in closing to suggest another value which the parsonage has to our churches, a value of which perhaps we do not often think. It becomes as the years go by a very treasure house of sacred associations.

It is with the parsonage as with the church. An old church is in some respects better than a new one. I could instance a little, old, weather-beaten building in our State which is a very Mecca for sacredness to me. Old faces, old voices, old scenes crowd that room whenever I enter it. Purer aspirations, nobler purposes fill my soul as I step out across its threshold. The elegant new church that stands beside the old one can never become so sacred a place for me as the old one.

Now, what the church edifice gathers to itself and transmits from year to year, the same in almost equal measure does the parsonage gather to itself and transmit. Its walls become fragrant with the aroma of godly living and example. It is from year to year the center of the best social life in the community and church. Its altar—the family altar of the prophet and of his household—receives the morning and evening sacrifice, and is scarcely less important to the church than the church altar itself. In the country village, where stands the old church to which I have referred, there is only one dwelling that is more a hallowed place to me than the parsonage which stands beside the old church. Old faces, old voices, old scenes crowd it as they do the church.

The parsonage becomes to a people like the prophet's chamber to the Shunamite woman, the source of their largest joys, their refuge in deepest sorrows.

Now, I say, that no church can afford—especially as the investment is a financially paying one as a constant increment to the income of the church—no church can af-

ford to be without a parsonage and so lose these precious treasures which little by little are added to it. The rented houses—in most cases unsuitable—inconveniently located and arranged, now here, now there, and then yonder, in successive pastorates, cannot gather and garner these sacred associations and memories as a parsonage can. Much of a pastor's influence, much of the influence of his family, not only during the time of service but during succeeding years is lost, dissipated, through the lack of a prophet's house.

On many of our mission fields I am sure it would be wise even to build the parsonage first and the church afterward; but the church which has its edifice for worship certainly ought in its own interests, for its own work as well as for its love to those who are faithfully serving it, to rise again and build.

—*Church Building Quarterly.*

HOW ONE CHURCH IS TO BE BUILT.

We call the attention of our readers to the extract given below from a very interesting letter from the Rev. J. T. H. Waite, Dorchester, Ga., the veteran missionary (white) to the Freedmen and pastor for many years of the Medway Church one of the largest of our churches among the colored people of the South. In a previous letter the writer has spoken of the fact that the church was no longer permitted to use a building of another denomination which they have occupied for years.

"In reply to your inquiries about the Church Building: I answer, our great congregation will be almost houseless after April, for the reason I wrote you. We will have to attach some bush arbors to the side of the school house, while building. Yesterday we contracted for the necessary seating and needed repairs on

the school house, and it will take more money than the poor people can spare from their family necessities. One old Elder, 75 years, brought the only dollar he had, and said he owed it to a neighbor, but he would try to work out the debt. A Deacon said, "I am working out a debt, and my son is working out a debt, and I hav'n't a nickle to my name; and I don't know how to get my dollar, and my wife's half, and my children's halves; I suppose the girls will have to go to the rice marsh." This is the general condition of the people in this hardest of years. Their money crop was cotton. Cotton on these poor lands only pays when sold at 10 cents per pound lint; but the numerous crops in the more favored states reduced the price below the cost of production. It did not realize here an average of \$5.00 an acre. The rice crop did promise well last summer, but it was ruined by late floods, and the people have but little land adapted to it. I see but little hope for the freedmen of this county (sea coast) with all their will and energy ever to better their condition. As to the new church, this is what they can do, and will do; they can give their labor; they will go into the woods and cypress swamps, and rive out the pine shingles and put up the frame, and put on the roof of a house of God for a 1,000 people. To pay the carpenters for framing will put them in debt beyond a year. Now if the Board of Church Erection will weather board the building and floor it, and put in the doors and windows, and beg old pews for us, and tell us they will do it, it will make us very happy, and encourage my men to jump to the work with a shout. Last Sabbath when I hinted that you might do it, there was a joyous excitement at once; one brother rose and proposed a vote of thanks to you and me, and all responded promptly, "We will do what you promise us to do."

COLLEGES AND ACADEMIES.

PRINCIPLES.

The attention of the Church, especially of individuals who may have means to be invested in Christian educational work, is invited to the following statement of the principles which govern the Board in dealing with applications for aid.

1. **OWNERSHIP.**—Ownership and control of institutions expecting aid must be vested in an ecclesiastical corporation belonging to our own denomination: or in a board of trustees annually elected or nominated by such an ecclesiastical corporation; or in a board of trustees, two-thirds of whose members shall be, by stipulation in the charter or articles of incorporation, members of the Presbyterian Church in the United States of America.

2. **DETERMINING SITES.**—The act of General Assembly constituting the Board directs it "To coöperate with local agencies in determining sites for new institutions." It should be consulted before any projected institution expecting its moral or financial aid is located. Its wide outlook over the entire field, and its years of observation and experience, fit it to counsel profitably for the interests both of the institution and of the educational work of the whole Church.

3. **SELECTING INSTITUTIONS.**—The Board is also "To decide what institutions shall be aided." The territory is vast; communities needing Christian schools are innumerable; local offers of land, buildings, cash for starting schools multitudinous; the Board's resources are limited; the multiplication of small colleges and schools cannot easily outrun the need, but has already outrun the Church's contributions for their aid. It will be guided in part by the following considerations:

(1.) *Relative Location.*—Remoteness from other Christian schools and from state institutions is a claim. Ordinarily but one Presbyterian College is needed in a state until the Presbyterians of the state can support that and aid a new one besides. No academy in the vicinity of another Presbyterian school will be aided.

(2.) *Population.*—To preëempt for the Church strategic points which are to become influential centers is sound policy; yet neither may sanguine expectations of new settlers be always accepted as prophecies of future greatness, nor may places already populous and growing be neglected.

(3.) *Property Foundation.*—A few acres or city lots (easily obtainable in new communities,) and a little cash for buildings, are not sufficient foundation. The idea that if a start be made, however, inadequate, the great Presbyterian Church will do the rest, is a mistaken one. Givers give by preference to that well begun which is half done, and the Board must consult their wishes. A new institution should have a property foundation sufficient to assure, with moderate aid from the Board, the meeting of its annual expenses at the outset. No new institution having indebtedness may expect current aid; but the Board will try, in cases of exceptional merit, to aid in removing the debt.

(4.) *Local Interest.*—Land and cash offered as real estate speculation, with no vital local interest in a Christian school, do not invite the Board's aid; for the Board expects at its utmost giving, not to provide all or one-half what will be needed eventually, but only to stimulate by its offers, as the school commends itself to the community by its work, that local

giving which must be its main reliance. The Board has settled policy to help institutions which, by a local spirit of fostering generous aid, have promise of large future. The Lord's money must be invested by its steward, the Board, where the largest returns are probable.

(5.) *Educational Work.*—The Board is set to aid colleges and academies, not low grade schools, and to foster classical study which grammar and high schools rarely provide. Yet, where an academy can increase income and draw pupils to advanced studies by teaching lower or commercial branches, and when a college can increase income and lead students on into its college courses by doing preparatory work, this is approved. But in all institutions to be aided by the Board a high and rising grade of educational work is expected.

(6.) *Spiritual Influence.*—Our institutions are meant to convert the unconverted and to consecrate Christians. Schools with consecrated teachers doing their work in a missionary spirit; with daily worship, young people's societies, and a total life that influences pupils toward Christ, and young men toward the ministry; have large claim for aid. The highest educational work, lacking this element, has no claim upon the Church's funds.

(7.) *Bible Teaching.*—The Word of the Lord, which converts the soul, makes wise the simple, rejoices the heart, and enlightens the eyes, must be taught in every school aided by the Board. It must be a chief text-book. It must be taught to every scholar. The Board, believing that Bible study is the chief thing, purposes to secure more thorough Bible work; perhaps requiring, for instance, Bible instruction of every student at least three hours a week for one term of each year; the life and teachings of our Lord the leading study; the whole Bible studied during the course. Teaching the evidence of Christianity is not sufficient; Christianity itself must be taught. Schools doing superior Bible work have superior claim upon the Board's aid.

(8.) *Change of Name.*—An institution having aid from the Board as an academy may not change its grade to that of a college without the previous consent both of its synod and of the Board.

(9.) *Solicitation of Funds.*—The rule of the Board on this point will be enforced. Solicitation outside of an institution's synod or Presbytery may be made only by the Board.

(10.) New institutions must not expect aid before they have been visited by the Secretary.

A young lady dedicated herself to the Lord and expected to go to the perishing women of China, when suddenly she injured her hip and became lame, thus unfitting herself for field work. In great sorrow she went to the Lord, and one stormy night it seemed as though a voice said to her "send others." She said "Oh Lord, how? I have no money." Then came the answer, "work for it," and she began printing little books by hand, sell-

ing them at five cents and as she attended the meetings at Ocean Grove, several ladies bought of her, and one told a friend of her desire and work. This friend suggested making little book marks of ribbon with a verse of Scripture. They were sold quickly and the result is: One missionary and two Bible readers in the field. Thus she has been enabled to more than fill her place in the foreign field.—*Record of Christian Work.*

FOREIGN MISSIONS.

ACTION OF THE BOARD OF FOREIGN MISSIONS, MAY 21, 1892.

The Committee on China reported with reference to the Chinese Exclusion Bill as follows:

With reference to the bill recently passed by Congress for exclusion of the Chinese from this country, the Board of Foreign Missions, expressing regret for various features of the Bill (as its strong discrimination against a particular race and exclusion of testimony by members of that race, while admitting that of others no worthier of credence) but not undertaking to pass judgment on any necessity which may have seemed to compel the passage and hasty signing of such a bill; does yet desire to express the hope that the law will be administered in the most lenient possible spirit. This not merely out of regard to the large interests of American missionaries in China, which might be imperiled by hostility arising from such legislation; but also out of regard to the rights of a friendly nation, and the honor and character of our own Government.

The Report was adopted.

Some of the facts and principles which enable the China Inland Mission to send out so many missionaries in proportion to its income are these:

(1) Individual churches assume each the support of a missionary, and the missionary depends on the plighted faith of that church. If there is delinquency, the missionary *waits*. This brings a strong pressure to bear on the church conscience.

(2) Many individuals who remain at home send each a substitute, bearing his full expense. This excellent plan enables

many a man or woman who has means, and at the same time has conscience toward Christ and His kingdom, to solve the problem of duty. It is also found to be a privilege.

(3) There are over forty China Inland missionaries who support themselves. These are cases in which persons of means pursue the still better course of going in person. Would that there were scores who would go thus under the auspices of the Presbyterian Board!

(4) Some of the China Inland missionaries partially support themselves—using such means as they have. This, too, is laudable. It is a far better plan than to partly support oneself by engaging in some kind of business. That leads to scandal and demoralization.

We believe that it is along some of the lines thus illustrated by the China Inland Mission that the older missionary organizations, and our own among the rest, are to learn some practical lessons.

We are making a good beginning, but the wealth of the church is not yet touched. Many churches are assuming the support of a missionary, and they are surprised at their ability and the happiness and blessing which it thus affords. Some of these churches are far from being wealthy. They show what can be done. Their number should be multiplied by a hundred.

The Christian Endeavor Societies are also being grouped together in the support of missionaries. The plan works well, and should be extended until all such societies are reached.

The experience and observation of missionaries among the Maoris of New Zealand, would seem to lend emphasis to the

idea that among some races at least common sense teaching in regard to the everyday interests of common life must be an important missionary factor. The adjustments of savage tribes to modern civilization, unless carefully directed by Christian philanthropy, often involve fearful loss of life. Evidently mere civilization, in the sense of supplying modern improvements, is not likely to meet all the wants of simple tribes. An appalling death rate is said to be produced among the Maoris by the "insane use of European articles of dress." A Maori woman visiting town, parades the streets muffled to the eyes in flannels and furs, rugs and wraps of every description. Returning home, these are all cast aside and replaced by a thin cotton bodice and a chintz petticoat. So with the men; a thick woollen shirt to-day and a fancy blanket worn for show on a visit to town, to-morrow; and perhaps through the intervening night, a thin cotton garment. Overcoats are chiefly worn in warm weather. Evidently the Maoris are children of the simplest grade, and missionary work must assume a parental character.

Who can fathom the buried civilizations of the Dark Continent? Mr. J. Theodore Bent, an English explorer, has discovered in Mashonaland, one of England's newly acquired possessions, very remarkable archæological ruins unknown hitherto by Europeans. He found relics of a high civilization, and some of the largest and most striking ruins in the world. The remains of a large phallic temple, surrounded by an elaborate system of inferior buildings, would indicate that the buried civilization was not of the highest character, and probably ought to have been buried even deeper than it was.

Cardinal Lavigierie seems to be exerting in France much the same influence that is accredited to Cardinal Gibbons and

Bishop Ireland in this country, namely: An influence which relaxes somewhat the stiff inflexibility of Papal conservatism. Cardinal Lavigierie's sympathies have been leaning more and more to the Republic as against the Legitimists; and the fact that the Pope has, to a greater or less degree, approved of his conduct, is interpreted as an evidence that the Papacy is not too blind to see the trend of modern thought. Indeed, the Papacy has long been remarkable for two directly opposite tendencies, one, its immovable conservatism, the other, in spite of this, a skillful adaptation to circumstances and new demands. To explain how these are reconcilable would be a difficult task.

The Christianity of Great Britain stands relatively high in regard to benevolence of all kinds, and especially in its missionary spirit. Contributions to some of the great missionary societies are noble, *relatively*, as we said, but they fall woefully short of the expenditures of the English people in various forms of luxury. For example: The amount received by Government as duty on imported alcoholic liquors—to say nothing of those manufactured at home—is over \$24,000,000; from duties on tea, over \$17,000,000; on tobacco, \$50,000,000. When shall Christianity and the great concerns of Christ's kingdom become supreme? Not yet is holiness inscribed on the bells of the houses.

It is a noticeable fact that in Bohemia, the three hundredth birthday of the martyr Huss has been celebrated both by Protestants and by liberal minded Roman Catholics. The latter have celebrated his three hundredth anniversary as the "Teacher of the Nations." The first flag that floated out on the early morning was one on the Jesuits' Church. The authorities seem to have shown little sympathy with the festivities, but the citizens of whatever faith

manifested an irrepressible determination to honor the renowned martyr, whose influence lighted up a dark century of the past.

An important step forward has been taken toward the intellectual and moral advancement of the Indians of New York State by the recent action of the Department of the Interior, admitting the youth of both sexes from the Cattaraugus, Tonawanda, Tuscarora and Allegheny Reservations to equal privileges with those of western tribes at Hampton and Carlisle. For several years the problem of higher education for the New York Indians, has been before the State Superintendent of Education, as well as the friends and supporters of the Seneca Missions. Several years ago a building was erected for a high school on the Tonawanda Reservation, but it was never utilized. Meanwhile, primary schools, at first of an indifferent character, have been for years maintained by the State. Under the supervision of Superintendent Draper these schools were greatly improved, and not the least of their improvements was in the moral character and general elevation of the teachers employed. During the last year Capt. Pratt of Carlisle was led to admit about twenty youth from Western New York as an experiment, the general question not having been decided by the Government. The plan of admitting the New York Indians has long been upon the mind and heart of our estimable Commissioner of Indian Affairs, and his influence has been exerted with the Department of the Interior to bring about the desired result. But perhaps no one has labored harder or more successfully than Rev. W. S. Hubbell, D. D., pastor of the North Presbyterian Church of Buffalo. The noble hearted Gen. Armstrong of Hampton, and his associate, Rev. Mr. Frissell, have also been earnest in their efforts; and we

are sure that all friends of the Indians in the State of New York will rejoice that the way is open for the Indian boys and girls from the Empire State to the number of one hundred, if need be, to be accommodated in the schools which are under the direction and receiving the support of the Department of the Interior. There is new motive now for adding those spiritual influences which it is the aim of the Seneca Mission to supply.

Some people wonder what a missionary finds to do. Here is a pen and ink sketch of a day's duties from real life in Shantung:—"I might just give you a list of to-day's experiences:—

1. Consulting about and writing three important letters.
2. Deciding upon and making out three written contracts, one of which was the shipment of Mr. ———'s goods.
3. A long talk with an old helper just leaving to go to work with Mr. ———.
4. Dismissing, admonishing, and praying with a boy whom I sent home to-day after five years in school.
5. Hearing men who wanted to borrow money.
6. Discussing and arranging for two helpers to look after persecuted Christians.
7. Going to see a sick woman in a hospital.
8. Arranging for some new benches in a school-room.
9. Buying a clock and a gong for a country school.
10. Having a talk with some girls on their way to the High School.
11. Hiring my conveyance and getting everything ready for a twenty-days' trip; paying out money to various persons, etc.
12. Attending to the wants of my wife, who is sick in bed.

This is by way of excuse for such an unsatisfactory letter. The busy people are not all in the United States of America.

At its meeting held May 16, the Board of Foreign Mission took the following action in regard to the valuable services of Honorable Solomon Hirsch, U. S. Minister at Constantinople:—

“Letters from Rev. D. Stuart Dodge, of May 6, and Rev. Henry O. Dwight, of Constantinople, April 20, having been presented, calling special attention to the valuable services rendered to the cause of missions in the Turkish Empire by Hon. Solomon Hirsch, U. S. Minister at Constantinople, it was resolved, That, in view of the large interests of its work in Syria, the Board express its high appreciation of the promptness, sagacity and perseverance with which Mr. Hirsch has maintained the rights of American missionaries against the restrictive measures of the Sublime Porte, relating especially to mission schools. The intricate and somewhat enigmatical procedure of the Turkish Government has demanded vigilance and unflinching firmness, coupled with courtesy and diplomatic skill; and these demands have been met in an eminent degree by our U. S. Minister; and the Board is happy to express its appreciation of this valuable service rendered to the missionaries placed under his protection as citizens of the United States. Resolved, That a copy of this action be forwarded to the Department of State at Washington.”

In response to this action a letter has been received from the Department of State, signed by the Assistant Secretary, which says: “It has given the Department pleasure to enclose to our Minister in Turkey a copy of your letter of the 18th inst., commending his action on behalf of mission schools in that Empire.”

Two things are suggested by this correspondence. First, that there is a better understanding than formerly between Christian missions and the diplomatic representatives of our Government on the

mission fields. Twenty years ago there was not infrequently a degree of antagonism on the part of ministerial and consular officials in some of the missions, and sometimes a complaint from the missionaries to the State Department became necessary. American missionaries now have many occasions to rejoice in the justice and fidelity of our diplomatic officials. Only recently a very cordial letter was received from U. S. Minister Denby, at Peking, expressing his appreciation of a vote of thanks sent by the Board, through the State Department, for his efficient services in aiding our missionaries in the Shantung Province. A second consideration in this particular case, is that Mr. Hirsch is the second U. S. Minister of the Hebrew race whom we have had at Constantinople, and both have proved eminently satisfactory from the standpoint of our missions.

The Edinburgh Medical Missionary Society held a very successful Jubilee Commemoration by several meetings from the 12th to the 18th of March. The speech of the meeting, however, was that of Mrs. Bishop (Miss Isabella L. Bird.) She recalled the fact that of 149 missionaries with British diplomas in the Mission-field, over 100 have been connected with the Edinburgh Medical Missionary Society as students. She mentioned that in two years of travel in Central Asia, from which she lately returned, she had seen 41 medical missions, and she gave her unqualified testimony to the value and power of every one of them as an evangelizing agency. She felt more than ever, on her return from lands where the missionary had scarcely set foot, the disproportion between the high living to which Christian people in these lands have become accustomed, and the slender contributions they make to the spread of the Gospel; and she urged with great earnestness the need of greater self-sacrifice—of gifts that actually were sacrifices of comfort for Christ's sake.—*Home and Foreign Mission Record (Scotland.)*

Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Indians, Chinese and Japanese in America.
AUGUST, . . .	Korea.
SEPTEMBER, . . .	Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	South America.
DECEMBER, . . .	Missions in Syria.

MISSIONS AMONG THE INDIANS.

DAKOTA MISSION.

YANKTON AGENCY, South Dakota: on the Missouri River, 60 miles above Yankton, station occupied in 1869; Miss Abbie L. Miller; *Rev. Henry T. Selwyn*; native helpers, 3; organized churches, 3; communicants, 324.

FLANDREAU, SOUTH DAKOTA: on the Big Sioux River, 40 miles north of Sioux Falls; station occupied in 1869; *Rev. John Eastman*; churches, 1; communicants, 105.

LOWER BRULE AGENCY, South Dakota; on the Missouri River, 80 miles above Yankton Agency; station occupied in 1885; churches, 2; communicants, 131.

PINE RIDGE AGENCY, South Dakota: 300 miles west of Yankton Agency; station occupied in 1836; *Rev. John P. Williamson* and wife; Miss Jennie B. Dickson, Miss Charlotte C. McCreight; outstations, 3; native helpers, 3; no organized church; communicants, 17.

POPLAR CREEK, Mont.: on the Missouri River, 70 miles west of Fort Buford; occupied in 1880; *Rev. Edwin J. Lindsey* and wife; outstations, 2; native helpers, 2.

THE NEZ PERCE MISSION.

LAPWAI: Idaho; Established 1863; Miss Kate C. McBeth.

Kamiah: occupied 1885; Miss Sue L. McBeth; temporarily at Mount Idaho.

Native Ministers: Kamiah, *Rev. Robert Williams*; Umatilla, *Rev. James Hays*; Lapwai, *Rev. Peter Lindsay*; Meadow Creek, *Rev. Enoch Pond*. Evangelist, *Rev. James Hines*. Licentiates: Kamiah, *Robert Parsons*, *Moses Monteith*, and *Caleb McAttee*.

SENECA MISSION.

ALLEGHENY: Allegheny Reservation, Western New York; *Rev. M. F. Trippe* and *Rev. William Hall* and their wives; seven native assistants.

SUBSTATIONS: on Tonawanda, Tuscarora, and Corplanter Reservations.

UPPER CATTARAUGUS: Cattaraugus Reservation, Western New York; mission begun, 1811; transferred to the Board, 1870; *Rev. George Runciman* and wife.

The Chippewa, Omaha, Sac and Fox Missions have been transferred to the Board of Home Missions.

MISSIONS TO THE CHINESE AND JAPANESE IN THE UNITED STATES.

SAN FRANCISCO: mission begun 1852; missionary laborers—*Rev. A. J. Kerr* and wife; Miss Maggie Culbertson and Miss M. M. Baskin; three teachers in English; two native helpers.

Among the Japanese: E. A. Sturge, M. D., and wife; one native superintendent and one native helper.

OAKLAND: mission begun 1877; *Rev. I. M. Condit* and wife; two teachers.

PORTLAND, Oregon: *Rev. W. S. Holt* and wife.

NEW YORK: one native superintendent.

AMONG THE DAKOTAS.

Our work among the Dakota Indians has been one of steady growth. The church at the Yankton Agency was organized in March 1871 with eighteen members, since then two churches have been formed within a radius of fifteen miles, and all three churches have at the present time a total membership of three hundred and twenty-four. *Rev. John P. Williamson* has had charge of this station since it was permanently occupied in 1869. Twenty-eight were added to these churches during the past year, and the total contributions were \$675, or about \$2.00 per member. *Mr. Williamson* has removed temporarily, during the past year to the Pine Ridge Agency, some three hundred miles to the west of Yankton, in order that his experience and ability might be available in giving an impulse to missionary interests at Pine Ridge. In his absence from Yankton, *Rev. Henry T. Selwyn*, one of the first converts in that Agency, who studied theology with *Mr. Williamson* and was ordained in 1879, has had charge of the church and its varied activities. When this station was first occupied there was no school there of any kind! Among 2,000 Indians there was not one who could read English, and only two were found who could spell out slowly their own language. The school was started

and now the majority of the younger members of the tribe can read their own language and many also understand English. A government Boarding School has been established there recently and also an Episcopal Boarding School for boys. At present the only missionary there is Miss Abbie L. Miller who has charge of the school and the general care of the station.

Flandrau and the Lower Brule Agencies are distant 90 and 150 miles respectively from Yankton. They are under the charge of native pastors. Rev. John Eastman is stationed at Flandrau, he is himself a Flandrau Indian and has been their pastor for sixteen years. His work is accomplishing much in the line of Christian instruction and elevation among the members of his parish. They have a house of worship which is secured to them by deed, the only instance of the kind among the Dakota Indians. It is already too small and they have commenced a fund for a new church building. There are 105 communicants upon their roll, and with the entire community church-going is popular. Their contributions for the past year were \$429, a little over \$4.00 per member. In the Lower Brule Agency a Presbyterian Church was organized in 1887 with 25 members and it has since sent out a colony known as the Red Hills church, fifteen miles distant, with 31 members, and in both churches there is at present a church membership of 131. A native Indian preacher, Rev. Joseph Rogers, is their pastor.

Pine Ridge Agency, whither Mr. Williamson has gone for a time at least, is a hard field, where there is as yet little fruit. This Agency was the centre of the famous "Messiah Craze" and the scene of the fanaticism and the hostility aroused by that strange and dangerous delusion. Wars and rumors of wars filled the minds of the Indians with pas-

sion, brutality, and superstition, and mission work among them has been greatly hindered. Mr. Williamson writes that he "hopes to reach the heart-springs of this people after a while; the Gospel of Peace, and the Sword of the Spirit, must be our dependence. There are 5,000 souls here for whom Christ came to earth and we must not give them over to delusion. There are a few among them who greatly encourage us by their steadfast course, among them is Fast Horse at Wounded Knee, and Thomas Good Elk at Porcupine." The Gospel has to contend not only with ignorance and superstition and the fanatical delusions which periodically take possession of the Indian mind, but the allurements of Wild-West Shows have now begun to attract the cupidity and exert a generally demoralizing influence over all who participate in them. The outstation at Porcupine has, however, a more hopeful outlook. Miss Dickson and Miss McCreight are located there and remained bravely at their post through all the dangerous excitement of the recent Indian turmoils. They have a congregation of 20 or 30 regular church-goers and it is expected that a regular organization will be formed here in the near future.

At Poplar Creek, Montana, Rev. Edwin J. Lindsey and wife are stationed, where the community numbers, all told, about 2,000 souls. The motto of these faithful missionaries is a model one; it is, "These 2,000 Indians for Christ." Mrs. Lindsey is a granddaughter of Dr. Thomas Williamson who labored so faithfully and long among the Dakotas. Their plan is to keep the house of God open and accessible so that those who desire may worship at any time, and as often as possible the church is warmed and a meeting is organized.

At Deer Tail, one of the outstations, is an Indian evangelist named Moses Mellow, who is a grandson of the first full-blooded

Indian women who united with the church in the early days of the Mission. His parents also were Christians and his training was Christian. His work seems to be growing and soon a church will be organized. Mr. Lindsey writes in a sad but not disheartened strain of the many difficulties of work in this special community. He says: "The devil is the popular fellow here and he seems to have his own way." The particular phase of worldly folly which seems to have taken possession of the Indians in this vicinity is dancing. They give themselves up to this disgusting amusement, painted from head to foot, and with feathers and bells and bracelets they dance and sing until exhausted.

Yet with all the discouragements which attend mission work among the Indians, there is substantial progress as will be found by the following summary taken from the Annual Report of the Board for 1892:

"The origin of the Dakota Mission dates back to 1835, when Rev. Thomas S. Williamson, M. D., Rev. J. D. Stevens, Elder A. G. Huggins, with their wives and two other ladies, all under appointment of the A. B. C. F. M., entered Minnesota, and commenced laboring for the Dakotas then living in that State. In the 57 years since past, there have always been from two to six ordained missionaries carrying on the work then begun; seventeen ministers have spent one or more years in this field, unitedly making about 250 years' labor, of which 90 years were expended by Rev. Thomas S. Williamson and Dr. Stephen R. Riggs. In their work they have been supported by a large number of assistant missionaries, and latterly by a still larger force of native preachers and helpers.

"As the direct outgrowth of the Dakota Mission planted in Minnesota in 1835, we now have three Dakota Missions, with their work

located principally in South Dakota. They are: The Dakota Mission of the Presbyterian Board of Foreign Missions; the Dakota Mission of the Presbyterian Board of Home Missions; and the Dakota Mission of the American Missionary Association. We should add the Mission of the Dakota Native Missionary Society. Now in order that we may thank the Lord and take courage in our missionary work, we present the following figures, which show the present condition of these three missions in the church line:

	Churches.	Communi- cants.	Contributions	Native Preachers.	Native Evangelists.
Presby. B'd For'n Miss.....	6	577	\$1,255	3	7
" " Home "	10	582	1,800	13	1
Amer. Mission'y Society...	7	400	900	4	12
Total.....	23	1,559	\$3,955	20	20

"In the educational line there is also much being done by these missions, especially by the American Missionary Association and the Presbyterian Board of Home Missions."

A UNIQUE MISSION.

The mission of the Board among the Nez Perce Indians is conducted by two sisters—the Misses McBeth. Miss Sue L. McBeth conducts a theological class and trains a native ministry for the Nez Percés. She has at present seven students under instructions. Three licentiates and five ordained ministers are in active service among the native churches of the reservation. She gives her instruction entirely in the vernacular. Assisted by Mrs. C. Shearer, a resident of Mt. Idaho, she also gives religious instruction to a class of women. Miss Kate C. McBeth gives her attention to a Sabbath-school of 377 pupils at Lapwai, and to missionary visiting among the families of the Indians. She has organized a Christian Endeavor Society, and

is a devoted missionary among her humble constituency.

The brave, patient and cheerful work of these sisters is attracting the support and confidence of Christian friends. The Woman's Board of the North Pacific has become cordially interested in the success of this mission. The present Government Agent is thoroughly efficient in his methods, and the Government School at Lapwai is in the best of form and is conducted in sympathy with the aims of missionary education. There have been 21 additions to the churches during the past year.

THE YEAR AMONG THE SENECA.

Steady and painstaking work and careful organization make up the record of our mission among the Senecas during the past year. Rev. Wm. Hall, who has labored for 58 years in this mission, is still in his Master's service preaching almost every Sabbath at Jamiesontown. Rev. M. F. Trippé has been faithfully engaged in touring and preaching among the Indians of the Allegheny and Tuscarora Reservations. Native assistants have labored in various localities. The total number of communicants among the Senecas is 382. There has been an addition of 47 to the church during the year. The mission desires to express its thanks to several friends: to Mr. Samuel B. Schieffelin of New York City, for his gift of valuable hymn-books and other books in the English language; also to Capt. R. H. Pratt, superintendent of the Indian School at Carlisle, for his kindness in assuming the support and oversight of twenty Indian children of the Seneca tribes; also to Miss Clara F. Guernsey, of Rochester, for her interest in the mission work; and last, but not least, to Rev. W. S. Hubbell, D.D., of Buffalo, for his untiring interest and efforts in behalf of the rights of the Seneca Indians.

OUR PACIFIC COAST MISSIONS.

Our missions to the Chinese and Japanese on the Pacific coast have sustained a great loss during this past year in the death of Rev. A. W. Loomis, D. D., who had been engaged in this work for a period of thirty-two years, especially among the Chinese. Dr. Loomis had won the cordial esteem of all who were familiar with his labors. He was especially beloved by the Chinese communities along the entire Pacific Coast. He was a friend of the Chinaman and pleaded his cause amidst many difficulties and much opposition.

The recent Act of Congress, in passing the stringent Chinese Exclusion Bill, has inaugurated a crusade against respectable and worthy Chinese citizens, and is conceived in a spirit of unfairness and intolerance, which is strongly incongruous in a country like ours, which boasts of her freedom. The international aspects of the law are also highly to the discredit of the courtesy and respect for treaty obligations due to China on the part of a friendly Christian power. Just how the new law will affect the status of resident Chinamen does not yet appear. It will no doubt give rise to complications and embarrassments in connection with missions to the Chinese at home and abroad. Whatever our Government may see fit to do with reference to the Chinese, it is plainly the duty of the Christian Church to go forward with increased earnestness and with all Christian sympathy and cordiality in the effort to convert them to Christ and make them intelligent Christian citizens of our country.

At San Francisco regular Sabbath services and two Sunday-schools have been maintained under the special direction of Rev. and Mrs. A. J. Kerr. The average Sabbath morning congregation has numbered about two hundred. A Foreign Missionary Society, with Chinese young men as its officers, has been recently or

ganized in this church to unite with a similar organization in Oakland to support a native preacher in Canton. One member of the church is a student in the San Francisco Presbyterian Theological Seminary. He has just graduated and will at once enter upon mission work. The Loomis Memorial Presbyterian Mission School for boys and girls has been removed from the Globe Hotel to a more desirable location on Stockton Street. There are seventy-one pupils enrolled. The school has been made a memorial to Dr. Loomis, who was its faithful friend and supporter while living. Miss J. E. Wisner, formerly of Canton, is its principal.

At Oakland, Rev. and Mrs. I. M. Condit have labored very successfully during the year. There has been in that city and at many other places on the Pacific coast an effort to carry on some Christian work among the resident Chinese, on the part of Christian ladies who have given much time to visiting the homes of the natives.

At Portland, where our General Assembly has met this year, there is a community of about 3,000 Chinese, and in Oregon and Washington they number, all told, nearly 10,000. Rev. W. S. Holt and wife are the missionaries of our Board in Portland and have received to the church during the year eight converts from among the Chinese. Among the features of the work in Portland is a Chinese Home for women and girls, similar to the one in San Francisco under the care of Miss Culbertson. It is a work beset by many difficulties and anxieties, but during the year twenty Chinese women and girls have been helped.

Among the Japanese on the Pacific coast a special work has been done at San Francisco under the care of E. A. Sturge, M. D., and wife with two native assistants. This work has been largely among young men. Its results are not so apparent

locally, but have been scattered abroad where these young men have gone, either in our own country or in Japan. The following extract from the report of Dr. Sturge will give an idea of the character and the results of the work:

“As a grape-vine will sometimes climb over the enclosure where it has been carefully tended and bear its choicest clusters on the other side, so it is with our work here. We plant and water, but the finest fruit must be sought on the other side of the Pacific. The purpose of the majority of the Japanese who come under our care is to get an education rather than to accumulate money, and having accomplished their purpose they return to their beautiful island home. We are always sorry to have our boys leave us, but we rejoice that many of them go back to use their influence for the advancement of the Master's cause. At the present time four of our young men who were converted while studying here are practicing as Christian physicians in Japan. A few of our former pupils are teaching in Japanese schools; one is a professor in the Agricultural College in Osaka; one is a Christian interpreter in Honolulu, and two are evangelists among their own people. One young man formerly an elder in our church, will graduate this spring from the Y. M. C. A., training school at Springfield, Mass. Two others are taking the regular course in the Presbyterian Theological Seminary here. All these in time will tell in the good work in Japan and Hawaii.

“Two of our former members have written to us from Japan that their wives (through their influence) have recently accepted the Saviour and been baptized. Unlike the Chinese of California, who come almost exclusively from one province, our boys come from every part of the ‘Sunrise Kingdom,’ and in the future their influence will be widely felt in Japan. Though the Japanese among us are nearly

all poor and obliged to support themselves by working in families, they have contributed liberally to the work."

The Japanese Young Men's Christian Association connected with the church now numbers 90 members. It is proposed to extend this work if possible among the Japanese, who are increasing rapidly in other cities of the Pacific coast. In Portland there is already a community numbering 500.

The following statistics of the work of our church among the Chinese and Japanese in America will be of interest.

Ordained missionaries, 3; physician, 1; married female missionaries, 4; unmarried female missionaries, 5; native helpers, 8; churches, 4; communicants, 345; added during the year, 44; girls in boarding schools, 80; day and night schools, 20; pupils in day and night schools, 1,011; total number of pupils, 1,091; pupils in Sabbath-schools, 691; students for the ministry, 4; contributions, \$2,490.61.

MISS CULBERTSON AND HER NOBLE WORK.

Under the special care of the Occidental Board in San Francisco is the Chinese Mission Home of which Miss Maggie Culbertson is the efficient and courageous superintendent. The object of this Christian enterprise is the rescue of young Chinese girls from the perils that surround them in connection with that shameless type of slavery that prevails to such an extent among the Chinese. Miss Culbertson has not only given attention to her duties as superintendent of the Home, but has, as occasion required, evoked the intervention of the authorities in rescuing helpless young girls from the clutches of would-be masters and securing for them a refuge in the Home. About 350 have been received into the Home since it was started, and during the past year there

have been 71, many of them being young girls under 16 years of age. They receive Christian training as well as instruction in industrial pursuits. The building now occupied is entirely too small to accommodate the inmates and has been most inconveniently crowded throughout the year. Under the auspices of *Children's Work for Children*, with the full approval and authorization of the Board of Foreign Missions, an effort is about to be made to raise six thousand dollars during the present year through the children of our Sabbath-schools and churches towards the amount necessary for the erection of a new building affording ample accommodations for this interesting work. It is believed that local subscriptions, in addition to this six thousand dollars, will be furnished by Christian friends upon the Pacific coast which will make up the needed sum for the erection of the proposed building.

We commend this worthy cause to the hearts of our Sabbath-school scholars. There is an element of pathos and beauty in this rescue work of children on behalf of children, and we trust that before the year has ended the Chinese Mission Home will be assured.

SPIRITUAL HARVESTING IN SYRIA.

The spring of the year in Syria is a time of bloom and growth and harvesting. The latter rains refresh the earth and in the late spring the ripened products of the soil are gathered before the rainless and arid summer heat comes on. It is thus that the well known proverb, "the harvest is past and the summer is ended" becomes so suggestive of opportunities irrevocably lost. The latter rain of spring with its fructifying power has been given in vain, then comes the scorching summer and the fruitless days when nature is barren and all hope is gone. There is no such

which to an ordinary observer might seem to bring forth only thorns and briars and thistles, was blooming with the charming colors that are revealed in the Christian character when the Gospel has wrought its transforming work in love and power. The narrative speaks for itself:

"My first Sunday was spent at Hums. There was an audience of 250 persons. The church could scarcely hold them all and the brethren are now raising money for an enlargement of the building. Five were received to the church. Eleven persons came from Feiruzi, a Syriac village three miles east of Hums.

HARVESTING ON MT. LEBANON.

story of spiritual failure in the cheering narrative of an April tour in the Tripoli field reported by Rev. F. W. March in the following account. It is rather a picture of a gracious spring-time of spiritual bloom and harvest which is not inferior in its own realm to the brightest glories of nature. The pathway of the missionary as he went from village to village in those golden April days was surrounded by fields of waving grain where the seed had fallen upon "good ground" and was bringing forth its "hundred fold," and on every side were the brilliant wild flowers bedecking the earth with colors. A nobler harvest, however, was waiting to be reaped in those fields of soul-culture in which the missionary labors; a richer coloring adorned the spiritual landscape from those wild flowers of the heart that bloomed in beauty amidst the surroundings of humble village life. There were fields white to the harvest where the "good seed of the Word" had been sown, and that rough, dull soil of the Syrian nature

On Monday I went to Feiruzi, the first time I had visited there. There is but one church member there, but many of the people are enlightened and have become Protestants in all but the name. A young woman told me, with a happy face, that she had become a Protestant, the only one in her family. About two years ago she went to Hums to see Dr. Harris about her eyes. There was that day, as usual, a religious service before the clinic and her eyes were opened in more senses than one. In the whole village there are not more than three persons who can read; yet many are eager to hear the Bible. At one house I visited, before

have a remark to offer," and then quotes a passage of Scripture or repeats something he remembers of the sermon, or makes a little speech of his own. The boys from families of the Greek church preach to their parents, some of whom listen and others rebuke their children, who then come back to school and tell their teacher they are persecuted for righteousness sake.

We greatly need a church building at Mahardeh but it cannot be erected at present owing to government opposition. The room in which services are now held is about 18 ft. by 20 ft. in size and the audience numbers about 150 persons. Some were in an adjoining room and many were outside around the door and windows. When I wished to step one side to baptize a baby I found I could not stir from my place being shut in on all sides by a compact mass of people.

I preached on a Wednesday evening at Marmarita to an audience of about 75, comprising an unusually large number of people of wealth and intelligence. A son of the priest, a prominent young man, has just come out as a Protestant. Two of the Marmarita Protestants are builders and it is generally said that their work is like their faith—strong and true. At Khar-eibeh, an old lady, sister of the priest, was received to the church. The people of the Greek church were scandalized and told the priest he

THE CITY OF HAMATH.

I had had time to sit down, the people of the house said, "Do please read us two or three chapters." The village priest is one of those who are Protestants in all but the name, and he received me most cordially, and we talked together, for a time upon religious topics with perfect harmony and sympathy, closing our interview with prayer. The son of the priest is priest in another village and holds views similar of those of his father. Others from Feiruzi have removed to neighboring villages and have carried the truth with them. Their bishop called on me when I was in Hamath and I returned his call.

At Hamath I could not spend a Sunday but preached to an audience of about one hundred Wednesday evening. The Boys' School numbers about 50 and the older boys attend regularly the preaching services on Sunday and Wednesday evenings. I noticed that each boy brought with him a large stick which he laid by the door and when the service was over each boy took his stick and all went together. I was told this is necessary for defence against the boys of other sects. Many of those 50 boys give promise of becoming good men and staunch Protestants.

The Mahardeh Boys' School is also doing a good work. Their Sunday-school was like a little prayer meeting. They sit with solemn, earnest little faces and one after another rises and says: "I

MISSION CHURCH AT MAHARDEH.

must talk with her. But his talk with her was rather the other way, for he believes in his heart that she is right. One brother from Al Kaimeh, five miles away, the solitary Protestant there, was present, full of faith and zeal.

I spent five days at Amar, delightful days they were, or rather nights, for nights were the time for their gatherings. The brethren come together every evening, and not merely when a missionary is with them. They sing their plaintive native tunes, pray, hear the Bible and an exposition, discuss the subject raised, and talk with one another. The Elder said to me, "O, how happy we are. Every day we thank God that we have come to know Him." Often times they spend the whole night and go home by daylight. Fifty or more attend the evening gatherings, some of them of the Greek church, who are anxiously considering the great question of breaking away from those superstitions and customs in which they no longer believe. Eight applied for admission to the church, of whom one was received.

One day at Amar, I lost a pocket knife and told our preacher saying it must have dropped

upon the street; he said: "Never fear, it will be found and brought to you, for there is not a man or child in Amar who would steal." And so it turned out. It was brought to me the next day. Government officers say that Amar is the the most remarkable village they know of, for here no one attempts to deceive or defraud them. Vegetables and fruits grow at a distance from the the village untouched by any save the owner. A large part of the town has already become Protestant and the rest is thoroughly leavened with Protestant doctrine. How great the contrast presented by another village, wholly Greek, where I saw the priest with a whip in his hand, with which he was accustomed to enforce obedience, on the plea that the people could be moved by no other argument!

We receive more and more petitions for new schools which we are forced to decline, not altogether for lack of funds nor for fear of interference, but chiefly for lack of men to teach and preach. There is no other one thing for which we pray so earnestly as that the Lord would send forth laborers into His harvest."

CALLED OF GOD AMONG THE LAOS.

Rev. D. G. Collins of *Cheung Mai* in Siam sends a translation of a letter containing Christian greetings and biographical incidents from Rev. *Nan Tah* one of the native preachers among the Laos tribes whose work of itinerant evangelism is being especially blessed. His parish for his preaching tours is about one hundred miles long extending north and south of *Cheung Mai*. At a recent meeting of the Laos Presbytery he was regularly set apart for this special service. The Mission writes of him that "it is a great pleasure to report that he has been faithful in obeying the commands of Presbytery, and that during tours of greater or less duration he has been permitted to baptize many adults and children. The value of his services is above computation."

The following personal incident narrated in the letter gives a graphic and artless picture of the way God calls a soul out of darkness

and ignorance to the light and privilege of his service:

"Even while yet in the temple my faith was put in the religion of the divine Jesus for I first heard of this religious while I was in the priesthood. On asking my Buddhist teacher what else there was for me to learn, he replied that there was nothing more that they could teach me. About that time I heard that the religion of Jesus had come, and knowing that it was strange, I came to inquire about it of Teacher McGilvary. He gave me a book and on reading it I knew that I had now found the true God. I then came and spent three years studying with Teacher McGilvary, but had not yet received baptism when the late chief sought to kill me, for I was one of his dependents. On being told this I fled alone and did not first beg to be baptized because my faith was yet weak. My wife who was not very well, I left on the

rice farm about an hour's walk from my home. Proceeding alone I fled three days through the forests not meeting a human being, having no knife, no weapon of defence and nothing to eat. After three days I arrived at a small village where I procured food.

"I then went to Chieng Hai, Chieng Toon, the Shan country, the Karen country and Burmah. I remained roaming in other countries for ten years. At the end of that time on hearing of the death of the chief who sought to kill me, I returned home and sought the teacher and learned from him until I was ready to receive baptism, and indeed to this time.

"A daughter who was born during my absence now has a husband and child.

"I beg that you will pray for me."

MIRZA BAGIR.

REV. T. L. POTTER, TEHERAN, PERSIA.

There recently died at Teheran, Persia, of influenza, a remarkable individual, Mirza Bâgir, (known among Europeans by the name of Baker) whom some of the missionaries in India, Syria and Egypt may remember, and who is said to have enjoyed the friendship of Canon Taylor, Max Muller, Dr. Pfander, the late Bishop French, and other distinguished men.

He was a native of Shiraz, but had lived some time in India and England. In the former country he accepted Christianity, received baptism, and was about to be ordained to the Christian ministry, but by a deeper study of the Koran was led, as he claimed, to renounce Christianity and returned to Islam; and thus he became a jealous advocate and an independent missionary of Mohammedanism. It was not, however, the traditional Islam which he held but rather a rationalistic development of it, which though based upon the Koran, used great freedom in the interpretation of the book. Thus in Chap. CVIII. v. 1, it is said: "Verily we have given thee *Al Kaut-*

har." This "*Kauthar*" is generally understood to mean a river in Paradise of that name, and equivalent to the Christian expression, "the river of the water of life." Mirza Bâgir, however, reverting to the etymological signification of the word, *abundance*, made it refer to people and translated the verse: "Verily we have given thee the great multitude," then he triumphantly added: "See how wonderfully this prophecy has been fulfilled! Was there any probability at that time (for this is one of the earlier Mekkan *suras*) that such would be the result? Behold here a clear and strong argument for the truth and divine authority of the Koran!"

The linguistic attainments of the man were remarkable. He would quote the Old Testament in Hebrew, the New Testament in Greek, and the Koran in Arabic, and was wonderfully fluent in English as well as his native Persian. His valuable assistance in the preparation of Wollaston's smaller English-Persian Dictionary is gratefully acknowledged in the preface, and it is said of him: "Not only was he familiar with the Arabic and Turkish languages, which supply so many of the words in modern use in Persia, but possessed a truly remarkable critical knowledge of his own tongue."

He devised a composite religion which he termed "*Islam-Christianity*," taking certain elements from Judaism, and some from Christianity, but still founded upon Islam. He admitted the inspiration of the Old Testament and claimed it for the Koran, but denied that of the New Testament. He denied also the divinity and the atonement of Christ, and seemed to be familiar with the whole range of rationalistic and infidel objections to Christianity and the New Testament Scriptures. He claimed that the Gospel given to Jesus, as mentioned in the Koran, was the *good news* in the prophecy of Isaiah, which he interpreted in his

own way. Thus he would take the 53rd Chap., and without a book or note before him correcting the English translation to make it agree more closely with the Hebrew according to his idea, would explain it as referring to Mohammed.

Mirza Bâgir published in England certain English tracts setting forth his peculiar views; in one of which he describes a revelation granted to Mohammed. He speaks of it as a "Triune Universum" (man's body, soul, and spirit) and insinuates that it is the original of the "complex doctrine of the Platonic philosophy—subsequently manufactured by Greek divines and latterly converted by Roman Pontiffs into what is called the Crusaders' Trinity."

This remarkable man supported himself by giving lessons in Persian to foreigners and sought pupils in Arabic and Hebrew whom he instructed without charge and to whom he endeavored to impart his peculiar interpretations of the Koran and the Old Testament. His influence was beginning to be felt here in rationalistic opposition to Christianity, and doubtless the seed he had thus industriously sown will continue to bear such fruit. It is said that he held fast "his own" religion without wavering, to the end. It seems strange that so gifted a man should have been permitted to come thus in contact with our holy faith, and as it were to taste the good word of God, only to reject and oppose.

A LINE OF BATTLE FOR MISSIONS.

The following paragraph which we take from "The Church of Scotland Mission Record" refers to the British army and navy. There are many men of fervent piety and consecration in the military and naval service of Great Britain. They come in contact with missionaries in all parts of the world,

and there are many instances of friendship and co-operation in good works where the opportunity presents itself. There is no reason why loyalty to an earthly sovereign and devotion to the honor and the material interests of an earthly kingdom should not be a training in the higher duties of loyalty to a heavenly Lord and devotion to the spiritual interests of a heavenly kingdom. All praise to him who serves well in both spheres of duty, and wins the honors which earth and heaven unite in giving to the loyal and the true. The paragraph is as follows:

"We have pleasure in noticing, as another proof of the practical interest in missions which is spreading in all directions, the Army and Navy Missionary Union. Its objects are to stimulate missionary zeal in the army and navy; to collect funds for the furtherance of missionary effort in the foreign field on evangelical and Protestant lines, such funds to be applied without reference to denominational distinction; and to send out missionaries when the funds admit. All laymen who have served or are serving in the army or navy, of every grade and rank, with their families, are invited to unite in this special effort for the furtherance of foreign missionary enterprise; and clergy who have served as laymen, and chaplains of all denominations, are entitled to become honorary members on application. One of the ways in which the Union is to carry out its aim is by circulating the publications of missionary societies, and personal service is earnestly invited from those who are on foreign service and could give help as medical men, as ordained or as lay evangelists, or Scripture readers, or school teachers. The Union is not to be regarded as a new missionary society. It will only send missionaries into the field in connection with existing agencies, and it does not desire that a single sixpence should be transferred from existing missions, but rather to give additional help as far as its resources permit. The honorary secretaries are Major H. Pelham Burn, Rifle Brigade, and Commander Sullivan, R. N."

Dr. Briggs, of Lakawn, writes:

In my work I have met with a great deal of encouragement. I endeavor to have every patient who comes to me spoken to *personally* and the gospel presented to him. I am helped in this a great deal by my assistant, who is a thorough Christian, and by my teacher who is a splendid evangelist and Christian helper. I have been led to establish a clinic over in the market of the new city. I hold this clinic three afternoons each week; this has introduced me to a large number that otherwise I would not have met; and as God has been blessing my efforts very manifestly in some very serious cases, it has helped to break down a great deal of superstition and given me an entrance into the homes and hearts of the people.

Churches and individuals sending contributions to the Treasurer of the Foreign Board, for the Russian or Siam Famine Relief Funds, must not expect to have the same credited to them on the books of the Board, as gifts for foreign missions. The Famine Relief Fund in both cases is a special fund opened because of the urgent necessity of help, created by the lack of food in Russia and Siam and does not fall in the strict sphere of the Board's work.

This note has been rendered necessary by a few slight misunderstandings which it is trusted this plain statement will render unlikely of recurrence.

Letters.

THE DAKOTA INDIANS.

MISS JENNIE B. DICKSON, *Pine Ridge Agency, S. D.*:—This is a hard, stony field. What will bring the Indians of this Reserve to realize that they are poor, wretched creatures, needing the Saviour we tell them of? They have been so petted and spoiled by sentimental people who *think* they know Indians, until it is very hard for them not to feel their own importance, and to think that they are *the* people

We know that the Word of the Lord will prevail, or it would be very hard sometimes to hold on. I believe thoroughly, in individual work, which has not received, I think, the attention it deserves among the Dakotas. An Indian is very religious, as were the Athenians of old, and the writings of persons who come for a short stay, would lead us to believe that an Indian accepts without doubt, and with the simplicity of a child, the teachings of the Gospel, while we who live among them know such is not always the case. An Indian is usually fond of praying and talking, but often there is very little spirituality in his religious life, and he may be untouched by the grace of God in his heart. So you may judge of the joy it gives us to find some who are really trying sincerely to serve the Lord. At the older stations, many are children of our Father; but here as yet there are very few who are following after the Lord, but it is a great pleasure to watch their development, even if it is slow. Our interests and prayers seem now to be centered in a young man who, I think, is seeking the Light. He told me that it seemed as if there were two strings tied to his heart, one was pulling him this way, and one was pulling him the other. I feel sure that we shall soon see him enter the Kingdom. The young man that I am training for helper, is doing nicely. I think a native helper raised up on the field, can do more good than one from a distance. There is quite a good bit of jealousy among the different bands of the Sioux, and it might surprise you to know of this or that prejudice, and I think sometimes their name, Dakota (Allied), is something of a misnomer.

One of the old chiefs has just been in to see me, to ask if I knew when they were to receive pay for their losses of last winter. I told him I did not know, but because of the many false claims that had been made, they were compelled to defer payment. The old man told me there is a good deal of bad talk among the Rosebuds or Brulis who were allowed to remain here instead of being sent to their home, as they should have been. Things may go on this way for years, or may be brought to a crisis sooner than any of us think. The sooner the crisis comes, in my opin-

ion, the better it will be for these people. Is that a hard saying? I believe it is the truth. But people who live far away, will hardly agree with us. Pray for us that we may be faithful in season and out of season, and that these people in the darkness of heathenism, may soon see a great Light arise, and that the Lord may have all the glory.

ISLAND OF HAINAN.

A JOURNEY TO NODOA.

MR. CARL S. JEREMIASSEN, *Nodoa*.—Mr. Gilman's family and I started for Nodoa first by boat for five days, or rather six—the last day being Sabbath, we stayed in the boats till Monday morning. We had beautiful weather while in the boats. Having sent a man overland beforehand to arrange about chairs and ox-carts—the latter for our heavy luggage and furniture for the Nodoa House, also the printing press, etc.—everything was ready waiting for us in the morning. So, after landing the things and leaving a man to see after getting them on the carts, we, after some considerable scolding and grumbling, got started, and I felt quite relieved. Unfortunately, the wind had changed round during Sunday night, and a cold, northerly wind, with rain, began just about the time of our starting; still it was not very heavy, at least not heavy enough for us to consent to stop another day. I was thankful, after starting, that I had good strong legs to walk on, so that I did not need to be caged up in one of those miserable Hainan chairs. I felt for poor Mrs. Gilman with the children, as it is bad enough for one person alone, but must be exceedingly trying for a lady with a heavy, lively baby constantly jumping about in her lap from one side to the other. I am sure only a woman's love and patience could endure it; as for myself, I am satisfied I could never have stood it. And the poor "beasts of burden!" I can't help but pity them. Poor men, what a horrible way of conveyance! But what can be done when people are unable to walk? I can simply say with the Chinese, "Vo-da-oa," "There is no way out of it." We made, considering the circumstances, very fair progress

the first day (14 miles), and rested overnight in Faifong, which is a market-place of sixty or seventy families.

A HAINAN "GRAND CENTRAL."

It cheered my heart, and I am sure it would have cheered yours could you have had a quiet peep in at us and seen everybody in good humor, trying to make the best of the situation. It was not the "Grand Central Hotel," but I think that there were more happy hearts here, notwithstanding doorless houses and leaking roofs, than in that grand hotel that evening. We got possession of the two rear houses of the inn. The first house of the two was occupied by the Gilman family and the Chinese woman. That house was minus front doors, which we soon fixed up by hanging up a mat, which, besides keeping out the cold, damp wind, also added to our privacy. We were all pretty tired and were glad to get to rest, the children keeping in wonderfully good spirits even to the last, when we all passed off into dreamland. We rose next morning praising God for all his mercies, and after taking an early breakfast, we started off. There was some grumbling and dissension among our men about staying; but as the rain was less than the day before, now only being a kind of "Scotch mist," and then there is no saying how long it would be ere clearing up, when northerly wind sets in this time of the year; this is well known to everybody here. So we managed to persuade the men to go, promising that we would stay over night at "Notia" market, which is about 12 miles from Faifong. This would leave us an easy day's journey (17 or 18 miles) to Nodoa. Getting on the way, we found the roads very alippery; but before long it cleared up a little and everybody was glad we had come on. Reaching Notia about 3 P. M., we got a fairly good inn—but what a crowd of visitors! No foreign lady had ever been there and the people were naturally anxious to get a peep at Mrs. Gilman and the children, but were good natured and pleasant. Next morning we had a beautiful day for our last stage and we all enjoyed it very much, the children were happy and playing on the green grass whenever we stopped, and when arriving

early in the afternoon in Nodoo, all were in the best of spirits. I was glad that most of our friends put off their call till the next day, but then for several days they came in large numbers. How nice it is to meet again with so many well known friends bearing the Christian greeting (Pæ-oa) Peace!

JAPAN.

THE AINUS.

REV. GEORGE P. PIERSON, *Tokyo*:—On a recent Saturday evening we had a lecture by the Rev. Mr. Batcheller, on the Ainus. He has worked a great deal among this people and is an authority. The word Ainu (not Aino) means man or husband. There are 15,000 or 16,000 of them in Yezzo, while in the same island there are 400,000 Japanese. Originally, the lecturer said, in Japan there were Koreans, Pit-dwellers and Ainus. The remnant in the Hokkaido represents a race that once may have lived quite extensively in Japan. Some names of places seem to prove this. For example, Yeddo, the old name of Tokyo, is the name of a certain edible grass, Fuiji, the name of the mountain, means "the goddess of fire"—the goddess whose function was to record the deeds of men in a book and transcribe their pictures. Their language is perhaps like the oldest Tartar language. When they say good-by, they say, "Popke no okal yan," that is, "May you be kept warm!" Their notion of hell is that of a cold place, and the greatest possible punishment is to be frozen up in a block of ice. In old times there were three chiefs in every village. Trials were all open, and there was no punishment without conviction, or rather confession. This confession, in turn, was extorted by requiring prisoners to drink a tub of cold water. Women were tried by mixing tobacco ashes and water, which they were made to drink. If they could endure this, they were counted innocent; if not, they were adjudged guilty. The murderer, under the government of the Ainus, was punished by maiming. Widows had to mourn seven years before they were permitted to re-marry. This mourning was evidenced by wearing the clothing inside out. The clothing was made of the inside bark of the elm

tree. The Ainus believed in water nymphs, in gods of the sea and numerous other deities, but also in a creator. These were some of points brought out by the lecturer concerning this ancient people.

INDIA.

CROWDS OF FARMERS.

REV. E. P. NEWTON, *Lodiana*:—In the end of January I started for a tour in the district, and was out four weeks. Leaving here on the 27th, I went to Raskat, twenty-five miles to the southwest of Lodiana. From there I travelled from five to six miles a day in the direction of Phirl, a large village in the territory of the Rajah of Nabha, and some sixty to sixty-five miles from here. I lodged in the villages, putting up in *Dharmshalas*, which are places erected in most Hindu villages for the accommodation of travelers. It was a part of the district never before visited by me, and very seldom by any Christian preacher. I preached two or three times each day, but my largest and most interesting audiences were always in the evening by lamp-light. At that time the farmers are free, and I had large crowds to talk and read and sing to. In my report for last year allusion is made to a fiddle. This I had with me, and found it a never-failing source of attraction. Nothing could exceed the hospitality and friendliness with which I was received in most of the places I stopped at.

MOHAMMEDAN HOSPITALITY.

At one place, Shalna, the deputy inspector of police, a Mahomedan, insisted on my taking up my quarters in the police station, where he gave up his office to my use. He also sent a message to Dhabali, a village that I was to reach two days later, to have a room prepared for me in the house of a Sikh Sardar. There is no difficulty in getting a hearing for the gospel in most of these villages, or even a verbal assent to it on the part of many; but that is a different thing from receiving it and confessing Christ.

A SPIRIT OF INQUIRY.

MISS ANNIE S. GEISINGER, *Dehra*:—Our work is being greatly blessed, not exactly in the women coming out and being baptized, but in the

abundant entrance we have to the people, their readiness to hear the Word and the wonderful way in which God is owning it. There is a most marked spirit of inquiry abroad about here, people hungry and thirsty for the Word of life, and I question whether it is not an out-pouring of the Holy Spirit in answer to all the prayers that went up the world over at the beginning of this year. The Rev. Mr. Thackwell, of this station, says that evenings when he preaches in the bazaar, out in the open air, the people listen as if spell-bound, and where formerly there was opposition and strife against the truth, a most attentive and respectful hearing is now given, and sometimes he has the company of some of the listeners home, enquiring more perfectly about these things. Last evening he was preaching in the bazaar as usual, surrounded by a concourse of men. In the midst of his talk a man spoke out from the crowd saying that *he* could testify to the truth of what was being said, for he not only believed it, but "had it in his heart." On inquiry, Mr Thackwell found that he was the head-man of a village some twelve miles away, and there were others there who believed as he did. They had gotten hold of a portion of the Scriptures some time ago and the Holy Spirit had been their teacher. In what wonderful and unexpected ways we are sometimes permitted to have faint glimpses of the results of our seed-sowing.

VILLAGE SUNDAY-SCHOOLS.

We have *four* Sunday-schools, one in the very heart of the city, and others in different villages near by, the farthest being about two miles. The oldest school, started before I went home, has about sixty heathen pupils, girls, boys and women, the women and girls being separated from the "dreadful boys" by a wall. There are *seven* teachers with their classes, and I am not sure but there is better attention and behaviour than in most home Sunday-schools. The school is presided over by one of the "Training Home" pupils, and her staff of seven teachers is composed of our native Christian Zenana teachers.

A second Sunday-school is held in another

village, where we have a girls' day school. Its superintendant is another one of our "Training Home" pupils, and she has three native Christian teachers from this Christian Girls' Boarding School, associated with her. The one in the city is yet in its beginning, and Miss de Souza, with the help of a young worker I have just taken on, "holds the fort" there. Her associate is the young married daughter of one of my Bible women, who has shared my toils and labors these many years in Dehra. Is it not delightful to see the second generation taking a share in this work!

Work among the women and girls was begun in this distant village by Miss de Souza just before my return, but no Sunday-school could be opened just then. The lessons, too, in this place can be only semi-weekly, owing to distance and press of city work, so the people see little of us and have no opportunity of getting better acquainted. The way opened about three weeks ago to go out and camp on the very edge of the village in a beautiful mango grove. One of the school ladies needed a little quiet rest and change to out-of-door life, so we made a ten days' visit to this place. We were near enough for them to gratify their curiosity by frequent visits over to the tent, and I was in the village every day, teaching, talking and visiting, getting better acquainted with their modes of thought and ideas of things in general. I thought it time to open a Sunday-school, so three weeks ago we gathered for the first time under the grateful shade of a mango tree, right on the main street of the little village, as no room was to be had anywhere. A more sheltered corner for the girls' class was found inside an old doorway, and they were looked after by one of the ladies. My boys and I got on famously under the tree and were a great attraction to many passing by, who in the hymns they heard and explanation of the lesson given, received perhaps their first impressions of Christianity. This audience came and went, but there were many attentive listeners all throughout, and I have determined for the sake of such to continue the school out of doors as long as the weather permits.

AFRICA.

REV. H. JACOT, *Kangwe*.—Mission Meeting is nearly over. We have had great pleasure in meeting again the twenty members of our Gaboon mission band, who came from all directions to review the work of the past year and decide upon the wisest course for the twelve months to come. Many important decisions were taken, a few of which I will mention: Brother Good was appointed to make a short tour to Liberia to inspect the condition of our Board's mission there carried on by natives of whose efficiency and faithfulness there is reason to doubt. This tour of three months will deprive me of my valuable colleague, and throw upon me for that time the whole responsibility of our work at Kángwe, by no means an easy task. His revised New Testament in Mpongwe was authorized to be printed, as also his new edition of the hymn book, both of which volumes will be of the greatest value to us in our work. Mr. Marling's translation of the Gospel of Matthew into *Fang* (Fañg) was also authorized and will be printed by the Bible Society or by the Tract Society. This is the first purely Fañg literature issued by our mission, and we hope it will be only the beginning. Mr. Marling was also authorized to prepare a small Fañg primer, of which I will send you a copy as soon as it is issued. The importance of this publication will be understood when you remember that *two millions* of natives can be reached through the medium of this language. Our Bible and Tract Society are doing therefore a grand work when they enable us to sell at a mere nominal price the Word of Life to these awakening souls.

Steps were also taken at our Mission Meeting to mass our workers more in the northern field in the neighborhood of Batanga, and to send a party to explore interior-ward from that station, with a view to establishing new posts on the high plateau, more healthful and said to be teeming with population speaking the Fañg language. This would open up to us a vast and interesting missionary field, away from the influences of trades and vicious civilization.

I find that our station at Kangwe last year costs us about \$4,500, including salaries of two married missionaries and French teacher. This enables us to keep a Boys' Boarding School for sixty scholars, a Girls' Boarding School for ten scholars, to support six Bible readers located at different points on the river, to do considerable work in evangelizing and in the preparation of native literature. Sixty-eight natives about us were baptised after being closely examined and tested as to their faith; one new church was organized with forty-three members, several students were taught who aspired to the ministry and one of them was licensed to preach. On the whole I feel confident that more far-reaching good was accomplished than is done in a year by many of our home churches, who spend more than double for their running expenses.

And now I must say a word about the work for the coming year. There is plenty of it. In about ten days I hope to be once more in Kángwe, this time with the whole care of our four churches, the nearest of which is twenty-five miles; the farthest forty miles from Kángwe. I hope to be able to devote my spare time to the study of the Fañg language, and to deeper study of the Mpongwe. I am happy to have the help of Monsieur Presset who will have charge of the school, and who will direct it with the experience he has acquired while at Libreville teaching the Baraka school. He is an earnest Christian and has learned to speak very fair English in the three years he has been in the mission. We will also try to develop a few more Bible readers who are very useful to us, as we cannot visit all the towns frequently. In a few months we hope to have with us Messrs. Allegret and Theisseres of the Paris Soc. who will work with us until arrangements can be made for definitely handing the work over to them, or at least a part of it. I don't know that I am ready to give up Kangwe Station for some time yet.

But now I must close for this time, yet I cannot without calling upon you to "praise the Lord for his goodness to us" during this past year in keeping us in His service, and in using our unworthy efforts to His glory.

HOME MISSIONS.

Rev. Dr. W. C. Roberts, whose election as Corresponding Secretary was received with so much pleasure throughout the church, has already entered upon the duties of the office, to the great delight of the Board and the office force. He comes, not as a novice, but as a general back to his former command. He resumes the work with the readiness of one who has but just returned from a summer vacation.

If we must be deprived of the services of Dr. Kendall by reason of his physical infirmities it is a kind providence that returns Dr. Roberts to us to take his place. No other man in the church could do it so well.

It is fitting that the first of the great ecclesiastical courts to cross the Continent should be the General Assembly of the Presbyterian Church, and it is a striking incident of the journey to Portland, that the route traveled by a majority of the commissioners should, for nearly 2,000 miles, follow very closely the trail of Missionary Whitman, whose wagon was the first vehicle to cross the Rocky Mountains. The Union Pacific train departed from his trail at Granger, in Wyoming, in order to take in Ogden and Salt Lake City, but touched it again at McCammon, Idaho. Every thirty-minutes that train covered a day's journey of that patient pioneer. Three hours of the train covered a week's journey for Dr. Whitman. Five years after the missionary path *maker* blazed the way, General John C. Freemont, the path *finder*, followed.

The General Assembly gave a fair share of attention to the Boards and other causes of the church, notwithstanding the other exciting and absorbing matters before it.

The report of Dr. McPherson, the Chairman of the Standing Committee on Home Missions, was such a clear, comprehensive and powerful statement and plea, that it has already been printed in the form of a leaflet to be distributed throughout the churches.

A private letter from a looker-on at the Assembly ends with these significant words:—"The women are praying while the men are fighting. God bless the women and direct the men." Let us trust that God has answered that little petition.

The report that Dr. Sheldon Jackson was murdered by whiskey smugglers, in Alaska, is probably untrue. It could not possibly have occurred at the date assigned, as his vessel had not then sailed from Port Townsend, and, besides, it was under orders to make no stop before reaching Unalaska. The report must have grown out of the murder of Mr. Edwards, one of our missionaries, in precisely the same manner a month earlier.

A WOMAN'S SUGGESTION.

A NUCLEUS:—A lady, an entire stranger, entered the office of the Board of Home Missions the other day and handed to the secretary a roll of bills which counted out \$63, the proceeds, she said, of the sale of some jewelry which she had sacrificed toward our debt. Half hesitatingly she suggested a plan for paying the Board's debt. It was simply this: Let pastors call upon their people to dispose of any valuables which they might just as well spare as not, and at an appointed time bring the proceeds and make a special collection for the debt. Such a movement in every church would certainly

pay the debt of the Board without drawing a cent from anybody's income or affecting the regular collection for this or any other Board. And besides it would appeal to the wealthy and the well-to-do and not to the poor.

Why is not the suggestion a good one? And why might not every pastor bring it before his congregation? Remember, the valuables themselves are not to be sent to the Board. The treasurer can do nothing with them. Owners can realize more for them than the treasurer could even if he had the time to hunt a purchaser. The suggestion is surely worth considering.

The unflinching fidelity of our German brethren to their church life and work is well illustrated in the following extract from the report of Rev. Dr. Schuette, of Independence, Iowa:—

“I have had the hardest work during this time to meet my appointments, that I ever had in my life. Twice I could not get there on account of bad roads and bad weather. We have had heavy rains for two months and the roads are in a dreadful condition. On one trip I nearly killed my horse and it is still lame from that time. Our meetings were better attended than I had expected because the people feel greatly interested and I consider it a good performance for farmers to come to church on Sabbaths, when they have to walk five or six miles to attend services, because they could not use their horses.

Rev. W. C. Beebe, of Waterville, Washington, reports a very interesting revival the blessed influence of which is felt throughout the community and the regions round about. Among the conversions was the wife of a prominent saloon-keeper. Another interesting case was that of a young man and his family.

The young man never had a relative, either in the present generation or among his ancestors as far back as he has information, who ever professed religion.

Fourteen synodical missionaries were present at the General Assembly, at Portland, by invitation of the Board of Home Missions. They held several conferences, and discussed at length a number of practical topics bearing on their work. One of these subjects was the matter of

LAY PREACHERS.

Dr. S. B. Fleming, of Kansas, said that in his field it had been found best to leave the matter of employing lay preachers to local arrangement. One man had managed to do valuable work in this way without cost to the Board. His Presbytery had given him approval and a temporary license. The church in this case raised as much as ever for the work.

The brethren are inclined to be very careful in the choice of men for this service. One well-known man was kept ten years at this kind of work before final ordination to the full duties of the ministry, in which he has now been for some time engaged.

Dr. T. S. Bailey, of Iowa, said that in his field they had had only one man engaged in this sort of service, who had been notably successful, and had been lately ordained. With careful restrictions, such service would undoubtedly prove useful. He had found unfit men apt to press in. It was certainly wise to encourage men found to have gifts to use them in this way. There was danger here from a lack of loyalty on the part of exceptional men who come in from outside. There were plenty of men who would like the honor of being Presbyterian preachers. We ought to employ good elders more in evangelistic work. He had several of these available in his field.

Dr. T. L. Sexton, of Nebraska, said that he was in favor of a thorough course of training for all the work of the ministry. But, of course, there were exceptional cases, and of these, Presbytery was the proper judge. He would always encourage such cases. We have sometimes put such men on a course of study. Most of the brethren are opposed to letting down the bars. Elders do some of this work. Some hold services in school-houses, with successful results, and some read sermons in vacant churches.

Dr. T. M. Gunn, of Washington, said he had had small experience in this matter. Some elders had maintained services in their churches while their ministers were absent organizing new work. One at Moscow, Idaho, does work like this throughout the year. Several read sermons to the congregations.

Rev. F. D. Seward, of southern California, said that his experience in this line had been so limited that he had nothing special to add.

Rev. F. M. Wood, of North Dakota, said that he had found little material for such work. He knew of only three instances. One such man has been ordained and proved very useful. Another, the ex-Governor of the State, has done good work. The third came to grief.

Dr. R. W. Hill, of Indian Territory, had found that too many men want to press into such work. In a Presbytery of eight men in his field, six had no training except what they had picked up—had fluency of speech but little education. Then these are too apt to bring in others even less fitted than themselves. It was hard to prevent undue haste on the part of Presbytery in this direction. A man makes a good talk, and then they propose to license him. Each Presbytery last

spring had a case of this kind. There should be a warning against the hasty ordination of lay preachers. There should be some special control of Presbyteries in Indian Territory and New Mexico in this matter. These men, if in the majority, naturally vote together and control Presbytery. It is almost the same way in Synod. We have tried to establish a course of study for this class, but it is almost a dead letter. Neighboring ministers fail to oversee it and keep it up.

Rev. J. A. Menaul, of New Mexico said that a few men in American churches are doing good work in this line. There is one such in Las Cruces. The Board was asked to leave off the prefix "Rev." in addressing such men, as some were apt to assume it. They are apt to seek to be ordained before they are qualified.

Dr. T. C. Kirkwood, of Colorado thought that elders ought to be more recognized and used in this way. We have used two elders at regular work in our synod, very satisfactorily. One young man of good parts has held three points. Mr. Rankin has proved himself a fine evangelist, and there have been other such cases, which have entailed no expense upon the Board. The fields to be occupied are often too far from each other to be thus covered, and few young men can give the time necessary for this service without interruption of their secular business.

Dr. H. S. Little, of Texas, was in favor of employing elders in this way. One difficulty he had found was that this leads to the reception of unqualified men from other denominations. A really good man thus obtained was "*e pluribus unum.*" Ministers in his field often have elders read sermons in their absence. Men licensed for such work are too apt to seek ordination.

Dr. R. N. Adams, of Minnesota, thought that in his field they had possibly done more of this kind of work than was advisable or profitable. They had found a danger here. The men thus employed begin at once to think that they ought to be ministers. Presbyteries are not always as careful as they should be. One man was called by a church for this temporary service, and was then installed. He had some knowledge of Scripture, but was otherwise quite ignorant, and so lasted only a little while. Another, an elder, had proved quite effective. Another, who had engaged in Sunday-school work, had been licensed and ordained, and had done very well. Some had been spoiled by promotion. Some elders, on the other hand, are at work who have no idea of being licensed or ordained.

W. I.

A LITTLE FARM WELL TILLED.—California is learning that scratching over a great ranch is not so profitable as carefully cultivating a smaller one; and we all know good horses, well cared for, can do more work than a greater number hungry and neglected. Then let us have fewer Home Mission fields; but work them better, and take better care of the Home Missionaries; and then expect greater results.

F. D. SEWARD.

Rev. R. A. Bartlett, of Dayton, Tenn., cheers us with the report of thirteen additions to his church upon confession since April 1st, and adds:—"The prospects here are good and the church, taking everything into consideration, has made great progress."

Rev. A. J. Coile, the recently installed pastor of Bell Avenue Church, Knoxville, Tenn., writes:—"Our work is gradually advancing along the various lines. Seven have been added to the membership and attendance increased. Never before have our prospects been as good as at present."

MINNESOTA:—The following extract is from the report of Rev. J. J. Ward, of Kasson. This veteran missionary is now in his 82nd year—the 53rd of his ministry and is bringing forth fruit in his old age. He evidently did not find the "*dead line at fifty*." Why should any one?—

"Through the goodness of God I am able to report, every Sabbath in my pulpit, every week at our social meeting. The spiritual tone of our church very good and pleasant, and our work moving on smoothly in every department. An addition of one by letter and one by profession at our last communion. We are hopeful for the future. Our village is not such a centre of business as to hold our young men and women of enterprise, and hence we have been and are still a feeder for churches further west, and for St. Paul and Minneapolis. This does not discourage us, tho' it bears hard against the increase of our local strength. I think the promise for the future is somewhat brighter."

Like any enthusiastic Western youth he insists that his work has a bright promise of future growth. But whether his church grows or not it is a little fountain that is nourishing other churches in the cities and in the further west. Such a church demonstrates its right to be and to receive help.

NEW MEXICO:—The following touching incident is given by Miss Alice J. Thomas, one of our most faithful teachers. It illustrates the way the leaven works and the kingdom comes to one and another without observation. There is no more potent agency than the mission school. It is like a wedge, it can rive asunder what nothing else can disturb:—

"Not long ago death entered the home of a poor Mexican family, members of our church, and took away the youngest child. The parents are

very poor, the father being paralyzed and unable to work. Under these circumstances we did all we could to comfort them, giving financial aid, as well as sympathy. The evening before the funeral, Miss A. and myself took a few of the older girls and went to the house and offered to sing some of the gospel songs in Spanish. The mother seemed very grateful and we sang for perhaps an hour. While we were thus engaged we noticed a man (Mexican) who was in an adjoining room, leaning forward and watching us with a face so full of interest, and an expression so intense as to be almost startling. He listened attentively to every song. When we went away we left some of the hymn-books. These he read and then said to Mrs. D., that he did not know that Protestants believed as those songs read. He asked her to get a book and learn the songs so that she could teach them to him. He said he would willingly spend the whole night learning them:

“This man’s home is in a part of the territory where there are no Protestant schools, and no one to tell of our Saviour. We further learn that the people are dissatisfied with their priest and have expressed a desire that our Board would send them a teacher. Thus the little things become mighty when it is the Master’s hand that directs the work, ‘For we are laborers together with God.’”

If in any mind there linger a doubt as to the need of mission work in New Mexico, that doubt ought to be dispelled by the following account of the burial of a child who died in a “Sisters’ School.” Such a scene tends to confirm the belief that Roman Catholicism, left to itself, degenerates into heathenism:—

“Her remains were sent home, at the request of her people, Friday morning. We went to the house early, they had taken her out of the coffin and laid

her on a mattress on the floor. She was neatly dressed in white. We went again Saturday morning, found her lying on the bare earth floor, her head on a sod, dressed Indian style. She was laid in the grave on a blanket, covered with earth, three jars of water poured in and then the coffin and clothing thrown in. I will leave you to imagine our feelings.

“Now, these people consider themselves Christians. They have had foot races every Sunday afternoon for six weeks, ending yesterday, and with a war dance, which lasted all night.

“The harvest is great, but exceedingly hard to gather in.”

Rev. S. E. Wishard, D. D., Synod of Utah, writes:

All at it. Why not? Why not the whole church lay hands upon the toil which the Master has given us? Do you ask, “how?” Just as we have been doing, only a little more of it. Here is our mission school work among our exceptional populations. You say—“Let us put this money into the preaching of the gospel.” Indeed! Have we not been putting it into the preaching of the gospel in the most effective way? Look at the spectacle of eighty mission teachers toiling among and teaching 2,000 Mormon children. The gospel is preached every school day in the week, and gathered up and emphasized on the Sabbath. It is the gospel laid on the child heart—the warm virgin soil—that gives best promise of fruit. No. Let us have more mission school work and better.

HOW IT WORKS.

Just as God meant it should, and as it always has. The Christian life and teaching of these devoted women gradually and rapidly takes hold of the children whom they instruct. They are won to a loving confidence, and now the door to their hearts is wide open. The truth is

handed in and begins to quicken a new life. With this new life comes the desire to use it for God, and hence a thirst for such an educational preparation as will prepare these new converts for the highest usefulness. Now the academy must be opened, and the college, and what? Why, it has been Christian education from beginning to end. Yes, more mission schools and as much better as we can make them.

A POSSIBLE OUTCOME.

We have been thinking it over. The drift of secularism in our public schools is deep and strong. Looking down the future we see unsolved problems for the church and for our country. Are the method and fruit of our mission schools yet to bring us a solution of some of the questions that are dimly rising in the future? Christian education—not denominational merely as such—must yet cast the leaven into the lump that is to preserve our nation. That education must come from the home, the Christian pulpit, the school and college. The hint that lies deep down in the mission school may have a germ in it that shall be of utmost value to the nation. It may yet help us in direst necessity. We will see.

SYNOD OF TEXAS.—The following is extracted from a letter written by the Synodical Missionary of the Synod of Texas, to one of the student missionaries who last summer labored in that district. The letter is valuable, not only as bearing testimony to the extent and importance of the work accomplished, but as manifest-

ing the friendly and interesting relation existing between our missionaries and those of the Board of Home Missions:

If Princeton turns out an average of men such as have been doing work in Texas this summer, she is to be congratulated. Each one of you has done excellent work. Nothing could be so much desired as for each of you to come into our field at the close of your course.

Mr. — and others, are quite disposed to sound your praises at Montague. I am thoroughly glad you came to Texas. Please tell the other brethren from me, that I hear only good reports of each of them.

WORK DONE IN TEXAS.

Sabbath-schools organized,	33
Sabbath-schools reorganized,	4
Number of teachers,	155
Number of scholars,	1,330
Volumes given away,	1,416
Pages, tracts and papers given,	53,484
Bibles and Testaments given,	115
Families visited,	1,237

ITALIAN CHURCH ANNIVERSARY.—The first anniversary of the First Italian Presbyterian Church in Newark, and of the United States as well, was celebrated in the church on River street, May 16. There was a large attendance. The chief interest was the announcement that two American women had succeeded in collecting \$5,000 toward a fund for the building of a new church. The pastor, Rev. Francisco Pesaturo, read in English and Italian a sketch of the history of the church from its inception. Twenty-three persons were admitted to membership, making a total of fifty-four members; five children have been baptized; work has been secured for ninety-eight Italians, and nineteen children have been placed in Protestant schools. During the year the congregation contributed \$175.50. The Sunday-school has an attendance of from fifteen to twenty children.

Concert of Prayer for Church Work at Home

JANUARY, . . .	The evangelization of the great West.
FEBRUARY, . . .	The Indians of the United States.
MARCH, . . .	Home Missions in the older States.
APRIL, . . .	City Evangelization.
MAY, . . .	Our Foreign Population.
JUNE, . . .	Our Missionaries.
JULY, . . .	Results of the Year's Work.
AUGUST, . . .	The Mormons.
SEPTEMBER, . . .	The Outlook.
OCTOBER, . . .	The treasury of the Board.
NOVEMBER, . . .	The Mexicans.
DECEMBER, . . .	The South.

RESULTS OF THE YEAR.

It will be remembered that the fiscal year, just closed, began with a debt of \$98,346.04. The General Assembly at Detroit, urgently pressed upon the church the necessity of raising, during the year, \$1,000,000 in order to pay the debt and provide for the current work, the work already for two years neglected on account of the debt, and the new work which was certain to appear all over the growing country, and press its claims upon the Board. This was a modest estimate, and yet the church has not met it. The amount received for these purposes, during the year, was \$843,353.44, which is \$156,646.56 less than the General Assembly recommended. If the Board had spent as much money as the General Assembly authorized (which was much less than the Presbyteries have demanded) the debt would now be just \$156,646.56. But the Board has been more cautious and conservative than the Assembly or the Presbyteries, and so has cut down the debt to \$67,092.62, which is less by \$31,253.42 than a year ago. This looks somewhat hopeful, but it must be remembered that in order to accomplish this reduction it was necessary to cut down appropriations too close, in very many cases, for the comfort and welfare of the missionaries and to suspend, almost entirely, for the second year, all aggressive work.

The following comparative table, showing the results of the two years, will aid us in taking our bearings:

	1892	1891
Number of Missionaries, . . .	1,479	1,677
" " Missionary Teachers, . . .	360	340
Additions on Profession of Faith, . . .	8,808	10,683
" " Certificate, . . .	6,389	7,408
Total Membership, . . .	93,504	113,420
" in Congregations, . . .	132,651	156,262
Adult Baptisms, . . .	3,368	3,861
Infant Baptisms . . .	4,680	5,218
Sunday-schools organized, . . .	316	438
Number of Sunday-schools, . . .	2,190	2,452
Membership of Sunday-schools, . . .	141,236	178,169
Church Edifices (value of same, \$4,650,231), . . .	1,644	1,858
Church Edifices built during the year (cost of same, \$311,861), . . .	111	135
Church Edifices, repaired and enlarged, (cost of same, \$61,235), . . .	288	291
Church debts cancelled, . . .	\$114,782	\$143,863
Churches self-sustaining this year, . . .	52	39
" organized, " " . . .	107	139
Number of Parsonages (value \$489,064), . . .	380	397

It has been a year of both progress and retrogression—a year of growth and a year of internal adjustments. Our Annual Report together with that splendid report of the Assembly's Standing Committee just presented at Portland, have gone to all parts of the church, clearly and forcibly presenting the principal facts and figures of the year's record. But the statistical table appended to the annual report requires study in order that its significance may be rightly understood. If we compare it with the report of the previous year there are but four items which seem to indicate any progress. A greater number of teachers by twenty have been employed, a greater number of churches by thirteen (or thirty-three per cent.) have assumed self-support. More money has been received from the several sources, for current use than during the year before, and in consequence the debt has been reduced thirty-one per cent.

Every remaining item in the table seems to indicate retrogression. But a comparison with the corresponding items in last

year's report reveals interesting and encouraging facts. Take the first item—the number of missionaries employed. In 1891 we reported 1,677. In 1892 the number was 1,479—a decrease of 198. In five states we employed the same number each year. In eleven states and territories we employed a greater number by 23 than the previous year, but the increase in each is so small as to be attributed to local causes. In 28 states and the Indian Territory we employed a smaller number by 211. Leaving out of the account those states where the decrease is so small as to be attributed to local and temporary causes, we have three assignable causes which exactly account for the decrease.

(1.) Synodical sustentation in Ohio, Indiana, Pennsylvania, and in the Synod of Baltimore, and progress toward self-sustentation in several other states have taken a large number of missionaries from our roll and provided for their support.

(2.) In nearly all of the states that remain, where the decrease is at all considerable, the Board in summer of 1890, employed students from the seminaries. None were so employed during the last fiscal year. The exact reduction in these two classes of synods is 146.

(3.) If we add to this number the number of churches that reached self-support; viz. 52, we have the diminution accounted for.

Synodical sustentation will also account in part for the reduced number of members received, total membership, Sunday-school scholars, etc., since their statistics are not reported to us as they were the previous year. Synodical sustentation in all the states in which it has been attempted, except in New York and New Jersey, also reduces our income, while it relieves us of the support of their work, and thus balances, or more than balances the account in our favor. That is to say, the report this year does not and cannot

show all the results of the year's work in the interests of Home Missions. But the more carefully the facts are studied, the more does the record of the year commend the care and wisdom of the Board in the management of its great trust, and the broader ground does it give us upon which to build our hope for the future. But it is not enough that we remain as we were last year. To remain as we were is to go backward. The country doesn't stand still. States coming into the Union, territories forming with population sufficient for statehood. Cities by the hundreds building up all over the land, villages multiplying by the thousands, and the great Presbyterian church standing still! The church which was the pioneer Protestant denomination on this continent, the church whose heroic missionaries were the pathfinders across the continent, the church which has been the pioneer in a majority of the states and territories of the Union, ought not lightly to esteem its heritage, nor easily to surrender its God-appointed place among the forces that are destined to regenerate this country and the world. With our wealth and influence and numbers and vantage ground we are recreant to our trust if we bear not our portion of the burden with our sister denominations.

Letters.

CADDO, INDIAN TERRITORY.

REV. H. A. TUCKER:—In this report I ask company on a missionary journey to the home of the Red Man. On the trip you will have a glimpse of life among the Choctaws.

On horseback we leave Talhina. This place is on the railroad, mid way between Paris, Texas; and Fort Smith, Arkansas. We will visit Mount Zion, this is an Indian church forty miles from the rail road. Mr. Peter J. Hudson will go before us as guide and interpreter. He is a licentiate of Choctaw Presbytery supplying the

churches of Mount Zion and Big Lick with preaching. For his field of labor he is well qualified. As a pupil he was six years in Spencer Academy of the Choctaw Nation, five years in Drury College of Springfield, Missouri, and three years in Hartford Theological Seminary.

The only person we meet during the day is an Indian man. After a friendly handshake he engages in conversation with our guide. The interpreter informs us he said "I want to do good, when the minister comes again I will go over the mountain with him and stay until he comes back." Now, we are to climb the mountain. It is very steep; our path winds to the right; now to left, up, up we go. On foot we are safer; let us dismount. The path is narrow and hard to climb. My feet slip and I am lying full length on the ground. My horse is about to step on me; springing to my feet I say "all right, no harm done." Continuing to climb we reach the mountain top in safety. Here we will rest for a few minutes. Above us the sky is blue. Around are tall pine trees. At a distance you see narrow valleys and high, barren mountains. Not a house in sight, nor a sound heard except the going of the wind in the tops of the pine trees. As Jesus prayed on the top of a mountain, this is a good place for us to send up a petition in His name. As the wind moves in the tops of the trees so may thy spirit, Oh! Lord, move on the hearts of thy people, leading them to give cheerfully to the Board of Home Missions for the support and spread of the gospel. Then shall the needs of the Red Man be supplied, and he shall flourish as a palm tree and grow as a cedar in Lebanon.

Our journey is not over. Let us mount and move onward. After being in the saddle all day when darkness is gathering about us, we ask, how far to Mount Zion? The answer comes, five miles more, then you can rest. At the close of the day we are sitting by a blazing fire in a log cabin. Indians are sitting around the fire, laughing and talking. We are pleased to hear them laugh. Coming to the supper table we have coffee, corn bread and boiled beef. Soon after the meal we find rest in sleep. At the coming of the morning we are out in the yard. Here we

see a flock of geese, some chickens and seven dogs. There is a stump near the house; it serves the family as a mill. A hollow has been burnt into the stump; in it corn is placed and pounded with a pestle into meal. The bread we ate last night was made from meal prepared in this way. We are in a valley about fifteen miles in length and two miles and a half wide. There is not a white person living in this valley. In the neighborhood school they have thirty-six pupils. They use English school books, but they are instructed in Choctaw. The children do not know how to talk English. Now we will walk over to the meeting house. It is made of logs. Four families are camping on the ground. At the blowing of the horn the people come together for worship. Count the audience and you will find one hundred and twenty-five present. They hear the word gladly. Two persons are asking the Lord's people to pray for them. Paul Stephen is elected and ordained as deacon. One infant is baptized and the sacrament of the Lord's supper is administered. One dollar and seventy cents is given to send the gospel to needy fields.

DEDICATION AT MAPLEWOOD, MINN.

Thursday Dec. 17th was a red letter day for the people of Maplewood. At that time their commodious church building, costing \$1,500.00 was dedicated. The sermon was preached by the pastor, Rev. A. C. Pettit, to whose untiring labors, seconded by his efficient wife, may be attributed the success which has so richly attended the work of that society. It was encouraging to see, in that long-neglected community, which for four years worshipped in a little log school house, a congregation composed of Germans, Scandinavians and representatives from various states—fill to overflowing their new church home. The platform and aisles showed the industry of the ladies, who provided a neat rag carpet for the same. The opera chairs with which it is seated give it a home-like appearance; and on a table near the pulpit was displayed a costly communion service, the gift of some ladies in New Haven, Conn. The consecration and self-denying efforts of the people of this

congregation are worthy of imitation. Though living in the woods where farms are small and money scarce, they like the people of Nehemiah's time used their trowels, saws, etc., for the building of the walls. In more than one case men have given *three full months* work on the church. The Sabbath School children to purchase seats, picked berries and raised chickens which were sold for that purpose. The pastor, clothed with his overalls and armed with his hammer, plane and saw, spent many days working with the men, thus showing the people that he can follow his Master even in that way. Several kind friends, whose charity may commence, but does not end at home, contributed liberally to the good work.

The people feel very grateful to the Board of Church Erection for their timely aid in giving \$400.00 which enabled them to complete the building free of debt and to show their appreciation they contributed \$15.00 to this Board—their first offering in the new church.

SAM'L R. FERGUSON.

UTAH.

REV. JAS. THOMPSON, *Smithfield*:—First: As to the political situation; the Mormons are bewildered, and party politics has created not a little strife among themselves. I think the movement is an entering wedge to weaken the Priestcraft. The Democrats are going over to the Republicans as they see that the latter party is in power.

It is my opinion, that the political movement on national lines is a scheme for Mormon power as far as they are concerned, and that every man that has gone in hand and glove with them from the liberal party, has done so for mean, selfish purposes, and such can no more be trusted than the Mormons themselves. Yet, I believe that God is permitting all this trickery and political fraud to consummate the problem of Utah, and it will terminate finally in an open door to the preaching of the Gospel, when in the long suffering of God the whole thing shall be fully exposed as a scheme rotten to the very core. God will not let the labor and prayer of the people pass without a harvest. He will not be our

debtor—but in due season we shall reap if we faint not.

Second: The moral situation. The Mormon people have no respect for the Sabbath, and in that respect, there is no disagreement among them.

Third: They are open advocates of intemperance, holding that it is right and proper that a man should drink liquor as a beverage. In this there is no split among them, and they most practically demonstrate their belief, and are staunch and faithful supporters of the rum-sellers. As for their veracity and chastity, they are well known, and need no comment.

It will always be a standing joke on the American people accepting Woodruff's "Manifesto of the Suspension of Polygamy." If people do not live in polygamy here in my field, then let my tongue cleave to the roof of my mouth.

Third: Religious situation. The Mormon religion is a human religion, and is most admirably adapted to man in his corrupt natural state. (1) It takes for granted that man by nature is a religious animal; (2) That he is an irreligious animal; (3) That those two characteristics of the natural heart must be fully satisfied; and nothing but an absolute Priestcraft could complete the harmony of such a religion.

Please excuse my rather lengthy introduction, but I want to impress the Board that the missionaries of Utah have something to contend with. You know this, I am well aware, but I stir up your pure minds by way of remembrance.

THE WORK AT SMITHFIELD.

We have observed the regular means of grace during the quarter, preaching alternate Sabbaths, morning and evening, and holiday week by prayer meetings. Attendance has been of a usual character, sometimes few Mormons and sometimes a goodly number. I have attempted special services twice, but am unable to report any definite result. Oh, for an open door in this field! I cannot reach this people, what I mean by reaching them, is: That the sinner will meet his Saviour.

I had hoped to secure a hearing from the leading Mormons, but they would not enter our Chapel. Nevertheless, I determined to know

them, and being aware of their great lack of business information, I proposed to the leading men to teach a commercial course which they at once accepted, and I have had thirty in my class for about six weeks, instructing them in commercial branches; thus we became well acquainted, and they evidently evinced a most profound respect for my knowledge of the science, reposing implicit confidence in me, employing me to prepare an annual report of a large flour-milling corporation owning extensive property, thus giving all vouchers and books over to be audited by me for a financial settlement of grave disputes that had arisen among them. But while I gained their respect and confidence, I did not secure their attendance at public worship. We have had no services here for three weeks, the town being quarantined on account of diphtheria, and all public gatherings and all school work suspended.

In Richmond everything has moved in the usual way, and I have given extra time there on account of quarantine here. In the latter part of this quarter, the attendance on public worship has not been as good as formerly, but then, that is nothing unusual, for attendance is always up and down. You don't know when there will be a house full nor when there will be a house empty, in fact, they pride themselves on being a peculiar people. They are not unlike the Indians lying in ambush. They will sally forth as by magic until they fill the house and the yard itself, and then again scarcely one can be seen anywhere. If one makes a careful announcement of preaching, and invites them most cordially, you will in all probability have an empty house. But, if you come dashing through the town unexpectedly, and without notice of any preaching and ring the bell, you will most likely have a full house, because they are a "peculiar people."

WISCONSIN.

REV. W. D. THOMAS, *La Crosse*.—We have done better work, wielded larger influence and secured greater visible triumphs than any preceding year of our history. Our gifts as a

Synod are greatly in advance of our previous record. New church buildings are a marked feature of our advancement. In Superior, Janesville, Madison, Eau Claire 1st and Oconto costly and beautiful structures are just finished; while churches less pretentious, but attractive and useful, have been built in West Salem, Bayfield, Kilbourn City, North Eau Claire, Greenwood, Taylor, Racine (Bohemian), Melnik, near Manitowoc (Bohemian), Green Bay (French) and Winneconne, a mission chapel near Wausau and two mission chapels in La Crosse.

We have organized five (5) Bohemian churches: one in Melnik, near Manitowoc; one in Caledonia, near Racine; one in Muscoda; one in Blue River, and the First Bohemian Church of Racine—250 Bohemians received on confession of faith. Also one German church in Milwaukee—50 members received on confession.

We have organized thirteen (13) English churches: Eau Claire (North), South Superior, "Steel Plant," Superior, Morse, Trim Belle, Oak Grove, Monroe, Ashland (2d), Kewaunee, Stiles, Greenwood, Shortville and Taylor—in all, 303 on confession. Making a total, in churches organized of Bohemians, Germans and English, of 603 on confession.

OKLAHOMA.

REV. C. H. MILLER, *El Reno*.—Your long expected letter in regard to a student for the summer is at hand. I am truly glad that I can plan to carry out the program and push the pioneer work. Please send me the man as soon as possible. The work in the new lands needs to be looked after. It will not bear fruit at once. There is much to be done in preparing the way; but the results will come in due time. I will push the campaign and endeavor to hold the ground; but the work is very great and the workers very few. Will you kindly inform me whether the Board has in view the occupancy of the new lands? Has any man been delegated to hold the six new counties west of El Reno? These counties embrace an area as large as old Oklahoma, where we have ten ministers. Ought not one or two men be sent to the front?

The county-seats are from forty to seventy miles apart. To give them one service in six weeks, I would have to travel over 350 miles. At this rate, each town would receive three services this summer. More must be done, or we cannot hold the field, much less build up. We ought to have two men at once for these new counties. Can't the Board commission them? Shall we linger? Shall we delay till our opportunity is gone? Brethren, this is our field. Our people are pouring in from all parts of the country. We ought to care for them.

In regard to the work in old Oklahoma, now is the time to push that. We want to be in front; but we must not relax our efforts in the older settled part of the country. We have a good record. We not only organize congregations, but we build churches; not only gather, but feed the flock. Then the people of Oklahoma are so largely Presbyterian. We do not have to fight for recognition as a church. We are near the heart of the masses; we can and do reach them. I will endeavor to look after the work at Mulhall till the man comes. Is Edmund supplied yet? It is an important field. I trust the men will be on the ground at an early date.

MINNESOTA.

REV. R. N. ADAMS, D.D., *Sup't.*:—The time to render an account to you has again arrived. And I do so most cheerfully and gratefully. Minnesota is still advancing, and the outlook for the future was never so bright and hopeful. We have been pushing our work vigorously all along the line; our fields are more fully and better supplied than at any time since I entered upon the work. We expect in this Synodical year to bring at least ten fields to self-support. Already Crookston, Willmar, Pipestone, Louverne, Owatoma have declared their independence, and there are five other fields we believe will do so before the Synodical year closes.

Since my last report we have added to our roll of organizations four churches, namely: Elim and Bethany Presbyterian Churches, St. Paul Presbytery; Round Lake and Guyfellow Presby-

terian Churches of Mankato Presbytery. In May we expect to organize four more—one in Red River, one in Duluth, and two in Mankato Presbyteries. We will be reinforced from the several theological seminaries by *eleven* seniors.

INDIAN TERRITORY.

THE STORM.

REV. ELI JOHNSON, *Dwight Mission*:—Dwight has passed through another serious trouble. On Tuesday evening of last week we had a shower of rain and hail; then a terrible wind that shook the mission building from centre to circumference. The girls all gathered in the hall, some crying, some screaming, others leaning on the arm of their foster-mother with a hope that she could save them, while I remained at the front door to keep it shut, and to keep the girls in the house. The cyclone lasted only a minute or two, and was then followed by a very heavy shower of rain. After it had partially subsided we went out, and then and there saw the effect. Seventeen trees out of twenty-three in the campus were either uprooted or broken off. The wood-house was torn into kindling wood. The other outbuildings were some torn to pieces, others upset; while the fences were torn down and rails scattered in every direction. It was about 7 p. m. when it happened. That stately elm standing west of the laundry building, that was so much admired by every one, was blown far enough east to injure part of the roof of the old building. Its roots and the earth were raised up considerably on the west, and the main body was cracked from the ground quite a distance up the tree.

Stock roamed at will next morning. Our hogs had a breakfast of sweet potatoes that had been planted the day before. The "middle wall of partition" was broken down between the cows and calves, and they were having a reunion. The Mission buildings are all safe, and no one is killed, no one is hurt. A pig was killed, and a cow badly hurt. Our peach trees (nearly all) and quite a large number of apple trees are blown out of root. It has cost us a great deal of labor and some money to repair things and remove the

debris. The girls had been working in the laundry, and intended to return after supper, and had left a fire; and, had it not been for the timely efforts of James Meade, it would have been in ashes, for the wind blew the door open and scattered the fire in every direction, and while James was trying to extinguish the fire inside the building, he became thoroughly drenched with the rain outside the building. Suffice it to say that, with all our family of 38 persons, none were injured; for which we are thankful. Our school is doing well, with 32 boarding pupils.

NEBRASKA.

REV. THOMAS L. SEXTON, D. D., *Sup't.*:—The leaflets have come, and I can use them to advantage. We have much to encourage us in our work this year. We have had an immense crop, and the poor people are trying to pay their debts. The spirit of God is at work in our State. Fifty new members were recently received into the Beatrice Church, giving a membership of 438. The second church of that city will be organized Jan. 3d. Beatrice is now the third city in the State, ranking next to Lincoln in size.

The Knox Church, Omaha, received fifty new members last Sabbath, and more are expected. The Second Church of Lincoln, not yet three years old, has a membership of 800, and is all the time growing. You will remember that the Board paid the entire salary of Rev. C. E. Brandt, their pastor, for the first six months, and that the church became self-supporting in eighteen months from the time it was organized. That church has under its care a flourishing mission Sabbath school, which may develop into a church.

We are about to lose two of our good workers. Rev. R. M. L. Braden, of Edgar, goes to Golden, Colorado. Rev. John C. Sloan, of Rushville, has been selected as the financial agent of our Omaha Theological Seminary, and will have to give up his pastorate, in order to give his whole time to the work. We expect to push forward this Seminary enterprise with all possible vigor, and make it a Home Missionary seminary.

A short time since one of the McCormick boys called to see me here, and he assured me that the

Foreign Mission students seem to think that the young men who are anxious to work at home are lacking in consecration. I wish we could have some young man in our seminaries start a movement among our students in behalf of Home Missions. If such a movement could be started, it would tell on our work.

The last three months have sped their way very rapidly, and left their mark on our State. While no great deeds have been performed, each man in his own field has been pushing forward the work. During these three months the several Presbyteries have held their meetings and the Synod has met in annual consultation. At these gatherings much time, thought and discussion have been given to the question of raising funds and a more economical grouping of our fields so as to save both men and means.

Our ministers are in hearty accord with the action of the last General Assembly regarding the funds needed for mission work, and at the Synod decided to make an apportionment among the Presbyteries, such as will secure an advance of not less than 20 per cent. in our benevolent contributions. These several amounts are again to be re-apportioned among the churches so that each one may know what is expected in order to meet the present urgent demand. We have reason to be grateful for the early and latter rains which have caused the earth to yield an abundant harvest. We are doing what can be done to secure supplies for our own vacant churches, and since my last report was made, we have welcomed several recruits to our noble band of workers.

The Rev. J. C. Gilkerson, of Calliope, Iowa, has been located at Seward, Rev. J. D. Walkinshaw, of Aledo, Illinois, at Fairbury, Rev. W. V. Chapin, of Griswold, Iowa, at Ansley and Litchfield, and Rev. W. M. Porter, of Blackhawk, Colorado, at Nelson. Rev. R. H. Fulton, of Homer City, Pa., has accepted a call to Gordon and Clinton, and will very soon enter upon his work, provided the debt does not hinder the Home Board from aiding in his support.

Several changes have taken place in removals from one field to another, Rev. N. Chesnut has

moved from Seward to Fremont, and has been installed as pastor. Rev. L. D. Wells has accepted a call to Holdrege and has moved from Waterloo to that place, where his formal installation took place Oct. 28. Rev. Chas. H. Brouillette has moved from Alexandria to Beatrice where he is at work in gathering together the Second church. Licentiate C. N. Armstrong has moved from Long City to Ravenna, where he is supplying the churches of Berg and Cherry Creek. Rev. J. D. Howey has closed his labors at Fairmount and Sawyer, and is on the outlook for another field. Rev. W. A. Pollock has concluded his work at Axtell and Ragan, and will soon be re-located. Rev. F. P. Baker has removed to Michigan and left our church vacant at Wayne. Rev. R. M. L. Braden, of Edgar, has received and accepted a call to Golden, Colorado, and will leave us at the beginning of the New Year. Rev. W. D. Patton has taken Tamora with Staplehurst, and is also supplying Raymond and Little Salt. This gives him four churches, and requires him to preach three times every Sabbath.

On the first of November I organized the *Winnnebago Indian* church with ten members. It is in Niobrara Presbytery. I have dedicated two church buildings: Bethany in Holt county and Sumner in Dawson county. The first cost \$800 and the second \$1,660. We are needing, and must have some more good men in order to carry on our work with more vigor and success. Our ministers are now conducting special services in many places and are confidently expecting showers of blessings from above. This is our greatest need at the present time, and for this we all labor and pray.

KANSAS.

REV. W. R. VINCENT:—The last quarter has been one that was marked with very bad weather and roads for Kansas. One Sabbath I was not able to fulfill my appointment owing to extreme inclemency of the day—nor did many of the people reach the church. Notwithstanding the removal of two of our important families the church of B. is hopeful.

For the past winter there has been a quickened spirit of prayer and giving and two weeks ago to-day we commenced a series of meetings—first we had two meetings in private houses away from the church. At the first we had 20 persons present, one said when he came in “I won’t go to-morrow night it’s too stormy.” When we closed that service, he spoke out to some from the village. “If you will get me a load I’ll go by town with my wagon and take a load if it does rain. He got a load and we had 40 the next night. There were near 40 hands went up in these two meetings saying we will pray for some one by name. We continued our meeting in the church up to last night and expect to continue it further this week. We received six on profession yesterday and expect more in the near future. Two or three whole families will come soon we think. The constant rain and bad roads have kept some away that will [strengthen us. Then we hope to see the spirit of self-support begin to grow. In the fact that we have lost so by removals the men seem discouraged about increasing the sum raised in the field. Our young men of small incomes are beginning to talk self-support and I think they will do good in that line.

Our Sunday-school is quite a healthy institution and from it came five of the six additions of yesterday. It is not just a place to go on Sabbath morn but it is a place for work for the Master. Besides the Sunday-school and the Young People’s Society Christian Endeavor, our younger class of teachers and scholars have organized a class to train workers. The idea is to try to get the use of the sword of the spirit.

WISCONSIN.

REV. RICHARD A. CLARK:—Everything in our churches here and at Fancy Creek seems to be moving on harmoniously and I think with increasing interest. The prayer-meetings are well attended, and our congregation and Sunday-school at Richland Centre are both increasing so that we are pressed for room in our little church, which is only 24x36 feet. It was the first church built here. (1857). No other church

edifice for ten years. Now we have six all larger than ours—one built this last fall (Free Methodist). The Roman Catholics have the foundation completed for a very large structure to be finished the first of August next. The Baptists and Methodist Episcopal both have churches that will seat twice the number of ours. The Cambellites have one still larger—will seat about 500. They have no minister now and they have invited us to occupy their church on extra occasions—it is only about one block from ours and makes it very convenient. We are to use it two evenings next week. We are on very friendly terms, and when their minister resigned last fall I invited them while without a minister to worship with us.

There has been a great deal of sickness both here and at Fancy Creek this winter and many deaths—several of my church members have not been able to attend church for months. Last week we laid to rest the oldest member of the church (a charter member and the last but two now living.) And those are now living in California—so that we had none of the original members to attend the funeral.

MOUNTAIN WHITES.

REV. JOHN ROBERTS:—"Train up a child in the way he should go, and when he is old he will not depart from it," is the advice of Solomon, and here at Wartburg are sixty children asking the Presbyterian Church for that training. Shall the Church undertake to train them? To answer that question the Church should know all the facts in the case, and in this letter I shall try to put the facts before it briefly.

The first question is do they need training? Everybody says "yes." Their parents says "yes." Their friends say "yes." The fact that out of sixty-three that have attended the school, only seven profess to love their Lord, says "yes." The fact that they have been raised in a new country where society is not well organized and where there has been no general interest in their training, says "yes." The fact that they have been raised in a town where Sabbath break-

ing is popular, where swearing is not noticed, where social purity is rather lightly esteemed, says "yes."

The next question is, Can they be trained?, and for brevity I will say in answer that I have had the children of lawyers, editors, preachers, and merchants under my care in one of the large Southern cities, and find that the children of the mountains are brighter than they. They have more to learn, but they learn faster.

And now comes the question, Are they willing to be trained? Perhaps no better answer could be given to that than the fact that so many have expressed their willingness by their actions as well as their words. Boys twelve years old walk three miles to school. They show everywhere that they want to learn. They are eager to take part in the reading of the Scriptures in the morning. They listen attentively to any explanations of the meaning that I may think proper to give. At the beginning very few of them knew the Lord's Prayer, but all have learned it. They attend Sunday-school either at our school or at the Baptist church, and a great many at both. At Sunday-school they show by their attention and interest that their business is to learn. They are *very* willing to be trained. Since the school began two of the girls have signified their intention of joining the church.

The next question is, What facilities have we for training them? Here we have nothing but our needs. The Masonic Lodge offers to let us use the two school rooms in the first story of their hall as if they were our own. The citizens of the town say that they will do what they can to help us get the public school support; but as the board that will have charge of this is yet to be elected, we can have no definite promise. We cannot get along without desks for the rooms, we need another teacher, we need books, we need more school furniture of every kind. Most of all we need the strength from the Lord to carry on our warfare against sin and Satan. Will the children of the Almighty appear before Him and plead that strength be given us? and that wisdom be given us?

HOME MISSION APPOINTMENTS FOR MAY, 1892.

W. C. Robinson, Portland, 1st,	Me.	W. H. Kearns, Davenport, 2d,	Iowa.
K. McKay, Houlton,	"	H. Wortmann, Lyon Co., 1st German,	"
E. W. Cumings, Barre,	Vt.	U. G. Schell, Greene,	"
I. O. Best, Broadalbin and Mayfield,	N. Y.	P. Read, Albion,	"
J. Still, Masonville, 1st,	"	E. L. Dodder, Ashton and Elba,	Neb.
J. Service, Cannonsville,	"	W. A. Galt, Big Spring,	"
F. E. Allen, Selden,	"	A. F. Ashley, Fairmont,	"
J. S. Brockinton, Brookfield and Speonk,	"	S. Cooke, Hebron, 1st,	"
M. Gaffney, Sodus Centre and Joy,	"	C. Van Oostenbrugge, Lyons,	"
H. P. Hamilton, Junius,	"	R. A. Friedrich, Omaha, 1st German,	"
W. M. Grafton, Whitestone,	"	C. G. Sterling, Omaha, Lowe Avenue,	"
W. Veenschoten, Hornellsville, Hartshorn,	"	W. E. Voss, Schell City and El Dorado Springs,	Mo.
E. C. Hull, Arkport,	"	J. C. Shepard, Fair Play and 2 stations,	"
C. D. Herbert, Hebron,	"	C. P. Blaney, Milan and Sullivan, 1st,	"
L. L. Cameron, Chester,	"	L. T. Iobe, Kingston and Mirabile,	"
C. H. Van Wie, Melrose,	"	J. P. Barbor, Lyndon, 1st,	Kans.
T. Thompson, Mountain Top and Sugar Notch,	Pa.	D. R. Todd, Netawaka, Soldier City and vicinity,	"
K. McMillan, Baltimore, Light St.,	Md.	C. C. Hoffmeister, Harper,	"
A. Evans, Baltimore, Waverly,	"	J. W. Van Eman, Geneseo and stations,	"
A. G. Parker, Pylesville, Highland,	"	B. F. Haviland, Cunningham and Nashville,	"
S. McIlvain, Annapolis,	"	S. A. Stewart, Santa Fé,	"
W. C. Maloy, Canton,	"	S. C. Kerr, Princeton and Richmond,	"
J. F. Jennison, Catonsville, Paradise,	"	E. W. Beeson, Fulton and Glendale,	"
T. H. Lee, Wilmington, Gilbert,	Del.	J. Crawford, Fort Scott, 2d,	"
G. Case, Altoona and Tracy,	Fla.	M. C. Long, Fredonia and New Albany,	"
R. L. Melly, Mt. Bethel and Timber Ridge,	Tenn.	C. S. Bain, Garnett, 1st,	"
W. A. Ervin, Chattanooga, Park Place,	"	V. M. King, Kincaid, Lone Elm and Moran,,	"
J. L. McKee, Synodical Missionary,	Ky.	J. S. Atkinson, Hill City, Fremont & Pleasant Valley,	"
Kerr, Middlesboro,	"	E. B. Evans, Muldrow, McKey and Redland,	I. T.
R. C. Stewart, Presbyterial Missionary,	Ohio.	J. B. Peterson, Mt. Zion, Antioch and stations,	"
F. G. Moore, Waverly,	"	J. McC. Leiper, Park Hill, Rabbit Trap and stations,	"
J. B. Hawkins, Grand Rapids and Holgate,	"	L. G. Battiest, Philadelphia and 4 stations,	"
B. C. Swan, D. D., Metropolis and America,	Ill.	J. Edwards, Wheelock and 3 stations,	"
J. F. Flint, Flora and Odin,	"	T. W. Perryman, Limestone, Broken Arrow & stations	"
C. J. Howell, La Grange,	"	B. J. Woods, Apell, Lenox and 3 stations,	"
M. Bercovitz, Galena,	"	E. E. Mathea, Elm Springs and work among full	"
J. S. Davis, Casey,	"	bloods,	"
C. P. Bates, Holly, 1st,	Mich.	S. R. Kearn, Bethel, San Bois and Pine Ridge,	"
W. P. Gibson, Erie and La Salle,	"	R. M. Carson, Seymour and stations,	Tex.
C. C. Christianson, Hinckley and Sandstone,	Minn.	F. R. Worring, Rawlins,	Wyo.
T. A. Ambler, Cloquet,	"	A. E. Chase, Denver, Hyde Park,	Col.
W. Lattimore, Slayton and Woodstock,	"	J. Ferguson, Albert, Elizabeth, Black Hawk, Lawson,	"
M. R. Myers, Kinbrae,	"	and vicinity,	"
W. A. Bradley, Glaston, St. Thomas and stations,	N. D.	C. H. DeLong, Colorado Springs, 2d and stations,	"
T. L. Keirnan, Rugby and station,	"	C. D. Campbell, Hastings,	"
J. A. Brown, Arvilla and stations,	"	S. E. Wishard, D. D., Synodical Missionary,	Utah.
J. A. McGraham, Roscoe, Faris and Zion,	S. D.	N. E. Clemenson, Richfield and Monroe,	"
F. D. Haner, White,	"	A. C. Todd, Payson,	"
J. Loughran, White Lake,	"	A. Wormser, Madison Valley, Three Forks and N. W.	"
V. Hlavaty, Cedar Rapids, Bohemian,	Iowa.	part of Gallatin Valley,	Mont.
J. E. Stewart, Milo,	"	T. Brouillette, Toledo, Napavine, Ainslie & station, Wash.	"
J. W. Stark, Allerton and Lineville,	"	A. McLean, Prescott and Starbuck,	"
W. S. Shields, West Point and Dover Station,	"	L. M. Belden, Walla Walla,	"
J. H. Condit, Wapello and Oakland,	"	E. R. Mills, San Pedro,	Cal.
C. W. Courtright, What Cheer,	"	J. R. Bowman, Hueneme,	"
W. R. Williams, Columbus, Central,	"	D. E. Ambrose, El Cajon,	"
E. C. Haskel, Sigourney,	"	R. Dickson, D. D., Carpenteria,	"

FREEDMEN.

THE MISSION AT ABBEVILLE, S. C.

Rev. H. N. Payne, Field Secretary, writes:

Soon after his graduation from Howard University, in 1881, Rev. E. W. Williams came to this place and established a Presbyterian mission. It was an extremely dark region, in which the repressive and degrading influence of slavery had been felt in an unusual degree. Many of the white people were opposed to any effort to elevate the negroes. Mr. Williams met with a cold reception. Prominent and influential people looked on him and his work with strong disapproval.

But by the colored people he was welcomed. They did not comprehend the wide reach of the new movement, but, even in their ignorance, realized that it heralded a brighter day.

Soon a colored Presbyterian Church was organized, and in January, 1883, a parochial school was gathered by Mrs. Williams in the unfinished church building.

As time went on it became increasingly evident that there was need and opportunity for a large work in Abbeville. Situated in the western part of the state in the midst of a dense colored population, it was unreachd by any of the great enlightening and elevating agencies that had done so much good elsewhere. Mr. and Mrs. Williams seemed well fitted for the work. They had been educated in the best schools. Mrs. Williams had been a successful teacher in Washington, D. C. Their ideals of Christian life and character were high. They had faith in their race. They were young, strong, and full of hope and enthusiasm.

Their plans were approved by friends at the North to whom they made them known. The church work was pressed steadily forward. A school of high grade was projected and a Board of Trustees incorporated. Land was purchased, and ground broken for Ferguson Academy in 1886. It was named for one of its most devoted and self-sacrificing

friends, Rev. James A. Ferguson, of Hanover, N. J. Dr. Craighead, of Washington, was another friend of the school who stood faithfully by it in many a trying hour, and helped it through many an emergency.

The Academy was occupied in an unfinished state in the fall of 1888. This move was hastened by the fact that public feeling was in such an excited state as to make it unpleasant, and, as some thought, unsafe for Mr. and Mrs. Williams to pass across the town every day, as they had been doing, from their home to their work. The main building is of brick, four stories in height. On the lower floor (half basement) are the dining room, kitchen, store room, etc. The second floor is occupied by the office, recitation rooms, and Mr. Williams' family rooms. On the third floor is the chapel which is also the general study room. The fourth floor is the dormitory for the female boarders and teachers. The boys' dormitory is a separate wooden building with four rooms. By the desire of its Board of Trustees the entire property passed to the Freedmen's Board in the spring of 1891, upon the payment of its debts. In the fall of that year, for the first time, the school was opened in buildings finished, furnished, and equipped for work. No further buildings are needed at present, except a laundry. The washing and ironing are now done either in the kitchen or out of doors. A low valuation of the present property is \$10,000.

The school was fuller this year than ever before. It has had 150 scholars, 34 of whom were boarders. It is desired to extend its influence. This is gradually being done as its value becomes known. It is a Christian home, especially to the boarding students. Regular and systematic Bible study, and wide awake missionary and temperance societies conducted by the students, are characteristic features of the school. The students dress very plainly, but the neatness of their persons and rooms, as well as their quiet, modest

demeanor show clearly the refining influence around them. The great need of the institution now is scholarships for deserving and needy young men and women who desire to come but cannot meet the necessary expenses. I am confident that those who desire to help young men and women of this race to fit themselves for the duties of life and for wide usefulness can hardly do it more effectually than by providing one or more scholarships in Ferguson Academy.

I have mentioned the prejudice and opposition encountered in the first years of the mission. It was a great pleasure to be informed recently, by a leading white citizen, that this has now almost ceased among the better class. They respect and honor Mr. Williams for his character and work. Though I had visited the mission several times before, I gave

it an unusually thorough inspection at a recent visit. I went through dining room, kitchen, store-room, recitation rooms and all the dormitories. I found perfect neatness and order every where. Ferguson is not surpassed in this respect by any institution under the care of the Board. It is a special pleasure to write this. Few now question the ability of the colored people to acquire knowledge, and it is well known that many of them make excellent teachers. But their ability to make, and especially to teach others how to make neat, tasteful, orderly Christian homes is yet to be demonstrated. Doubtless those who can do this are exceptions but that such exceptions exist is encouraging. That they do exist will be seen by any one who visits Ferguson Academy and sees what Mr. and Mrs. Williams are doing there.

MINISTERIAL RELIEF.

ABSTRACT OF THE REPORT OF THE BOARD TO THE GENERAL ASSEMBLY AT PORT- LAND.

THE ROLL.

The number on the Roll of the Board to whom remittances were sent upon the recommendation of the Presbyteries during the year from April 1, 1891, to April 1, 1892, was 682: that is, ministers, 287, widows of ministers, 362; orphan families 31; one woman "who has given herself to missionary work under the care of the Home or Foreign Board for a period of not less than five years," (see printed minutes of the General Assembly, 1888, page 33) and one widow of a Medical Missionary, (see printed Minutes 1889, page 32). The number of families provided for during the year at the Ministers' House at Perth Amboy, N. J., in lieu of receiving a remittance in money, was 18, making upon the Roll of the Board during the past year a total of 700 families, an increase of 41 over last year.

It should be borne in mind that there are more than 700 *persons* who share in these appropriations. These families are often composed of aged couples; or the minister, laid aside from his active duties, may have a wife and children to support. There are also many families composed of a dependent widow with little children to be cared for.

The Presbyterial recommendations in their behalf came from 168 Presbyteries. The Presbytery of West Africa recommends three families. The Missionaries who have returned home from the foreign field, and who may need help in their sickness or old age, are, of course, recommended by the Presbyteries with which they are connected in this country.

Besides several withdrawals from the Roll, owing to a change in pecuniary circumstances or restored health which has rendered further aid from the Board no longer necessary, fifty-eight names have been removed from our roll by death—that is, forty-five ministers, twelve widows,

and one orphan. The death of the head of the family, however, does not always withdraw the family from the Roll of this Board. In many cases the helpless widow, or the orphan children are still to be provided for.

There have been one hundred and ten names added to the Roll during the year; that is, fifty-nine ministers, forty-eight widows, and three orphan families.

The Board have so often called the attention of the Assembly to the Ministers' House for the aged servants of the Church that, for general information upon the subject, they beg leave to refer to their Annual Reports—especially to the extended notice of The House which appeared in THE CHURCH AT HOME AND ABROAD, which has been reprinted in pamphlet form and will be sent to anyone wishing a copy.

During the past year the responsible duties of Superintendent have been discharged by Mrs. Clark with the same fidelity and efficiency that characterized the management of her predecessor. The Committee of the Board having the special care of The House have assured themselves by frequent visits that the honored guests greatly enjoy and appreciate its comforts. Their own observation is abundantly confirmed by the testimony of brethren who have also visited The House, with a view of personally examining its arrangements and general management. Rev. Teunis S. Hamlin D. D., pastor of the Church of the Covenant, Washington City, and Chairman of the General Assembly's Standing Committee upon Ministerial Relief in 1889, made last month such a visit to the Home and (by his permission) the following extract is given from a personal letter written by him to the Secretary:

I went to Perth Amboy on Tuesday last, in the interest of my venerable and beloved friend, of whom I wrote to you. I had a most satisfactory interview with Mrs. Clark,

who seems peculiarly adapted for her important and delicate position. I saw all the arrangements of the "House," which far exceeded my previous impression of their comfort. It seems to be admirably managed to secure the convenience and happiness of its honored guests.

One of these gratefully refers in a recent letter to her "many comforts and blessings" and adds:—

I have no other home in the world, no other place where I could be cared for; so that it means a great deal to me in my feebleness, and it is my desire to show my appreciation and gratitude in every way I can.

This would be incomplete if I did not speak of Mrs. Clark's kind care and sympathy with me in my affliction, for which I cannot be too thankful. She is doing everything in her power to make us happy and comfortable, and I am every day learning to appreciate and love her more and more.

THE TREASURY.

The entire income of the Board during the past year, as will be seen from the Treasurer's statement, amounted to \$161,714.43. This, of course, includes the interest from the Permanent Fund as well as the contributions from Churches, Sabbath-schools and individuals, and is the largest income the Board has ever received. But the following comparative table will show that this is due to our enlarged Permanent Fund—the contributions during the past year having fallen off \$4,671 from those of the previous year.

COMPARATIVE STATEMENT OF RECEIPTS FOR CURRENT USE.

	1890-91	1891-92
(1) Contributions from Churches and Sabbath-schools.....	\$94,119 27	\$92,026 47
(2) Contributions from Individuals	14,396 54	11,817 65
(3) Interest from Permanent Fund	45,782 89	56,744 22
(4) " " Deposits in Bank	580 96	880 97
(5) Miscellaneous Receipts.....	275 12	245 12
	<u>\$155,154 78</u>	<u>\$161,714 43</u>

While the income of the Board last year was the largest it has ever received, its expenditures have also exceeded those of any previous year. This is due to the

increase in the number of families on our roll—forty-one more than we reported to the Assembly in Detroit. The "Office" expenses have remained about the same, \$105 more than last year.

The result of the operation of the year is a balance of \$4,965.87,* which is \$1, 132.09 more than that of last year. While the Board gratefully report the fact of this increased balance—after responding to the appeals from the Presbyteries on behalf of 700 families, sending in full the amount asked for in each case—the attention of the Assembly and of the churches should be called to the falling off in contributions. The total of these, from churches, Sabbath-schools and individuals, is less than that which we have reported each year to the Assembly since 1886 when the preparations were begun for the Centennial year. During the Centennial year itself, although the interest of "Individual Donors" was mainly concentrated upon the Permanent Fund, the total of their contributions came to within four dollars of that received last year, while the "Collections" from churches and Sabbath schools amounted to \$98,922. The very next year these Collections fell off to \$93,178. This was generally explained as a temporary reaction from the effort on behalf of the Centenary Fund, but the collections have remained very near that figure ever since—in 1891 a little above; in 1890 and the year just closed, a little below. It is therefore a question for thoughtful and prayerful consideration by those interested in our work, whether the falling off in the collections from churches and Sabbath-schools the year after the Centennial, and which has continued ever since, can be any

longer regarded as a temporary result of the effort on behalf of our Centenary Fund; but surely it is not the settled judgment of the church that \$92,000—the average of collections for the past four years—is all that the Board can expect from this source for its sacred work.

The Assembly of 1885, in adopting the report of its Standing Committee upon Ministerial Relief, urged the "use of increased means to teach and persuade Christian people to bear this cause upon their minds and hearts." This the Board have done ever since, always bearing in mind the need of judicious economy. Independent of the items of expense for the Annual Reports and for *The Church at Home and Abroad* (which are ordered by the Assembly) the board have used circulars and other means of keeping our work before the churches at an average cost since 1885 of \$744.22—last year it was \$562.55. The Board will continue this distribution, recognizing the importance of its aid in keeping up the contributions even to the present figures, but it is doubtful, except there be urgent and continued efforts by Presbyteries and Sessions, whether these means alone will greatly increase the aggregate of the collections from the churches and Sabbath-schools beyond the \$92,000, at which figure it has remained the last four years. Yet even when these collections are supplemented by the individual gifts sent directly to our Treasury (averaging the last four years \$13,605.20) it must seem a disproportionately small part of the total of the churches' benefactions during the year to reach our treasury.

The Board respectfully call the attention of pastors and sessions to this subject, and beg them to devise, if possible, some agency in each congregation by which a fair proportion of its offerings may be secured for the worn out servants of the Church. To this cause God's people never fail to respond, gladly and generously,

*This amount, added to the balance with which we commenced the year, enables us to report to the Assembly a comfortable working balance of \$24, 063.36. This will help to tide the Board over the summer months, when the contributions come in slowly while the demands upon our treasury still continue.

whenever it is properly presented to them.

The number of families upon our roll has steadily increased each year since 1886. It was then 509; the Presbyteries now recommend 700. In 1886 the total of contributions for their support was \$101,631, or an average of \$199 to each family. During the year just closed the total of contributions was \$103,844—or an average of \$148 to each family. The Permanent Endowment will surely not prove to be a blessing to the Church if its only use is to supplement the short-comings of God's people in their duty, year by year, to care for the worn out servants of the Church and their dependent families.

LEGACIES AND PERMANENT FUND.

During the past year \$35,028.23 were received by the Board in legacies, a detailed statement of which is given on page 38 of the report. From these legacies

and from special donations, the Permanent Fund now amounts to \$1,192,919.12, of which \$916,139.79 are held by the Board and \$276,779.33 by the trustees of the General Assembly in trust for the Board.

Among the amounts credited to the Permanent Fund during the past year will be noticed "Balance of Principal of the Centenary Fund, \$10.20" sent through Rev. Dr. W. H. Roberts, the treasurer of the Committee in charge of the Centenary Offering. This Balance makes \$590,830.27 as the total to the Centenary Offering transferred to the Board for investment. Of this sum as stated in our last report, \$122,000 have been placed at 6 per cent. interest, through the agency of the Committee in St. Paul, Minn., of which Mr. C. H. Bigelow is the Chairman, and of a like Committee at Wichita, Kansas, of which Rev. John D. Hewitt, D. D., is Chairman.

PUBLICATION AND SABBATH-SCHOOL WORK.

SABBATH SCHOOL MISSIONARY MAP.

"To the poor the Gospel is preached."

The quotation given above is the heading on our new statement of work accomplished during the year April 1st, 1891, to April 1st, 1892.

A map of the United States is given on the inside pages of this statement. This map has aroused great interest. It is a valuable object lesson. The number of Sabbath Schools organized by the missionaries of the Board during the year is indicated by red stars, and the total number of stars in each State is marked in black figures.

For those who have not yet seen the map, we will state that of stars there are in Missouri, 129; Minnesota, 88; South Dakota, 70; Nebraska, 66; West Virginia,

66; Wisconsin, 56; Michigan, 66; Kansas, 53; Virginia, 34; Texas, 33; Oklahoma, 28; Kentucky, 28; Iowa, 36; North Carolina, 27; Indian Territory, 18; Florida, 18; Ohio, 31; Indiana, 21; California, 18; Oregon, 14; Washington, 12; Montana, 16; North Dakota, 9; South Carolina, 8; Georgia, 7; Arkansas, 7; Tennessee, 1; Pennsylvania, 1.

The states in which no Sabbath-schools have been organized, and, in consequence, not marked by any stars, are: Idaho, Wyoming, Colorado, Utah, New Mexico, Arizona, Nevada.

What is your church and Sabbath-school doing to send Sabbath-school missionaries into them?

On this four hundredth anniversary of America, how much shall the Presbyterian Church give for Sabbath-school Missions?

SHALL IT BE WON FOR CHRIST ?

EDWARD A. PATRICK.

My Dear Friends:—While our Sabbath School missionaries are engaged in the campaign "for Christ and the Church," I am wondering if you regard the people of Dakota as brothers not only in Christ, but in this great Republic of ours. If you do not, I beg of you to strive to think of us in that way. We are a part of the great nation assembled under the shadow of "the flag that makes us free."

I have hinted at two reasons why it is a blessed thing to send us the Gospel. We have an influence in the nation, our first vote for President will be cast next November. If we do not add to the influences which make this a Christian nation, we shall add to the opposite influences, and men are trying to get us to cast our influence in almost every direction; some for Christ and some against Him; some for the church and some against it; some for the public school and some against it. Mormon, Seventh Day Adventist, Spiritualist and Atheist teachers are all working hard for their views, just as earnestly as those who preach and teach what we believe to be the truth.

But there is a deeper reason why we should spread the Gospel. "There is none other name—whereby ye must be saved." Shall we not see wherever man is found, the knowledge of that Name is spread? And especially, where men are struggling to support the Gospel, shall we not assist them? Some of our churches are self-supporting but most are not. A great many Sabbath-schools are, even in the country districts. But what these need is the brightening and inspiring influence of some one enthusiastic in the work of the Sabbath-school. Again, we have a very few districts unreached by the Gos-

pel. Shall we not send a man to help them to reach after that blessing?

In closing, let me show you that even while we need your aid, we are desirous of helping those needier than we, to get the Gospel.

In a Sabbath-school connected with one of our churches, some one gave the children a small sum to invest. The result was made known last Sabbath, and nearly \$30 was to be divided among the Home Board, the Foreign Board and the work among Freedmen. So you see we are not destitute of the missionary idea—so blessed in its effect on us, and in its results to others.

"NO USE FOR JESUS."

H. C. M'BURNEY.

Dear Friends:—During the last months we have been working in the vicinity of beautiful Santa Barbara, and are much surprised at what we find.

One day we visited a public school about two miles from Goleta. The teacher told us that but two or three of her forty pupils had probably, ever been in a Sabbath-school. We called on several families to learn the reason, and found it was mere indifference, they were near enough town to go every Sunday. When the first settlers came to the country, not so very many years ago, there were no religious services, and they got in the way of visiting or staying home and doing odd jobs on Sunday, and now they do not care to do any different, and have influenced most of the new comers to adopt their habits. So the churches and Sabbath-schools generally, in this fair land, are poorly attended and supported.

About seven miles down the coast from here is a new settlement, named Summer-land, a colony of Spiritualists. We were one day

making inquiries about their services for the children, and if they would like a Sunday-school, where they could be taught of God and the truths which pertain to their highest well-being. A woman who stood by, with raised voice and many gesticulations said, "A Sunday-school! Not with our children! I'll not send my children to Sunday-school, to learn what they must take years to unlearn, but we send them to dancing-school, we teach them to dance, we believe in having a good time." Sunday morning they do have a sort of religious service, it cannot be called worship, and in the afternoon the band plays. They pretend to believe in God and the Bible, at least a part of it, but of the exceeding sinfulness of sin they take no cognizance, so have no use for Jesus as a Savior. The children are not taught reverence, but to scoff at God's claims upon them and all those things we hold most sacred. And though they have no saloons, and lay great stress upon morality, their young people have a bad reputation. The day-school teacher, who is a Christian, told us that one day a Psalm of David occurred in the reading lesson, and the scholars sneering at the sentiments expressed, said, "Could David have been so great a fool as to believe such things?"

A woman was listening to some of the songs of Jesus from the Gospel Hymns, "O, all about Jesus Christ," she exclaimed, "I don't want to hear about Him, He was only a good medium, nothing more."

The parents were willing we should leave Sunday-school papers, and the children seemed eager to receive them. Several accepted tracts, and this seems to be all we can do for these deluded people at present, except to pray that God will sweep away the refuge of lies.

Two miles farther down the coast we came to another district where none of the child-

ren attended Sunday-school. In the neighborhood we have found Swedenborgians, Spiritualists, Unitarians, Christadelphians and Holiness. We are never frightened by the name, but look for the Christian Spirit, and can work with and bring together all, where it exists. But in all this multitude of sects, we have as yet failed to find one of the right spirit and faculty to lead a Sunday-school. All agreed that it would be a good thing in the community, so we invited them to come together. The first Sunday ten came, but the next there were twenty-five, and all seemed interested but unused to anything of the kind.

We hope to get some of the Christian workers in Carpenteria, the nearest town, to take an interest in this neighborhood, and keep the school going, so much do these children need to be taught of God and their relations to Him. Pray for our success.

GOOD NEWS FROM SOUTH DAKOTA.

EDWIN H. GRANT.

Dear Friends:—In the work of special Gospel meetings, I have been associated with one of our most earnest Home Missionaries, who, in addition to his own work, has joined heart and hand with me in kindling anew the fires along the picket line of our mission Sabbath-school work at important and exposed points. I use the word exposed, for I have learned that our work is not done when we have simply occupied the ground. It must be held by earnest, watchful effort, lest another build upon our foundation.

Thirteen schools have been quickened into new life, and, I trust, thoroughly established for widening influences and ultimate church organization.

At one point we were compelled to begin our meetings in a private house, which very soon

proved too small to accommodate those who attended. The community became so interested that a vacant building was purchased and furnished, an organ secured, and now they have a comfortable and permanent place in which to gather from Sabbath to Sabbath for worship.

Our school at the last place visited, a little village of a dozen or fifteen families, representing five nationalities and as many religious denominations, has had a struggle for life ever since its organization, nearly three years ago. Personal jealousies have prevented growth and usefulness; denominational strife at times has torn it asunder.

As the result of meetings for a week in their midst, and persistent house to house visitation, personal differences were adjusted, a hearty co-operation secured, and the new superintendent entered upon his duties with the confidence of the entire community. Four adults, all heads of families, expressed a desire to confess their faith in Christ.

The whole number of those who have confessed their faith in Christ, and united with the church at the different points, is twenty-eight.

By invitation of the pastor of the Huron church, the church to which I have belonged since its organization in 1880, I presented the claims of our Board of Sabbath-school Work, and in an address gave an account of the work in our Presbytery from a Sabbath-school Missionary's standpoint. At the close of the service a collection of \$62.00 was taken.

I cannot close without referring to the pleasure I have had in distributing the contents of barrels and boxes of books, toys and clothing sent to me to distribute among the needy. I shall refer to this work in detail in writing to the schools and societies that have made the donations.

Thoughts on the Sabbath-School Lessons.

JULY 3rd.—*The Ascension of Christ.* Acts. I: 1-13. "Lord, wilt thou at this time restore again the kingdom to Israel?"

All through the three years of his earthly ministry this had been the hope in the hearts of his followers. Through the three days when they thought of him as their crucified Master the disappointment of this hope had been one of the chief elements in their sorrow. "We trusted that it had been he which should have redeemed Israel." Doubtless through the forty days of his resurrection life the hope had revived and gained strength with each manifestation of the power of the risen Lord.

The three years of expectation had ended with the ignominy of the crucifixion. The three days of despairing grief had ended with the glad announcement, "The Lord hath risen indeed." And now, standing with their Lord on Mount Olivet, the question that is uppermost in all their hearts finds utterance in words. And what is the answer? "It is not for you to know. Go—teach." Waiting, working, witnessing, was the part assigned to the first disciples. It is the part of the Church of Christ to day. Daily praying "Thy kingdom come," we must prepare the way for the coming of the king by faithful witnessing "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

JULY 10th.—*The Descent of the Spirit.* Acts. II: 1-12. Is there any gift which Christian workers need to day more than that same gift of tongues which was the first manifestations of the presence of the promised Spirit?

The missionary realizes this need and asks his friends to pray that he may have help in mastering a strange and difficult language, that his message may not fail of its mission because spoken with a stammering tongue. But of most of us it is true, as it was of Ezekiel, that we are "not sent to a people of a strange speech and of an hard language." Yet do we not need just the same kind of help in delivering our message—in fitting it in word and manner to

those to whom we are sent? Do not some of us need that our tongues should be unloosed and courage given to carry the message at all? As comforters, as "watchmen unto the house of Israel," as those to whom is intrusted the invitation, "Come and drink," as those to whom is given the command, "Tell ye of all his wondrous works," we have constant need of the controlling power of the Spirit and of the consecration prayer,

"Take my lips and let them be
Filled with messages for thee."

JULY 17th.—*The First Christian Church.* Acts. II : 37-47. "The Lord added to the Church daily such as should be saved."

Daily, ever since men were multiplied on the earth, have the saved streamed through the strait gate into life, and now a multitude whom no man can number inhabit the mansions of the Father's house. He added the saved to the Church : added them in the act of saving, saved in the act of adding. He does not add a withered branch to the vine, but in the act of inserting it, makes the withered branch live. "Daily" some are added : every day some : but only while it is day this process goes on. The night cometh wherein no man can work—not even the Son of man, Son of God. He is now about his Father's business : he is finishing the work given him to do. "To-day, if ye will hear his voice, harden not your hearts," for the day is wearing away; the day of grace. The night cometh, cometh—how stealthily it is creeping on, the night wherein not even this Great Worker can work any more.—*Arnot*

JULY 24th.—*The Lame Man Healed.* Acts. III : 1-16 "And his name, through faith in his name, hath made this man strong."

"And his name, through faith in his name" has been making men and women strong ever since ; strong to labor and to endure, strong to confess and to suffer, strong to live and to die. In every time of weakness and of weariness God's children may rest with confidence in his promises :—"They that wait on the Lord shall renew their strength;" "As thy days, so shall thy strength be."

JULY 31st.—*Peter and John before the Council.* Acts. IV : 1-18.

There was a sentence in the great national Hallel hymn with which each one of these priests and Sadducees must have been familiar from childhood. Often had they sung it at their Paschal season and Feast of Tabernacles. The speaker makes the true Messianic application of it. It was a metaphor, moreover, not unfamiliar in other ways, for it was used by their greatest prophet in predicting the coming of Christ (Isaiah, XXVIII : 16). Nay, further, it had a personal interest in the case of him who now quoted it. For the metaphor was that of a rock or stone. In thus specially selecting it on the present occasion, might not Peter have had indirectly in view the desire of repudiating all claim to any false interpretations that might have been put on his Lord's words, by unequivocally declaring that that Rock—that Stone was Christ? "This is the Stone that was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."—*Macduff*.

Children's Church At Home And Abroad.

Children, do you wish to travel? You may visit the General Assembly and hear Dr. Irvin tell the beautiful story of a child's smile; then go to South Africa and hear those two school-girls read aloud, then to California and visit the kindergarten, where Mr. Campbell will give you a welcome, then to another kindergarten among the robbers of Hadjin in Asia. If you are now tired of travelling you can come home and rest by working for Jesus.

A CHILD'S SMILE.

BY DR. IRVIN.

While I was in Asheville I was asked to preach in the pretty little chapel one Sabbath, and in the morning, before the service, they held a Sabbath-school, which was attended

by 126 or 130 girls, all studying the Bible and the Westminster catechism, and after the school was over we held services in the chapel. Just before the services a teacher came in leading by the hand two pretty little girls. One of them, a child about eight years old, smiled so sweetly upon me as she passed that I was just enchanted, and I smiled back as sweetly as I could. After I ascended the pulpit there in the front pew sat that little girl, and although I sat there with all the Presbyterian solemnity I could command, the little creature persisted in smiling as unreservedly as she had done before, and staid and solemn as I thought I ought to be, I had to smile at the child. After the services I went to the teacher and asked her who that beautiful child was. "Well," she said, "I will tell you about that little girl. A few weeks ago those two little girls and their little brother were found deserted, father and mother dead or gone off, just in the outskirts of Asheville, and they were brought into our Girls' Home. What to do with the boy we did not know. We could care for the girls, but we had no place to put the boy. So finally the authorities found a place for the boy with a farmer, and they sent and took him away. The boy cried and didn't want to go, and his sisters clung to him and sobbed as if their hearts would break." So to quiet them, when I appeared on the scene, she told the little girls I was a man that would try to get a nice home for their brother, such as they had there in the school. So the little girl smiled at me as hard as ever she could, because she thought I was going to get her brother a beautiful home with her. This school was a little paradise to the little girls. So I tell you, there is a great necessity for these schools, not only for the girls, but for the boys as well, because if we are going to lift up the people we have got to have as

thorough work for the boys as for the girls, and one of the grandest works our church was ever called upon to do is in this work.

A young Hottentot woman resolved, in a fit of anger, to forsake the Mission and follow a lawless life. "I, therefore," said she, "set off one day, full of these evil thoughts, and when I got out into the open field, I saw two of the school-girls, who had got one of the new books (a Testament), and were reading aloud. Just as I passed them they read: *Away with Him, away with Him, crucify Him!* These words went into my heart like lightning. It seemed as if I had pronounced them myself against our Saviour. I cried to Him to have mercy upon me, and to forgive me my many sins. Of course I returned to Gnaden-thal."

CHURCH KINDERGARTEN WORK.

BY THE REV. J. B. CAMPBELL.

It is now about six months since I conceived the idea of church kindergarten work.

We have to day on our roll one hundred names, with an average attendance of fifty. I have been asked over and over, "What is the object?" The primary and ultimate object is to mold and beautify young lives for Jesus. The means used are: 1. To seek especially those who are not brought under any religious influences. 2. The simple truths of religion are made prominent, such as the reading of the Bible, singing, prayer, Bible recitations. Then we have the illustrated Sunday-school lesson, a wonderful help in the way of object teaching. 3. Missionary work is taught. We intend to teach the little ones to prepare papers on missions. Every Saturday those that are able bring their offering. 4. They are taught the principles of etiquette and politeness, the little practical things that come up in every-day

life. 5. Then we have a general drill for boys and girls, something after the order of the boys' brigade. In looking at the development of this part of the work I have been surprised to see what inspiration there is in a drum; sometimes I have laughed until my sides shook to see the girls try to outdo the boys in the military step. 6. We have regular kindergarten work. The material for this department we secure at the Bancroft building. The boys and girls at present are piecing a quilt. 7. Once a month we give them an entertainment; *e. g.*, one month we give them cake and chocolate, the next, sandwiches and milk. Last Saturday there were about sixty-two present. We gave them fruit.

More than one parent told me that if they wish to punish their children they tell them they will keep them home from the kindergarten. This has the immediate effect of stilling the youthful tempest. Any information I can give on this subject will afford me pleasure.
STOCKTON, CAL.

KINDERGARTEN IN HADJIN, ASIA MINOR.

There is a lively scene on the bit of smooth road in front of our gate every morning about half-past eight, for not only are the boys and girls of the High School then on their way to school, but almost every one leads by the hand, or bears on his or her back, one of the kindergarten babies as well.

This kindergarten school is proving a great success. The first twenty scholars were collected with great difficulty, but after these had had several weeks' training, had learned some pretty songs and games, and had entertained their fathers' guests at New-Year's time with these, our difficulty was of quite the opposite character. There were more applications for admittance than we could accept. There are now fifty little boys and girls in the school, some of them from

the more well-to-do Armenian and Protestant families, and some of the poorest of Hadjin's poor.

To show you how poor are some of these children, let me give you an example. One woman had been told that she might send her little boy, but as she did not avail herself of the privilege, we sent one of our teachers to learn the reason. The woman said, "The children who go to that school must carry with them something to eat, and very often I have not even a crust to give my child. Here at home when he cries from hunger, if I have any bread, I give it to him; if I have not, he cries, and so we get along." Now the child is coming, and several of the other children have fallen into the habit of bringing a little more than they will themselves need, with the expectation of giving to these poor when necessary.

This school is a revelation to the people in many ways. First the idea that little children are worth taking so much trouble and going to so much expense for is utterly new and strange. But these little tots are working reforms that we have for years labored in vain to introduce among their elders. For instance, in a land where it is a great shame for a man to perform the slightest service for a woman or a child, is it not a great triumph to have a father leave his shop of a stormy morning, take his little four-year-old daughter in his arms, and carry her the half-mile, or nearly so, to school?

Then these children are teaching their parents other lessons, as for instance, that of neatness and cleanliness. When one little girl's mother told her one day that she was going to come and visit her school, the child answered, "Oh, don't! or if you do, be sure you comb your hair before you come. If you come with *such* looking hair, I should be so ashamed!"—*Missionary Herald*.

Ministerial Necrology.

—We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D.D., Stated Clerk of the General Assembly, Lane Theological Seminary, Cincinnati, Ohio.

BARNES, ERASTUS SMITH.—Born Sept. 26, 1810, in Gouverneur, N. Y.; graduated from Amherst College, 1838; Union Theological Seminary, 1841; ordained by Watertown Presbytery, 1841; pastor at Martinsburg, N. Y., 1841-46; Chazy, N. Y., 1850; Boonville, N. Y., 1855; Lyon's Falls and Port Leyden, 1858; Lenox, N. Y., 1860; Munnsville, N. Y., 1867; Austintown, Ohio, 1870; Unionville and North Madison, Ohio, 1874. He married Miss Sarah B. Miner-Sept. 22, 1841, who died Feb. 22, 1875, at Unionville, Ohio. He then removed to Wisconsin, and preached to churches at Poynette and Lowville, and afterwards settled in Columbus, Wis. He here married Mrs. Carrie Augusta Young, of Richland Center, Wis., who died Oct. 31, 1889. He then removed to Manassas, Va., to the home of his oldest daughter, where he died March 26, 1892. Two daughters survive him.

BRACKEN, NEWTON.—Born Nov. 30th, 1812, at Mt. Nebo, Pa.; graduated at Jefferson College and from the Western Theological Seminary; ordained in 1841 by Allegheny Presbytery; labored among feeble churches in eastern Ohio for thirty years; Organized churches at Glasco and Delphos, Kansas, in 1873; supplied them for ten or twelve years. Died near Glasco, Kan., Jan. 19th, 1893. His eight children, one a minister, survive him.

MACK, THOMAS.—Born July 18, 1801, in County Antrim, Ireland; in June, 1840, came to America; first licensed by Methodist Episcopal Church, then by Presbytery of Newton, April 26, 1842; ordained pastor of Mt. Bethel Church, Pa., April, 18, 1854; united with Hudson Presbytery and pastor of Coshecton Church for five years; pastor Liberty five years; Hempstead twenty-five; released from this July 18th, 1891, his ninetyeth birthday. Died in New York City Jan. 16, 1861. Married Sept. 2, 1848 Miss S. A. Klinefetter, of Williamsburgh. His widow and two married daughters survive him.

MARTIN, JOHN.—Born Feb. 2, 1826, in Brown County, Ohio: Graduated at Marietta College, Ohio; studied law in and elected mayor of George-

town; graduated Lane Theological Seminary, 1855; pastor in Addison, Ohio, 1855-1862; preached in Trenton, Jefferson, Wisconsin; Delafield, Wis., till 1880; Silver Ridge, Dixon County, Neb., one year; moved to St. Helena, Neb., in 1881; to Harlington, Neb., in 1886, where he died Jan. 22, 1892. The widow, three sons and one married daughter survive him.

NELSON, JOSEPH.—Born Aug. 16, 1825, at Newtornado, near Belfast, Ireland; graduated Royal Belfast College, 1848; ordained by Antrim Presbytery, March 28, 1850; owing to infirm health gave himself to travel and occasional pulpit supply; principal Romney Classical Institute, Hampshire County, W. Va., 1857-1868; principal Cumberland City Academy, Allegheny County, Md., 1868-1875; Pastor Bethel, Md., 1875-1884; Nantago, N. J., 1884-1887., Stated Supply, Centreville, N. Y., 1888-Aug 1891. Died in Middletown, N. Y., Dec 31, 1891. Married, Sept. 29, 1851, Miss Jeannette McKibbin, of Glenarm, County Antrim, who with two daughters and one son survives him.

Ogilvie, Archibald.—Born Dec. 17, 1854, in Georgetown, Canada; graduated at McGill University, Montreal, in 1886; after post-graduate course received the degree of B. D.; ordained in 1886 pastor of Wolseley Presbyterian Church, Northwest territory, Canada; moved to Ojai Valley, Ventura County, California, in 1889, where he supplied the Presbyterian Church eight months. Died there Nov. 13, 1891. Married in 1889, Miss Laura Sutherland.

PRICHETT, EDWARD CORRIE.—Born in Vizagapatam, India: Oct. 19, 1812; his father Rev. Edward Pritchett, was a distinguished missionary and also a noted linguist, who translated the New Testament and nearly all of the Old Testament into Hindostanee; studied in London and Amherst College; studied theology with Rev. Beriah Green, of Whitestown, the noted abolitionist; ordained in the Presbyterian church; preached in Adams, N. Y., and Oriskany, N. Y.; in the war chaplain of 59th New York Engineers; lived in New Hartford and Utica, where he died May 13, 1892. Married Miss Sophia Lawson, of Utica. One son and two daughters survive him.

Elder Lewis H. Clark of Sodus, N. Y., writes us that in our Necrological Notice of Rev. Charles Merwin, in our April number, one date is incorrect. In the sixth line, for 1846 read 1844.

We are thankful for all such help towards *inerrancy*, whereunto we have not yet attained.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, Pastor, Treasurer, Miss or Mrs., as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR HOME MISSIONS, MARCH, 1892.

Soc'y, 150), 727 55; — Westminster, 66 84; Rev. W. H. Edwards and wife, 10, 4,593 30
 CATAWBA.—Catawba—Lloyd's, 30 cts; New Hope, 3 cts.
 South Virginia—Ebenezer, 1. Yadkin—Sanford, 1; Win-
 ston 3d, 1. 2 23

Mattoon—Anderson, 1; Arcola, 8; Assumption, 3; Casey, 3 42; Kansas (sab-sch, 9), 32; Marshall, 4; Mattoon (Y. L. Miss'y Soc'y, 25), 36; Morrisonville, 4; Pana 1st, 4 17; Shelbyville, 20; Tuscola, 15 55; York, 1. Ottawa—Au Sable Grove, 26; Morris 1st, 10; Ottawa, 51 73; Paw Paw, 6 30; Sandwich, 15; Streator Park, 30; Waltham, 10; Waterman, 15. Peoria—Eureka, 1; Farmington, 10; Ipava, 33 95; Peoria 2d, 61 30; — Calvary, 11 50; Prospect, 13; Washington, 10. Rock River—Alexis, 45 45; Ashton sab-sch birthday box, 10; Dixon, 57 02; Geneseo, 10; Kewanee (sab-sch, 3 25), 23; Morrison sab-sch, 4 13; Norwood, 11 50; Princeton (sab-sch, 30), 54 37; Rock Island Broadway, add'l, 20 16; — Central Y. P. S. C. E., 6 44. Schuyler—Appanoose, 17; Clayton 1st, 7; Ebenezer, 16 74; Fountain Green, 3; Hersman, 24; Kirkwood (sab-sch, 5 48), 17; Liberty, 6; Macomb, 93; Nauvoo German, 8 50; Warsaw, 4 93. Springfield—Farmington, 21; Greenview, 15 65; Maroa, 8; Petersburg, 24 60; Pisgah, 6 29; Springfield 3d, 10. Unity, 5 01; Winchester, 3 51; Rev. W. L. Tarbet and wife, 4 80. 5,873 00

INDIANA.—Fort Wayne—Elkhart (sab-sch, 35), 37; Lima, 2 55. Logansport—Union, 3 20. Muncie—Elwood (L. A. Soc'y, 2), 4, Tipton, 6. New Albany—New Albany 3d, 2. Vincennes—Vincennes Y. P. S. C. E., 12. White Water—Lewisville, 1; Rising Sun (sab-sch, 5), 15. 88 15

INDIAN TERRITORY.—Cherokee Nation—Augaley, 2; Barren Fork, 3; Blue Spring, 1; Claremore Mound, 5; Elm Grove, 2; Elm Spring and sab-sch, 9 41; Fort Gibson, 30; Muldrow sab-sch, 40 cts; Owala, 10; Park Hill and sab-sch (Woodall branch sab-sch, 1 74), 14 41; Pleasant Valley, 90 cts; Vinita, 10; White Water, 3; Wilson's Spring, 3; Rev. A. D. Jack, 5. Chickasaw—Forest City, 1 55; Guthrie (sab-sch, 1 45), 6 45; Noble, 1; Norman, 2; Purcell, 3; Stillwater, 2 45; Yates, 1 40. Choctaw—Beaver Dam, 1; Wheelock, 6 80. Muscogee—Muscogee, 35; Wewoka, 5. 153 57

IOWA.—Cedar Rapids—Bellevue and sab-sch, 16; Bethel, 3; Blairtown, 28 75; Cedar Rapids 2d sab-sch, 60; — 3d sab-sch, 7 54; Marion, 120 30; Monticello sab-sch, 1 10; Scotch Grove, 12; Springfield, 10; Vinton (Y. P. Assoc'n, 10), 35; Wyoming, 15 50. Council Bluffs—Afton sab-sch, 7; Audubon, 37 25; Avoca (sab-sch, 4 54), 14 73; Bedford (Y. P. S. C. E., 4 50), 40 74; Carson, 15; Clarinda Y. P. S. C. E., 2; Conway, 8 60; Creston, 51 50; Dexter, 22; Essex, 5; Griswold (Y. P. S. C. E., 15 62), 25 57; Lenox, 25; Logan, 14 15; Marne, 5 60; Menlo, 13; Missouri Valley, 5; Morning Star sab-sch, 1 10; Neola, 5 60; Shenandoah (sab-sch, 21 25), 25 25; Walnut sab-sch, 1 60; Woodbine, 4 30. Des Moines Albia 1st Y. P. S. C. E., 2 63; Colfax, 15; Derby, 6 80. Des Moines 6th, 15; Des Moines Central (sab-sch, 10), 635 15; — Clifton Heights, 15; — Westminster (Y. P. S. C. E., 10), 20; Dexter sab-sch, 3 60; Earlham, 5; Grand River, 3; Grimes, 46; Hopeville, 3; Humeston, 6; Jacksonville, 2 25; Knoxville, 23; Laurel, 15; Leop, in part, 11 61; Lineville, 8; Lucas, 4 10; Mariposa, 3; Newton (Y. P. S. C. E., 4, sab-sch, 9 97), 68 97; Osceola, 7 78; Oskaloosa, 20; Russell, 23; Seymour, 8; Winterset, Mrs. N. S. Kinsman, 50. Dubuque—Centertown German, 3; Dayton Union sab-sch, 1 60; Dubuque 1st (sab-sch, 16), 36; — 3d and sab-sch, 35; — 1st German, 10; Dyersville German, 2; Farley, 11; Frankville, 3; Hopkinton (sab-sch, 5 72), 16 62; Independence German (W. M. S., 30), 35; Mount Hope, 4 50; Pine Creek (sab-sch, 2), 15; Pleasant Grove, 3; Prairie, 2 70; Rowley, 2. Fort Dodge—Bancroft, 5; Bethel, 17 80; Burt, 6; Carroll, 44 50; Estherville (Y. P. S. C. E., 1 76), 10 83; Fonda (sab-sch, 1), 3; Fort Dodge 1st (sab-sch, 30 35), 33; Glidden, 50 65; Lake City, 23 35; Paton (sab-sch, 2 15), 16 15; Pomeroy, 2 70; Ramsey German, 4; Rippey, 4 50; Rockwell City, 37 50; Rolfe 2d Y. P. S. C. E., 2; Spirit Lake, 35; Sunnyside, 4; West Bend, 2 33. Iowa—Birmingham sab-sch, 6 22; Burlington 1st, 78; Croton, 5 60; Keokuk Westminster (sab-sch, 5 18), 66 81; Kosuth, 25; Lebanon, 7;

Middletown, 7 50; Montrose, add'l, 10; Mount Pleasant 1st, 49 50; — German (sab-sch. 5), 6; Mount Zion, 5 25; Ottumwa 1st, 45 72; Shiloh, 3. *Iowa City*—Atalissa, 3; Brooklyn, 5; Cedar Valley, 18; Columbus Junction Central Y. P. S. C. E., 5; Davenport 1st, 209 96; — 2d Y. P. S. C. E., 2 17; Deep River, 4; Iowa City, 55; Keota, 11; Lafayette, 3; Malcolm (sab-sch. 2), 33; Montezuma (sab-sch. 7, Y. P. S. C. E., 2), 41 49; Muscatine 1st (sab-sch. 6), 65; Sigourney, 2; Sugar Creek, 7; Washington, 20 97; West Liberty, 19 50; Williamsburg, 14 50; Wilton, 40. *Sioux City*—Battle Creek sab-sch., add'l, 17 cts; Denison sab-sch., 12; Early, 8 17; Ida Grove, 7 50; Mt. Pleasant, 10; Odebolt, 15; Sac City, 19 55; Schaller, 40 41; Sioux City 3d, 4 05; Storm Lake, 5; Woodbury Co. Westminster, 10. *Waterloo*—Ackley Y. P. S. C. E., 5; Applington (Y. P. S. C. E., 5 31), 25 31; Blairburg, 1 50; Cedar Falls, 24 00; Dysart, 22; Janesville, 6; Kammr German, 22; Marshalltown, add'l, 4; Pisgah, 3; Steamboat Rock, 5; Toledo sab-sch., 5; Williams, 11 67. 3,226 57

KANSAS—*Emporia*—Argonia, 50 cts; Burlington, 5; Caldwell, 27; Clear Water, 3; Conway Springs, 5; Emendard L. A. Soc'y, 11 66; Ewell, 4 15; Emporia 1st (Y. P. S. C. E., 7 40), 72 40; Eureka, 26 64; Florence Y. P. S. C. E., 3 32; Lyndon (Y. P. S. C. E., 3 53), 20 93; Marion sab-sch., 10; Morris, 2; Mount Vernon, 16; Mulvane W. M. S., 4 35; Oxford, 13; Peabody Y. P. S. C. E., 5; Silver Creek, 3 07; Wellington, 20; Wichita Harmony, 2; — Lincoln Street, 4 25. *Highland*—Atchison 1st, 34 80; Avoca, 2; Blue Rapids, 1 33; Corning, 5; Effingham, 18; Frankfort, 7; Horton, 1 03; Huron, 3 45; Lancaster, 3; Larkin, 2; Maryeville, 4 40; Nortonville, 14 31; Soldier, 1; Troy, 8. *Larned*—Chase, 5; Cimarron, 2 25; Crisfield, 3; Cunningham, 7 50; Danville, 3; Ellinwood, 7; Freeport, 5; Garden City, 2 25; Geneseo, 5; Halsted, 10; Kendall, 2; Larned, Band of Workers, 3 75; Lyons (sab-sch. 4 59, Y. P. S. C. E., 5), 9 59; McPherson, 30; Medicine Lodge, 5; Nashville, 5; Richfield, 1; Sterling, 25; Rev. G. E. Bicknell, 5. *Neosho*—Baxter Springs, 6; Carlyle, 2 58; Chanute sab-sch., 3 55; Coffeyville, 5; Elk City, 2; Galena, 5; Humboldt (Lamp-lighters' Band, 5), 16 59; Iola, 5; McCune, 9; Neodesha, 16; Neosho Falls, 18 22; Osage 1st, 38 50; Oswego, 30; Paola, 59 50; Parsons sab-sch., 4 57; Pittsburg Y. P. S. C. E., 1 41; Pleasanton, 5; Walnut, 6 06; Weir, 2; Rev. J. N. McClung, 5; Rev. V. M. King and wife, 5. *Osborne*—Bow Creek, add'l, 1 57; Fremont, 3; Hill City, 7; Logan, 3; Long Island, 3; Oberlin, 26; Zion, 5 10. *Solomon*—Barnard, 2 50; Bennington, 8 21; Carlton, 8 22; Cheever, 4; Clyde, 20 17; Delphos Y. P. S. C. E., 1 70; Harmony Parish Station, 1 50; Herington, 3 50; Mt. Pleasant, 5 60; Salina Y. P. S. C. E., 3 03; Scandia, 2; Scotch Plain, 2; Vesper, 7. *Topeka*—Bala, 3 75; Baldwin, 7; Black Jack, 8; Junction City 1st Y. P. S. C. E., 4; Leavenworth 1st, 260; Lowmound, 3; Manhattan (Y. P. S. C. E., 15 sab-sch., 5), 35; Olathe (Y. P. S. C. E., 2), 10; Golden Links Mission Band, 6 50; 11 60; Oskaloosa, 7; Perry (sab-sch. 1 23), 57; Sedalia, 4; Seymour, 10; Topeka Westminster, 10 52; Kansas City Central L. M. S., 15; — Grand View Park, 4, 1,947 75

KENTUCKY—*Ebenezer*—Ashland, 40 90; Augusta, 6 32; Covington 1st, add'l, 14 75; Flemingsburg, 11 25; Greenup (Ladies Mission Band, 3), 10; Lexington 2d, 459 55; Mount Sterling 1st, 6 75; Murphysville, 2; Paris 1st, 26; Sharpburg sab-sch., 2. *Louisville*—Dycusburg, 1; Kuttawa, 25; Louisville 4th, 10; — Covenant, 3 85; Owensboro 1st, 36; Penna Run, 4; Pewee Valley, 5; Princeton 1st (sab-sch. 2), 16 25. *Transylvania*—Columbia, 12; Danville 2d, 100; Ebenezer, 2 90; Greensburg, 12 50; Harrodsburg, 31 70; Lancaster, 15. 859 72

MICHIGAN—*Detroit*—Detroit 3d Avenue, 11 89; — Fort Street, 1,402 57; — Westminster, 147 78; Howell, 40; Marine City, 15; Milford United, 65 50; Northville 1st, 18 06; Springfield, 6 74; Unadilla, 5; White Lake, 17 26; Wyandotte, 31 78; Ypsilanti, 33 24. *Flint*—Akron, 7; Argentine sab-sch., 4; Bad Axe, 5; Caseville, 1 50; Chandler, 9; Crosswell, 7 75; Caro 1st and sab-sch., 54; Columbia, 7 50; Corunna (W. M. S., 12 50), 22 50; Flint, 43 25; Grindstone City, 1 52; Lapeer, 15 28; Linden, 4 35; Otter Lake, 10; Fort Austin, 76 cts; Fort Hope, 3 20; Sand Beach, 5; Vassar, 5 50. *Grand Rapids*—Ludington, add'l, 5; Pewamo, 5; Tustin, 15 12. *Kalamazoo*—Kalamazoo 1st, 264 33; — North, 8; Kendall, 10; Martin, 8 66; Schoolcraft, 9. *Lansing*—Albion, 40; Jackson 1st, 22 37; Lansing 1st, 2 90; Mason, 50; Oneida, 15. *Monroe*—Adrian 1st, 35 05; Blissfield, Hiram Hervey, 100; Clayton, 14; Coldwater, 32 69; Deerfield, 19; Dover, 4; Erie, 7; Hillsdale (Y. P. S. C. E., 3), 40; La Salle, 4; Monroe, 37; Petersburg, 25; Reading (sab-sch., 88 cts. Y. P. S. C. E., 1), 5 25. *Petokey*—Alanson, 1; Boyne City, 2; Boyne Falls, 4; East Jordan, 18 85. *Saginaw*—Allis, 34 75; Bay City (1st Y. P. S. C. E., 7 50), 31 51; Coleman, 2; Emerson, 20; Grayling, add'l, 5; Ingersoll, 3 50. 2,943 97

MINNESOTA—*Duluth*—Fond du Lac, 2; Hazlewood Park, 3; Lakeside, 15; New Duluth House of Hope, 3; West Duluth Westminster, 12 48. *Mankato*—Amboy, 12; Blue

Earth City, 11; Kasota, 9 65; Lake Crystal, 11 25; Luverne, 25; Mankato 1st, 37 24; Morgan, 2; St. James (Mission Band, 5), 36 50; St. Peter's Union, 5 75; Tracy, 15. *Red River*—Argyle Y. P. S. C. E., 10 70; Ashby, 6; Feigus Falls 1st, 2 50; Maine, 3; Maplewood, 2 75; Moorhead, 8; Red Lake Falls, 13 35; Tabor Bohemian, 5 50. *St. Paul*—Bethany, 1; Buffalo, 20 50; Burnbank, 1; Crystal Bay, 2; Egin, 1; Farmington, 3; Hawick, 1; Kerkhoven, 3 35; Litchfield, 63 10; Long Lake, 4; Macalester sab-sch., 12 50; Minneapolis 1st, 38 80; — Franklin Avenue Y. P. S. C. E., 2 50; — Highland Park, 27 61; — House of Faith Jr. Y. P. S. C. E., 1 50; — Shiloh, 20; North St. Paul, 8; Red Wing, 40; Rockford, 10; Ruah City, Pear's school-house branch sab-sch., 1 28; St. Croix Falls, 7 43; St. Paul Central, 14 50; — Goodrich Avenue, 5; — House of Hope (sab-sch., 50), 212 63; — Knox, 1; Spring Grove, 18 30; Vermillion, 5; Warrendale, 6; Willmar, 20 83. *Winona*—Albert Lee (sab-sch., 3 60), 83 (2; Chatfield, 7 23; Frank Hill German, 8; Kasson, 25; Le Roy, 15 70; Rochester, 24 25; Winona German, 20. 1,061 41

MISSOURI—*Kansas City*—Appleton City Y. P. S. C. E., 5; Brownington, 8; Butler (Y. P. S. C. E., 4 20), 41 20; Clinton, 13; Deepwater, 10; Holden, 20; Kansas City 1st, 193 11; — 2d (sab-sch. 97 25), 119 25; — Linwood, 1 25; — Hill Memorial, 19; Knob Noster (sab-sch. 2), 17; Salem, 7; Sedalia Broadway, 100; Tipton Y. P. S. C. E., 2. *Ozark*—Ash Grove, 8; Bollivar, 8 50; Ebenezer, 12; Fairplay (sab-sch. 2), 10; Mission Band, 30 cts), 6 80; Grand Prairie, 6; Irwin, 4; Mount Zion, 6; Ozark Prairie, 17; Springfield Calvary sab-sch., 25; West Plains 1st, 5. *Palmyra*—Birdseye Ridge, 17; Canton, 5; Hannibal, 55; Knox City, 5; La Grange, 5; Macon, 22; Milan, 6; Newark, 2; New Providence, 5; Pleasant Prairie, 3; Unionville, 6; Wilson, 1. *Platte*—Akron, 8; Carrollton, 5; Craig sab-sch., 8; Martinsville, 8; New Hampton, 7; St. Joseph 2d, 16; Stanberry, 4; Union Star, 8. *St. Louis*—Bethel German, 6 50; Cuba, 20; De Sota, 10; Emmanuel German, 11; Ironton, 2 41; Jonesboro, 4; Kirk, Charles Jefferson Street 1st, 60; St. Louis 2d (L. A. Soc'y, 100), 700; — 1st German, 20; Cote Brillante Miss' Soc'y, 3 50; — Glasgow Avenue, 31; — Grace, 5; — North, 25; — Washington and Compton Avenue, 400; — West, 67 35; "R. H. J.", 9; Rev. J. W. Allen, D. D., 100. 2,083 34

NEBRASKA—*Hastings*—Beaver City, add'l, 4 40; Culbertson, 6 35; Driftwood, 7 85; Hastings, 65; Oxford, 5; Thornton, 2 35. *Kearney*—Berg, 2 83; Big Springs, 3 45; Cherry Creek, 2 38; Fullerton, 10; Grand Island, 20; St. Paul, 13; Sumner, 3 35; Wood River sab-sch. (Y. P. S. C. E., 1 30), 8 65. *Nebraska City*—Adams, 7; Barneston, 6; Beatrice 2d, 6; Blue Springs, 21; Falls City, 4 10; Hickman German, 4; Lincoln 3d, 6; Panama, 6; Pawnee (Y. P. S. C. E., 14, birthday box, 3), 37; Plattsmouth German and sab-sch., 4 25; Raymond, 10; Salem, 4; Staplehurst, 5; Sterling, 12; Tamora, 4; Tecumseh 1st, 20. *Nichols*—Atkinson, 4; Cleveland, 3; Emerson sab-sch., 1 50; Oakdale, 6 78; O'Neill, 10; Stuart, 3; Winnebago Indian, 16 05. *Omaha*—Bellevue, 11 79; Bethlehem, 5; Black Bird Hills, 17; Ceresco, 4; Craig, 11 85; Creston, 6; Grandview, 8; Omaha, 1st Y. P. S. C. E., 7 80; — 2d (Y. P. S. C. E., 6 80), 81 50; South Omaha, 10; Wahoo, 10 70. 1,593 70

NEW JERSEY—*Corrigo*—Batanga, 3; Benita, 10; Gaboon, 6. *Elizabeth*—Bayonne City, 35; Bethlehem, 5; Clarksville, 5; Clinton (sab-sch., 25), 86; Connecticut Farms (sab-sch., 14), 84; Cranford, 12 81; Elizabeth 1st, Murray Missy Ass'n, 36 55; — 2d, 310; — 3d, 50; — Westminster (sab-sch., 117 25), 382 55; Lammington (sab-sch., 26 02), 129 02; Lower Valley, 30; Plainfield 1st Y. P. S. C. E., 5 10; Plainfield Crescent Avenue (Bethel Chapel, 4, Hope Chapel (Y. P. S. C. E., 2 50), 5 09), 7 05; Pluckamin sab-sch., 29; Rahway 1st, 130; — 2d, 140; Roselle, 43 82; Westfield sab-sch., 80; Ladies' Presbyterian Soc'y, 6 05. *Jersey City*—Englewood, 827 82; Hackensack (sab-sch., 10), 20; Jersey City 1st (a member, 20, sab-sch. Missy Ass'n, 50), 70; — John Knox, 20; — Scotch, 70; Passaic 1st sab-sch., 4 88; Peterson 2d sab-sch., 40; — Broadway German (sab-sch., 2), 7; Rutherford 1st sab-sch., 68 05; West Hoboken 1st, 10; West Milford, 20. *Monmouth*—Allentown, add'l, 80; Barnegat, 1 80; Beverly (sab-sch., 20), 43 07; Columbus (sab-sch., 13), 17 90; Cranbury 1st (sab-sch., 48 87), 106 64; Forked River, 1; Freehold, 15 12; Jamesburg, 10; Keyport, 5; Lake Wood, 220 75; Manalapan, 3; Matawan (sab-sch., 40), 170 15; New Gretna W. M. S., 6; Plainsburg, 7; Point Pleasant, 9 50; Shrewsbury, 85; Tennent (Y. P. S. C. E., 10), 25; Tuckerton, 8. *Morris and Orange*—Boonton sab-sch., 65; Chester (sab-sch., 25), 80; Dover, 99 94; — Welsh, 6; East Orange 1st, 370; — Brick, 757 89; Flanders, 15 50; German Valley, 25; Hanover, Misses Fisk, 800; Madison (sab-sch., 100), 142 88; Mine Hill, 10; Morristown Fourth Street Sp., 10; Mt. Freedom, 10; New Vernon, 20; Orange Central, 390; — Hillside, 348 30; Parsippany, 50; Pleasant Grove, 15 20; South Orange 1st, 25 47; Succasunna, 6 63; Summit Central, 12 85. *Newark*—Newark 2d, 128 91; — 3d, 313 11;

— 6th, 10; — 1st German, 8 50; — 2d German, 5; — 6th Avenue, 11; — Bethany, 7; — Fewsmith Memorial, 18 27; — High Street, 81; — Park, 98 89; — Wickliffe, 53 86; — Woodside M. C., 21. *New Brunswick*—Alexandria 1st, 10; Amwell 1st (Faithful Workers Band, 16 69), 32 69; — 2d, 6; Dayton, 16 60; Dutch Neck, 30; Flemington, 213 80; Frenchtown (sab-sch, 5), 6; Holland, 9 55; Hopewell 1st, 9; Kingston (sab-sch, 5), 43; Kingwood, 2; Lawrenceville, 29 35; Milford (sab-sch, 13; New Brunswick 1st, 270 13; — 2d, 10; Princeton 2d (sab-sch, 20), 54 28; Titusville, 26; Trenton 1st (U. S. G., 1,000, E. G. G., 300), 1,300; — 3d, 301 50; — 5th, add'l, 10; — Prospect Street (sab-sch, 35, Brookville sab-sch, 1 27), 134 27. *Newton*—Andover (sab-sch, 1 43, Y. P. S. C. E., 1), 5 56; Ashbury, 75; Belvidere 1st, 80; — 2d, 19 50; Deckertown 1st, 44 04; Greenwich, 20; Hackettstown, 198 76; Knowlton, 7 50; Musconetcong Valley (New Hampton sab-sch, 10), 30; Newton sab-sch, 104 21; Oxford 2d, 1 33; Stanhope Y. P. S. C. E., 2; Stewartsville sab-sch, 14 63; Stillwater, add'l, 3; Wantage 2d, 30 60; Washington 1st, 160; Yellow Frame. Lanning lezact, 100. *West*

ber, 1,000; — 4th, West Side Chapel, 10; — 1st Union (Y. P. S. C. E., 10), 30; — 4th Avenue, 133 44; — 13th Street, 180; — Bethany (sab-sch, 25), 35; — Bohemian, 5; — Calvary, 20; — Central, add'l, 306 97; — Covenant, 643 89; — Emmanuel Chapel, 24 20; — French Evangelical, 13; —

Street, 6; — Westminster, 150 63; — West Side, 5; Franklinville, 13; Gowanda, 10; Hamburg Lake Street, 1; Jamestown 1st, 79 80; Olean (sab-sch, 2 21), 38 21; Orchard Park (sab-sch, 1), 6; Ripley 1st, 11; Sherman, 7; Tonawanda, 77; Westfield, 100 63. *Cuyahoga*—Auburn 1st, 361 36; — 3d, 2 58; — Calvary, 20; Cato, 8; Dryden (sab-sch, 13), 40; Genoa 1st (sab-sch, 15), 23 70; — 3d, 7 18; Meridian, 46. *Champlain*—Belmont, 24; Burke 18; Chazy, 3; Mineville, add'l, 5; Plattsburgh Y. P. S. C. E., 5. *Chemung*—Elmira 1st, 175 18; Horse Heads, 10; Mecklenburgh, 2 50. *Columbia*—Greenville, 5; Hilldale, 20; Hudson, J. N. McGiffert,

31 60; — Woodstock, 5; Watertown 1st, 17 08. *Orisco*—Alder Creek and Forestport, 6; Augusta, 3 91; Camden 1st (Y. P. S. C. E., 1 50), 6 50; Ilion Y. P. S. C. E., 9 04; Little Falls, 280; Lowville, 22; Northwood, 2 50; Oneida Castle Cochran Memorial, 33; Turin sab-sch, 2 60; Utica Olivet, 3; Vernon Centre, 5 50; Waterville, 12 70; West Camden, 10; Westernville, 21. *Westchester*—Croton Falls, 7 47; Darien (sab-sch, 10 50, Y. P. S. C. E., 9 77), 60 18; Gilead, 19; Katonah, 40; Mt. Kisco, 48; New Rochelle, 33; Port Chester, 5; Sing Sing (Calvary Chapel sab-sch, 20), 98 20; South East, 20; South Salem, 2 50; Stamford 1st, a friend, 50; Yonkers Dayspring, 46. 14,518 78

NORTH DAKOTA—Bismarck—Bismarck (sab-sch, 10), 13. Fargo—Buffalo, 5 10; Cogswell, 3; Elm River, 5; Grand Rapids, 3; Lisbon Y. P. S. C. E., 2 23; Tower City, 4 47. Pembina—Canton, 8; Crystal, 12; Hoople, 20; Inkster, 7 20; Pembina, 12. 24 29

OHIO—Athens—Athens 1st (sab-sch, 15), 41 45; Gallipolis, 33; Marietta 4th Street, 21 69; Nelsonville, 19 72; Pleasant Grove, 2 15; Rev. C. B. Taylor and wife, 5. *Bellevue*—Bellefontaine—Bellefontaine 1st, 23 51; Buck Creek, 18. *Chillicothe*—Bloomington, 28; Bournville, 3; Chillicothe 1st, 123 61; Concord, 2; Mount Pleasant (sab-sch, 2 65), 11 78; New Petersburg, 50; Wilkerville, 15 50. *Cincinnati*—Cincinnati 7th sab-sch, 26; — 1st German, 15; — 2d German, 5; — Walnut Hills 1st sab-sch, 100; Elmwood Place, 3; Glendale, 52 12; Harrison sab-sch, 5; Hartwell sab-sch, 30; Loveland (sab-sch (Mission Band, 2 45), 91 61), 120 11; Monroe, 18; Montgomery, 29 25; Morrow (sab-sch, 5 08), 25; New Richmond, 11; Pleasant Ridge (sab-sch, 11 66), 14 66; Somerset (sab-sch, 3), 5; Westwood, 12 77; Williamsburgh sab-sch, 2; Wyoming sab-sch, 75. *Cleveland*—Ashtabula, 7 11; Cleveland 1st (Miss Flora S. Mather, 100), 490 96; — 2d, 314 60; — Beckwith, 45 50; — Calvary, 164; — Case Avenue, 20; — Miles Park, 21; — North sab-sch, 62; — Wilson Avenue, 36; Independence (sab-sch, 10), 20; Milton sab-sch, 5; Parma, 12; South New Lyme, 5. *Columbus*—Amanda, 4; Circleville, 50; Columbus 2d Y. L. Mimy Soc'y, 15; — Broad Street, 11 50; Greenfield Men's Soc'y, 64 50; Grove City, 7; Lithopolis, 2 80; London, 67 25; Mount Sterling, 3 63; Scioto, 5; Westerville sab-sch, 7; Worthington, 4. *Dayton*—Collinsville, 7 50; Dayton 3d Street, 458; — Park Y. P. S. C. E., 5 15; — Wayne Avenue Y. P. S. C. E., 4 26; New Carlisle, 5; Oxford, 6; Somerville, 3. *Huron*—Chicago, 4; Clyde, 3 50; Elmore, 6; Fremont, 60; Genoa, 2; Monroeville, 1 28. *Lima*—Blanchard, 2 78; Conroy, 19 21; Delphos (L. M. S., 13), 18; Fairview, 2; Findlay 1st (thank off'g, 23 13), 23 13; Lima Main Street W. M. S., 15; Middlepoint, 5 20; Ottawa, 29; Rockford, 7; Sidney, 17 10; 84

Mary's (Willing Workers, 10), 26; Van Wert, 88 45; Wapakoneta, 35 50. *Mahoning*—Canfield, 5; Canton, 71 66; East Palestine, 11; Leetonia, 11; Massillon 2d, Mrs. Nahum Russell, 20; Niles, 10; North Benton, 17; Salem, 22; Warren, 46 50; Youngstown 1st, 97 04. *Marion*—Delaware, 174; Delhi, 30 35; Iberia (sab-sch, 1), 4 23; Marion (sab-sch, 30), 68; Marysville Y. P. S. C. E., 6 76; Ostrander, Mr. and Mrs. S. D. Dean, 10; Radnor and Thompson, 5. *Maumee*—Bowling Green 1st sab-sch, 20; Bryan, 21; Delta, 10; Grand Rapids, 6; Maumee (sab-sch, 3), 9 10; Milton Centre, 10; Paulding, 2; Toledo 3d, 14 29; West Unity, 5. *Portsmouth*—Georgetown, 5; Ironton, 38; Jackson, 9 75; Portsmouth German, 8; West Union, 5; Winchester, 12. *St. Clairsville*—Bannock, 7; Bellaire 2d, 10; Bethelsab-sch, 15; Buffalo (sab-sch, 10 20), 35 30; Cadiz, 59 70; New Athens, 14; Pleasant Valley, 2; St. Clairsville, 7; Short Creek, 8. *Steubenville*—Amsterdam (sab-sch, 27), 60; Bethel, 14; Bethesda sab-sch, 18 50; Bethlehem, 15; Bloomfield, 5; Buchanan Chapel, 5; Cross Creek, 15; Deersville sab-sch, 10; Dell Roy, 8 24; East Liverpool 1st, 15; East Springfield, 4 50; Lima, 5; New Hagerstown, 5 19; New Philadelphia sab-sch, 5; Oak Ridge, 3; Pleasant Hill, Miss Catharine A. Carr, 5; Richmond and sab-sch, 14 01; Ridge, 8; Salineville, 11; Scio, 12; Steubenville 3d sab-sch, 80 26; — 3d, 12; Toronto, 14 72; Waynesburg 5. *Wooster*—Ashland, 7 89; Bethel, 7; Canal Fulton, 4; Congress, 2 90; Hopewell, 20; Jackson, 6 76; Mansfield, 51; Orange, 7; Savannah sab-sch, 12. *Zanesville*—Jefferson, 15; Keene, 29; New Concord, add'l, 4; Norwich, add'l, 8; Pataaskala, 5; Warsaw, 12; "M. C. O.", 50. 4,828 66

OREGON—East Oregon—Enterprise, 1 50; Pendleton 1st, 13; Union Mission Band, 9. *Portland*—Bethel, 4; Clatsop Plains, 5; East Portland Mizpah Y. P. S. C. E., 2 25; Portland Calvary, 201 77; — St. John's, add'l, 66 cts; Springfield, 3; Tualatin Plains, 10; Oregon City, 1. *South Oregon*—Bandon, 3; Jacksonville H. M. Socy, 10; Marshfield, 5; Myrtle Creek, 16; Phoenix, 8. *Willamette*—Gervais, 7; LaFayette, 11 70; Newberg, 4; Salem 1st, 24; Sinslaw, 6; Yaquina Bay, 35. 379 87

PACIFIC—Benicia—Arcata Ladies, 24 30; Big Valley, 5; Covelo, 10; Fort Bragg, 10; Fulton sab-sch, 5; Santa Rosa (sab-sch, 2 35), 23; Shiloh, 3; Two Rocks, 7; "Thank Offering," 5. *Los Angeles*—Alhambra, 10; Anaheim Y.P.S. C. E., 6; Azusa (sab-sch, 5), 8; Ballard, 5; — Bethesda Miss. Y. P. S. C. E., 2; Colton, 15; Cucamonga, 5; El Monteito, 9; Inglewood, 5; Los Alamitos, 5; Los Angeles 1st, 57 40; — Immanuel, 48 45; — Spanish, 24; — Welsh (sab-sch, 1 05), 6 05; Los Olivos, 5; Los Nietos Spanish, 2; Monrovia, 4 65; Monticito 1st sab-sch, 4 28; National City, 12 30; Palms, 15; Pasadena Calvary, 5; San Diego, 52; San Gabriel Spanish, 3; Santa Maria, 30 80; Santa Paula, add'l, 2 10; Tustin, 17 70; Rev. F. D. Seward, 4. *Oakland*—Concord, 15; Danville, 9; Oakland, Brooklyn, 171 50; — 1st, 10; Prospect Hill, 15. *Sacramento*—Carson City (Y. P. S. C. E., 8; — sab-sch, 3), 23; Colusa, 24; Dunsmuir, 5; Elk Grove, 5; Red Bluff, 19 50; Sacramento, 14th Street, 5; — Westminster, 21. *San Francisco*—San Francisco Central, 8 50; — Trinity, 64 80; — Westminster, 79 50. *San Jose*—Cayucos Ladies, 7; Hollister, 5; Monterey 1st, 10; San Jose 1st, 142; — 2d (sab-sch, 12), 65; Santo Cruz, 12; Shandon, 10. *Stockton*—Columbia, Jeffersonville Miss sch, 9; Fowler sab-sch, 5 50; Madera, 15; Oakdale 1st, 7; Sonora, 15; Traver, 8; Woodbridge Bethel, 5 15. 1,233 08

PENNSYLVANIA—Allegheny—Allegheny 1st German, 8; — Bethel (W. M. S., 5), 12; — Central (a member, 10), 11 10; — McClure Avenue (S. P. Harbison, special, 100), 502 50; Beaver, 55; Cross Roads, 5; Emsworth sab-sch, 13; Glenshaw (sab-sch, 12 44), 27 17; Hoboken (sab-sch, 5), 14; Millvale, 19 64; Rochester, 2 74; Sewickly, 406 99; Sharpsburg, 19 53; Springdale sab-sch, 9. *Blairsville*—Bradock sab-sch, 8 25; Derry, 25 48; Ebensburg 1st, 8 05; Livermore sab-sch, 31 68; Murrysville, 29 62; New Alexandria (P. S. C. E., 5 33), 6 55; New Salem, add'l, 7 25; Parnassus Y. P. S. C. E., 10; Poke Run, 68; Salem, 8 31; Turtle Creek, 4 25; Union, 4 36; Unity sab-sch, 7 70. *Butler*—Butler, 60; Concord sab-sch, 6 11; Fairview, 6; Grove City (sab-sch, 43 50), 156 16; Jefferson Centre, 5; Martinsburg, 5; Petrolia, 2. *Carlisle*—Bloomfield Y. P. S. C. E., 1 88; Brickerville, Jas. Coleman Mem'l sab-sch, 23; Chambersburg Central Chapel sab-sch, 3 82; 17 68; — Falling Spring, 200; Duncannon (sab-sch, 5), 27 26; Fayetteville, 3; Gettysburg, David E. Houck, 1 000; Green Castle, 30; Green Hill, 2 50; Harrisburg Elder Street, 2; — Market Square, 58 80; — Olivet, 8; — Pine Street, 59 97; Lebanon 4th St., 130 90; Mechanicsburg Y. P. S. C. E., 7 30; Mercersburg, add'l, 10; Steelton 1st, 2 50; Waynesboro (sab-sch, 8), 27 88. *Chester*—Charleston, 2; Chester 1st, 15; Fag's Manor sab-sch, 15; Forks of Brandywine Y. P. M. Meetings, 19; Media, 2 50; Middletown, 7; New London, 40; Pennington sab-sch, 5 06; Penningtonville, 23; Phoenixville, 13 18; Upper Octorara, 3 38; West Chester 2d, 2; West Grove, 5 65. *Clarton*—Edenburg, 10; Johnsonburg, 1 87; Leatherwood, 7; Mill

Creek, 19 50; New Bethlehem, 10; Richardsville, 2; Sugar Hill, 3 21; Wilcox, 2 23. *Erie*—Bradford 1st sab-sch, 26 59; Cochranton, 5 50; Erie 1st, 80; — Park, 200; Fairview, 5; Georgetown, 2; Girard (Miles Grove Branch, 6 25), 24 16; Hadley, 2; Mercer 1st, 50; Milkedville, 4; New Lebanon, 2; North East, 135; Tiedoute sab-sch Miss Band, 18 23; Waterloo, 3. *Huntingdon*—Alexandria sab-sch, 20; Altoona 2d, 168; — 3d, 26 56; Bald Eagle, 10; Bedford (sab-sch, 3), 25 20; Bellefonte, Hon. Jas. A. Beaver, 30; Birmingham, 34; Coalport, 6; Curwensville sab-sch, 6; East Klahacocoquillas, 51; Irvona, 5; Ky-lerton, 8 60; Lewistown, 5; Lost Creek sab-sch, 9 47; Mann's Choice, 2; Milesburg, 5; Morrisdale, 2; Mosahannon and Snow Shoe, 1; Peru, 5; Pine Grove Mills sab-sch, 3 19; Robertsdale, 1; Shellsburg, 6; Shirleysburg, 10; Spruce Creek, 39 35; Upper Tuscarora (sab-sch, 4 27), 19 27; Winterburn, 9 50. *Kittanning*—Atwood, 2; Bethel (sab-sch, 3), 9; Bethesda, 7; Centre, 2; Currie's Run, 10; East Union, 2 25; Gilgal, 14; Harmony, 20; Indiana 1st sab-sch, 60; Leechburg (sab-sch, 10), 32; Midway, 2; Mount Pleasant, 7; Rockbridge, 12; Saltsburg, 37 79; Union, 4; Washington sab-sch, 4; West Lebanon, 10. *Lackawanna*—Bennett (sab-sch, 4), 6; Bernice, 6; Brooklyn, 5; Canton, 20 91; Monroeton, 4; Montrose (sab-sch, 35), 65; Olyphant, 7; Orwell 1st, 1 50; Pittston 1st (sab-sch, 18 25) 130 16; Rushville, 5; Scott, 4; Scranton Providence, 12 61; Stevensville, 3; Wilkes Barre 1st, 20 59; — Westminster (sab-sch, 23 01), 29 01; Wyalusing 1st, 20; Wyoming, 13 50. *Lehigh*—Allentown, 90; Catasauqua (Y. P. S. C. E., 6 25), 56 25; Ferndale L. A. Socy, 12; Lock Ridge, 10; Mahanoy City Y. P. S. C. E., 40; Pen Argyle, 3; Portland sab-sch, 6; Reading 1st sab-sch, 40; Shenandoah, 11; South Bethlehem sab-sch, 10; Stroudsburg 1st, 6; Summit Hill (sab-sch, 19 30); — Jamestown sab-sch, 2 78; 22 59; Weatherly, 30; White Haven (Y. P. S. C. E., 5), 17; Rev. A. M. Lowry, 10. *Northumberland*—Bald Eagle and Nittany, 12 33; Beech Creek, 4 50; Briar Creek, 5; Emporium, 1; Grove (sab-sch, 34), 148; Lewisburg (sab-sch, 110), 229 50; Lycoming sab-sch, 38; Milton sab-sch, 20; Mount Carmel 1st, 19 51; Orangeville (sab-sch, 5 45), 18; Pennsdale, 3; Raven Creek, 1; Renovo, 30; Rohrsburg, 2; Shamokin 1st, 15 52; Trout Run, 1; Washington sab-sch, 8; — Allenwood sab-sch, 9; Williamsport 1st (sab-sch, 75), 225; — 2d, 100 01; — 3d, 24 01. *Philadelphia*—Philadelphia 4th, 5; — Arch Street, 373 84; — Bethesda (sab-sch, 60 35), 116 38; — Beacon, 25; — Central, 100 97; — Cohocksink 2d St. Miss., 1 40; — Carmel German, 5; — Gaston (sab-sch, 24 37); — Y. P. S. C. E., 12 83; 37 12; — Greenwich St., 15; — Mem'l, 76; — North, 24 24; — Oxford sab-sch, 75; — Princeton, 1,173 09; — Susquehanna Ave., 25; — Tabernacle Y. Men's Ass'n, 250; — Labor, 96 35; — Trinity, 12; — Union, 30; — Walnut Street, 2,027 33; — West Park, 25; — West Spruce Street, 1,032 15; — York Street, 10; — Zion German, 5; — Rev. T. J. Shepherd, D.D., 80; — Presby'l Socy Ladies, 5. *Philadelphia North*—Bristol sab-sch, 22 59; Conshohocken, 4; Doylestown (sab-sch, 7 50), 52 59; Edge Hill Carmel, 2; Forestville, 5; Frankford, 35 13; Germantown 2d sab-sch, 50; — Market Square (sab-sch, 25), 102 84; Lavndale, 3; Manayunk, 40; Mount Airy (sab-sch, 7 17), 10 17; Norristown 1st sab-sch, 160 47. *Pittsburgh*—Amity, 10; Carnonsburgh 1st sab-sch, 11 61; Chartiers, 46 50; Chalfire, 14; Concord, 4; Edgewood, 23; Hazelwood sab-sch, 6; Hebron, 47; Lebanon, 10; Middletown, 10; Monongahela City, 117 50; Mount Carmel, 4; Mount Washington, 3 43; North Branch, 1 71; Oakdale (sab-sch, 10), 13; Phillipsburg, 4 04; Pittsburgh 1st sab-sch, 10; — 2d (sab-sch, 14 35), 65 02; — 3d sab-sch, 67 71; — Bellefield, 95 27; — Covenant, 16 71; — East Liberty (sab-sch, 146 61), 399 99; — Grace Memorial, 4; — Park Avenue, 60; — Rhady Side, 87; — Riverdale, 5; Valley, 7. *Redstone*—Fayette, 1; Jefferson, 3; Lisenring, 18 98; Mount Pleasant Reunion, 21 75; Sewickly sab-sch, 3; Sutersville (sab-sch, 2), 5; Tent, 8 50. *Shenango*—Enon Valley, 23; Moravia, 7 65; New Brighton 1st, 56 52; Sharplesville, 4 20; Slippery Rock sab-sch, 9; Wampum, 4. *Washington*—Bethlehem, 22; Claysville, 55; Cove, 8 57; Cross Creek, 5 12; Cross Roads, 16; Moundsville, 14 20; Washington 3d, 202 35; West Union, 3. *Wellsboro*—Antrim sab-sch, 6; Elkland and Osceola, 60; Knoxville (sab-sch, 1), 8; Mansfield, 10; Wellsboro, 29 47. *Westminster*—Oedar Grove, 10; Chanceford, 10; Donegal, 9; Hopewell, 6; Lancaster 1st, 33; Little Britain, 15; Slate Ridge, 11; Stewartstown, 19; Wrightsville, 12; York Westminster, 10. *West Virginia*—Grafton, 10; Morgantown, 23; Point Pleasant, 5; Sugar Grove, 5; Winfield, 5. 14,696 42

SOUTH DAKOTA—Aberdeen—Aberdeen, 9 57; Britton, 10; Ellendale, 5. *Black Hills*—Hill City, in part, 4 99; Pleasant Valley, 3; Whitewood, 16. *Central Dakota*—Artesian, 2 50; Flandreau 2d, 3 15; Forestburg, 8 14; Hitchcock, 5; Madison Y. P. S. C. E., 1 43; Pierre, 5 34; St. Lawrence, 10; Volga, 20; Wessington, 13 68; Wolsey, 10. *Dakota*—Ascension, 10; Good Will (Rev. M. N. Adams,

5, John Staveley, 1, 10; Long Hollow, 4. *Southern Dakota*—Alexandria, 7; Bridgewater (sab-sch, 10, Y. P. S. C. E., 5), 15. Emery 1st German, 3; Lennox Ebenezer German, 5 25; Parker (sab-sch (Wellington sab-sch, 1), 4), 84. Parkston, 8 50; Turner Co. 1st German, 25; Union Centre, 1 50; White Lake, 5. **\$44 00**
Tennessee—Birmingham—Anniston, 5; Thomas, 10. Holston—Greenville, 75; Jonesboro, 1 45; Mount Bethel, 2; Salem, 10. *Kingston*—Chattanooga 2d, 23 75; Park Place, 10 50; Dayton, 10; Harriman, 4 50; Sherman Heights, 5. *Union*—Knoxville 4th (sab-sch 8 65), 58 25. — Belle

late of Buffalo Township, Pa., 657 70; Wm. Braden, dec'd, late of Waynesburg, Pa., 23. Mary Kerr, dec'd, late of Troy, N. Y., add'l, 73 81; Mrs. A. A. C. Winsor, late of Springfield, N. Y., 1,991 24. **\$0,188 78**

MISCELLANEOUS.

"O Panna," 28; Mrs. E. P. Thwing, Brooklyn, N. Y., 300; Rev. W. H. Jeffers, D. D., Allegheny, Pa., 50; "H," Philadelphia, Pa., 10; John Wray, Jr., Sewickley, Pa., 100; Miss L. F. Anderson, Washington, Pa., 5; F. L. Janeway, N. Y., 900; B. F. Felt, Galena, Ill., 100; Rev. Donald McLaren, Brooklyn, N. Y., 10; M. W. Lyon, N. Y., 50; John D. Thompson, East Los Angeles, Cal., 1,000; Sturges and Westcott, N. Y., 338 33; Margaret B. Monahan, N. Y., 100; John S. Kennedy, N. Y., 90; "In memory of a Christian mother," 25; "A Friend," 50; Mrs. Dorothy R. Turney, Circleville, O., 100; Clarence Thwing, M. D., Sitka, Alaska, 10; "Unknown donor," 1; E. H. Todd, Fond du Lac, Wis., 3. "C. S. P.," 30; J. E. Brandon, 20; Mrs. John L. Griswold, Peoria, Ill., 100; Mrs. Geo. H. Mellen, Springfield, Ohio, 5; Rev. H. A. Percival, Hamden, N. Y., 1 30; Miss Jane L. Cathcart, York, Pa., 20; Miss L. A. Robe Wheelock, Ind. Ter., 15; "Herald and Presbyterian" subscriber, 1 50; Miss Mollie Clements, Antonito, Colo., 10; "J. B. H.," 15; Rev. H. T. Scholl, Big Flats,

ra. E. T. Hall-
 friend through
 1,000; "J.," A
 flering, 50; A
 Susan Morse,
 Jrban, Ohio,
 35; "A friend
 friend," 5; C.
 Josa, Stannus,
 a. Robertson,
 r. McIndoe, N.
 r. Buffalo, N.
 Church, East
 T. Campbell,
 friend," 250;
 the Christian
 1," 5 25; "Y.
 ita, Ill., 2 50;
 2; "From a

friend," 15; Rev. E. W. McDowell, 7 74; Rev. John E. McGee, Fredericktown, O., 14; Rev. W. A. Niles, D. D., and wife, 35; Mrs. M. B. Dickinson, 3; Miss M. T. Dickinson, 3; Miss H. A. Dickinson, 5; Mr. Sprague, 2 50; Mrs. S. D. Whaley, Riverhead, L. I., 10; Rev. E. W. Beebe, Comanche, Ia., 1; J. W. Hallenback, Wilkes Barre, Pa., 50; Mrs. W. S. Oddyke, N. Y., 25; John Taylor Johnston, New York, 500; W. B. Carr, Latrobe, Pa., 25; Upson Walton and Co., Cleveland, Ohio, 100; Wm. McCoy, Sr. Independence, Mo., 50; Rev. Chas. L. Carhart, Buffalo, N. Y., 10; Wm. M. Findley, M. D., Altoona, Pa., 20; "B Panna," 5; Mrs. S. J. Flanagan, Ostrander, Ohio, 250; "A Friend," 5 00; "A friend of Missions," 4 99; J. Holland, Bonners Ferry, Idaho, 7 50; J. A. Holmes, Beloit, Wis., 10; "X. Y.," South Cal., 75; Friend Mollie, Ill., 2; "G.," Gilbertville, 100; Mrs. M. J. Quigley and daughter, 3; Miss Sarah E. Parks, 1; Union sab-sch Soc'y, Dunham, Ill., 3 25; Rev. H. J. Gaylord, Clyde, Kans., 3; Mrs. Mary M. Gaylord Denison, Texas, 1; A Friend of Home Missions in Washington Co., 20; Rev. Luke Dorland, Hot Springs, N. C., 2; "A Friend," St. Joseph, Mo., 5; Mrs. R. S. Marsh, West Carlisle, Mich., 1 25; P. and M., Parsippany, N. J., 7; Three Friends, Morristown, N. J., 2 50; Miss M. Harris, Philadelphia, Ia., 5; Rev. A. W. McConnell, Wyoming, Ia., 5; Martha J. Patton, Palestine, Ill., 2; Interest on John C. Green Fund, 1,556 67; Interest on Permanent Fund, 2,273 90; Interest on Permanent Fund Special, 8 36; Interest on Lyon Trust, 250; Interest on Carson W. Adams Fund, 173 84. **\$11,521 25**

Total received for Home Missions, March, 1892, 232,617 32

Total received for Home Missions during the year 1891-'92, 687,913 35

Total received for Home Missions during the year 1890-'91, 374,364 66

Box L, Station D.

O. D. Eaton, Treasurer,
 53 Fifth Avenue, New York.

insupporting (Y. P. S. C. E., 15 00), 19 01; resurgence, 20, 25. Ignace (sab-sch, 8), 10; Sault Ste. Marie, 13. *Madison*—Beloit German sab-sch, 1 30; Brodhead, 7; Fancy Creek, 4; Janesville, 31; Madison Christ, F. S. Giddings, 250; Middleton German, 1 50; Poynette (Y. P. S. C. E., 2 36), 13 97; Richland Centre (sab-sch, 3), 18; Weedsburgh, 15. *Missaukee*—Alto Holland, 8; Barton, 5 05; Cedar Grove W. M. S., 7; Horton, 10; Juneau, 6 30; Manitowoc, 2; Milwaukee 1st German, 25; —Immanuel, 267 90; —Perseverance sab-sch, 7; Oostburg, 10; Ottawa, 2 25. *Winnebago*—Depere (Mission Band, 6, Y. P. S. C. E., 2 44), 30 16; Marshfield (Y. P. S. C. E., 5 06), 25 80; Omro, 2; Oxford, 5 37; Rural, 35; Wausau, 52 50; Weyauwega, 5; Winneconne, 6 25. **1,051 83**
 Woman's Executive Committee of Home Missions. **\$118,621 29**

\$190,937 47

Less amount transferred to New York Synodical Aid Fund, New York Fifth Avenue Church, New York Presb'y, 350, and amount refunded from Santa Ana 1st Church, Los Angeles Presb'y, 15 65, and Dayton Park Church, Dayton Presb'y, 64 52. **330 17**

Total received from Churches. **\$190,607 30**

LEGACIES.

Legacy of Mrs. Mary R. Martin, dec'd, late of Ironton, Ohio, 2,640 32; Mary A. Monahan, dec'd, late of New York City, 3,375 50; Mrs. Ella W. Stuart, dec'd, late of New York City, 6,000; Maria Cleveland, dec'd, late of New York, 13 12; Mary J. Beatty, dec'd, late of Fayette Co., Ohio, 1,773 47; Allan Rowe, dec'd, late of Mason, Mich., 199 75; Phoebe Jewett, dec'd, late of Utica, N. Y., 1,000; Ella Smith, dec'd, late of Utica, N. Y., 573 75; Thomas C. Barclay, dec'd, late of Romulus, N. Y., 1,632 01; Mrs. L. H. Barry, dec'd, late of Hillsboro, O., 600; E. M. Morse, dec'd, 46. O. F. Davis, dec'd, late of Omaha, Neb., 1,621 53; Wm. Brown, dec'd, late of Ohio, 250; Mrs. S. J. Morrison, dec'd, late of Johnstown, Pa., 1,000; Alice H. Lowrie, 375; Hannah Clark, dec'd, late of Springfield, Ohio, 1,000; Geo. Sidney Camp, dec'd, late of Owego, N. Y., 1,172 42; Geo. H. Starr, dec'd, late of Wisconsin, 1,709 14; Mrs. Rachel B. Craig, dec'd, late of Shippensburg, Pa., 800; Robert Sloan, dec'd,

RECEIPTS FOR SUSTENTATION, MARCH, 1892.

ATLANTIC.— <i>South Florida</i> —Eustis, 1; Kissimmee, 1. 2 00	
BALTIMORE.— <i>Baltimore</i> —Baltimore 1st 50; — 2d, 2 20; — 12th, 3; — Westminster, 10 10; Deer Creek Harmony, 6; Govanstown sub-sch, 3; Granite, 10 cts; Mount Paran, 10 cts; New Windsor, 30 cts. <i>Washington City</i> —Falls Church, 4 65; Washington City New York Avenue, 10. 59 35	
CATAWBA.— <i>Catawba</i> —Lloyd's, 30 cts; New Hope, 3 cts. 0 23	
COLORADO.— <i>Boulder</i> —Valmont, 2 cts. <i>Gunnison</i> —Grand Junction, 5. <i>Pueblo</i> —Antonito, 1; Canon City 1st, 2; Cinleero, 1; Costilla, 1; Durango, 1; La Luz, 1; Pueblo 1st, 40 cts; Silver Cliff, 1. 13 43	
ILLINOIS.— <i>Alton</i> —East St. Louis, 3 64; Hillsboro, 6 18. <i>Bloomington</i> —Clinton, 6; El Paso, 6; Rankin, 2 09. <i>Chicago</i> —Brookline, 3 33; Chicago Grace, 1; — Holland, 3; Herscher, 3; Lakeview 1st, 12 39; Moreland, 60 cts; South Chicago 1st, 3. <i>Freeport</i> —Cedarville, 1 90; Linn and Hebron, 5; Monticello, 2. <i>Mattoon</i> —Arcola, 2; Shelbyville, 15. <i>Ottawa</i> —Waterman, 8. <i>Peoria</i> —Dunlap Prospect, 6 50; Yates City 1st, 5 35. <i>Rock River</i> —Alexia, 7 24; Ashton, 1; Centre, 9; Franklin Grove, 1; Fulton, 1; Princeton, 16 70; Spring Valley, 1. <i>Schuyler</i> —Elvaaton, 4 30. <i>Springfield</i> —Decatur, 10; Pisgah, 1 05; Unity, 17 cts; Rev. W. L. Tarbet and wife, 60 cts. 163 23	
INDIANA.— <i>Indianapolis</i> —Bloomington Walnut Street, 11. <i>Muncie</i> —Wabash, 1 45. <i>Vincennes</i> —Evansville Grace, 14 70. 34 15	
IOWA.— <i>Cedar Rapids</i> —Cedar Rapids 2d, 46 35. <i>Council Bluffs</i> —Bedford, 12 51; Clarinda, 27 74; Council Bluffs 1st, 34 79; Creston 1st, 5; Essex, 3; Lenox, 1; Missouri Valley, 2; Norwich, 75 cts; Shelby, 5; Yorktown, 1 75. <i>Dubuque</i> —Centretown, 1; Dubuque 1st, 31; — 2d, 15; Dyersville German, 1; Hazleton, 1; Independence 1st, 19; Lansing 1st, 3. <i>Fort Dodge</i> —Dana, 4; Fonda, 2; Fort Dodge 1st, 5; Grand Junction, 11 31. <i>Iowa</i> —Bloomfield, 1; Keokuk Westminster, 1 53; Kosuth, 8; Mediapolis, 2 82; Middletown, 35 cts; Montrose, 2; West Point, 5. <i>Iowa City</i> —Davenport 2d, 15 05; Keota, 3; Lafayette, 1; Malcom, 2; Muscatine 1st, 13; Sugar Creek, 1; Washington, 70 cts; Wilton, 7. <i>Sioux City</i> —Larrabee, 3 03; Odebolt, 2; Sac City 1st, 3; Sanborne, 3. <i>Waterloo</i> —Grundy Centre (sub-sch, 4 14); 31; Owasco, Mrs. M. M. Gunn, 1. 369 59	
KANSAS.— <i>Emporia</i> —Burlington, 5; Caldwell, 6; Quenemo, 3 35; Wichita West Side, 1 16. <i>Highland</i> —Hiawatha, 9; Horton 1st, 3; Washington, 6 71. <i>Larned</i> —McPherson, 10; Spearville, 2. <i>Neosho</i> —Chanute, 9 73; Columbus, 9; Humboldt, 1. <i>Osborne</i> —Osborne, 2. <i>Solomon</i> —Dillon, 1; Ellsworth 1st, 4. <i>Topeka</i> —Kansas City Western Highlands, 7 63; Oskaloosa, 1; Topeka 2d, 2. 84 63	
KENTUCKY.— <i>Ebenezer</i> —Frankfort, 22 40. <i>Louisville</i> —Pewee Valley, 5. 27 40	
MICHIGAN.— <i>Detroit</i> —Detroit Fort Street, 100 23; — Third Avenue, 7 35. <i>Flint</i> —Flint, 42 44. <i>Lansing</i> —Mason 1st, 2. <i>Monroe</i> —Erie, 3; La Salle, 2. <i>Saginaw</i> —Mount Pleasant, 2. 159 02	
MINNESOTA.— <i>Duluth</i> —Duluth 2d sub-sch, 3. <i>Mankato</i> —Blue Earth City, 4; St. James Westminster, 1. <i>Red River</i> —Fergus Falls, 9 cts. <i>St. Paul</i> —Bloomington Oak Grove, 3 35; Minneapolis 1st, 10 73; — Franklin Avenue, 1; — Highland Park, 2; St. Paul Central, 2; — Knox, 1; Warrendale, 2. 25 06	
MISSOURI.— <i>Kansas City</i> —Kansas City 1st, 31 57; — Hill Memorial, 1 00; — Linwood, 2 40; Sedalia Broadway, 10; Sharon, 3 45; Tipton, 2. <i>Ozark</i> —Eureka Springs, 2; Mount Vernon, 4; Ozark Prairie, 1. <i>Platte</i> —Gallatin, 1; Parkville, 11 94. <i>St. Louis</i> —Bethel German, 3; De Soto, 3; Emmanuel German, 1; Salem German, 2; St. Louis 1st German, 5; — Glasgow Avenue, 1 80; — West, 9 43. 101 61	
NEBRASKA.— <i>Hastings</i> —Axtel sub-sch, 1; Hastings 1st, 6 85. <i>Kearney</i> —Grand Island, 2; St. Edwards, 1; Sumner, 50 cts. <i>Nebraska City</i> —Hebron, 3 23; Raymond, 2; Staplehurst, 2; Tamora, 2. <i>Omaha</i> —Black Bird Hills, 3; Craig, 1; Omaha Westminster, 18 75. 285 33	
NEW JERSEY.— <i>Corisco</i> —Batanga, 3; Benita, 2; Gaboon, 4. <i>Jersey City</i> —Jersey City John Knox, 9; — Scotch, 10; Paterson 1st, 15. <i>Monmouth</i> —Red Bank, 4. <i>Morris and Orange</i> —Madison, 75 cts; Orange 1st, 100. <i>Newark</i> —Newark Bethany, 2. <i>Newton</i> —Belvidere 1st, 23; Danville, 2; Wantage 2d, 1 02. <i>West Jersey</i> —Camden 1st, 10. 190 77	
NEW MEXICO.— <i>Rio Grande</i> —Albuquerque 1st sub-sch, 5; Las Cruces, 50 cts; Socorro 1st, 1. <i>Santa Fe</i> —Mr. V. F. Romero, 10 cts. 6 60	
NORTH DAKOTA.— <i>Bismarck</i> —Bismarck, 2. <i>Pembina</i> —Arvilla, 1; Emerado, 5 50. 8 50	
OREGON.— <i>East Oregon</i> —Enterprise, 5 cts; Grass Valley, 2. <i>Portland</i> —Oregon City, 1. <i>Willamette</i> —Crawfordsville, 2; La Fayette, 39 cts; Salem 1st, 3; Yaquina Bay, 5. 13 44	
PACIFIC.— <i>Benicia</i> —Petaluma, 5. <i>Los Angeles</i> —Azusa Spanish, 1; El Montecito, 2; Los Angeles Spanish, 2; Monrovia, 1; San Gabriel Spanish, 1. <i>Sacramento</i> —Chico, 8; Davisville, 2; Elk Grove, 1; Sacramento 14th Street, 3 05. <i>San Jose</i> —San Jose 2d, 5. 30 05	
SOUTH DAKOTA.— <i>Central Dakota</i> —Pierre, 2. <i>Southern Dakota</i> —Bridgewater, 2; Canistota, 3; Parker, 1; Turner Co 1st German, 4; White Lake, 2. 13 00	
TENNESSEE.— <i>Birmingham</i> —Thomas, 3. <i>Union</i> —Knoxville 4th, 5; New Providence, 5 16; Rockford, 1. 23 84	
UTAH.— <i>Utah</i> —Gunnison Mission, 25 cts; Salina Mission, 25 cts. <i>Wood River</i> —Caldwell, 1. 1 60	
WASHINGTON.— <i>Olympia</i> —Chehalis, 2. <i>Spokane</i> —Rathdrum, 1. 3 00	
WISCONSIN.— <i>Chippewa</i> —Hudson, 2. <i>La Crosse</i> —La Crosse 1st (sub-sch, 2 10), 4 53. <i>Lake Superior</i> —Iron Mountain, 1. <i>Madison</i> —Cottage Grove, 1. <i>Milwaukee</i> —Alto Holland, 1; Milwaukee Calvary, 26 67; — Westminster, 3 60; Ottawa, 7 cts. <i>Winnebago</i> —Florence, 8 07. 47 94	
Total received from churches.....\$ 1,449 63	
MISCELLANEOUS.	
Mrs. M. J. Quigley and daughter, 1; "Rev. R. M. H.," 1; J. Holland, Bonner's Ferry, Idaho, 25 cts; Interest on permanent fund, 43 46.... 45 71	
Total received for Sustentation, March, 1892...\$ 1,495 36	
Total received for Sustentation from April 1, 1891..... 2,953 00	
Amount received during same period last year, 3,125 80	
O. D. EATON, Treasurer, 53 Fifth Avenue, New York	
Box L, Station D.	

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, MARCH, 1892.

NEW YORK.—*Albany*—Albany 2d, 190; — 4th, 190; — 6th, 31; — Madison Avenue, 25; — State Street, 4 75; Ballston Spa 1st, 13 76; Battellerville, 10; Bethlehem, 8; Carlisle, 9; Corinth, 3; Esperance, 9; Gloversville 1st, 99 10; — Kingsboro Avenue, 35; Hamilton Union, 13; Jermian Memorial, 60; Johnstown, 110; Menands Bethany, 15; New Scotland, 35; Northampton, 10; Princeton, 30; Rockwell Falls, 3; Sand Lake, 12; Schenectady 1st, 114 56; Stephentown, 11; West Galway, 2. *Binghamton*—Binghamton 1st, 66 08; — West, 23 50; McGrawville, 12 30; Waverly, 23 53. *Boston*—Lonsdale, 5; Lowell, 2; Woonsocket, 1. *Brooklyn*—Brooklyn Bethany (sub-sch, 15), 17 39; — Cumberland St., 5; — Mount Olivet, 3; — Prospect Heights, 10; — South 3d Street sub-sch, 10. *Buffalo*—Buffalo 1st, 300; — Wells Street, 1; — Westminster, 15 80; Westfield 1st, 35. *Cayuga*—Auburn Calvary, 19; Cato, 7; Genoa 2d, 6; Ithaca 1st, 131. *Champlain*—Beekmantown, 2; Burke, 5; Keesville (Y. P. S. C. E., 2; — W. M. S., 3 50), 5 50; Mooers, 7 50; Plattsburgh (sub-sch, 20), 39 70. *Chemung*—Elmira 1st, 4; — Franklin Street, 3; Horse Heads, 20. *Columbia*—Ancram Lead Mines, 10; Cairo, 16 55; Catskill, 49 83; Durham 1st, 1 50; East Windham, 5; Greenville sub-sch, 4 53; Windham, 10.

Genesee—Attica, 14 39; Batavia 1st, 3 54; Byron, 10. *Geneva*—Branchport, 5; Dresden, 14; Ovid 1st, 25 30; Seneca, 40; West Fayette, 4. *Hudson*—Amity, 3 20; Centreville, 16 cts; Chester sub-sch, 2; Clarkstown German, 6; Congers 1st, 1; Denton, 1; Florida, 16 50; Good Will, 17 cts; Goshen, 38 48; Haverstraw Central, 23; Hempstead, 15 cts; Liberty, 10; Middletown 1st, 30; — 2d, 18 81; Monticello, 5; Nyack German, 4; Palisades, 7 56; Ramapo, 8; Ridgebury, 4 50; West Town (Y. P. S. C. E., 3), 5. *Long Island*—Middletown, 7 26; Sag Harbor, 25; Seiden, 1; Southampton, 32 93; Yaphank, 5. *Lyons*—East Palmyra, 6 56; Janius, 7; Palmyra, 1 15; Sodus, 4 17; — Centre, 5. *Nassau*—Glenwood, 2; Hempstead Christ Church, 12 50; Huntington 2d, 16; Newtown, 25; Roslyn, 3 95; Smithtown Branch, 18 16; Springfield, 35. *New York*—New York 5th Avenue, 250; — Bethany sub-sch, 2; — Bohemian, 10; — French Evangelical, 5; — Harlem, 34; — Mount Washington, 23 50; — Puritans, 4 13; — Sea and Land, 30; — Tremont 1st, 5; — University Place, 100; — West Farms, 2; — West 23 Street, Westminster, 100. *Niagara*—Holley, 28 67; Lewiston, 5; Lockport 2d Ward, 1. *North River*—Cornwall on Hudson, 1; Freedom Plains, 5. *Otsego*—Delhi 1st, 25; Gilbertsville 1st, 7 26; Hobart,

9; Laurens, 2; Rochester—Avon Central, 8; Brighton, 10 77; Brookport, 97 88; Danville, 8; Groveland, 9 88; Ogden Centre, 18 cts; Piffard, 3; Rochester Calvary, 1; — Central, 100; — Emmanuel, 1 08; — Memorial, 8; Sparta 1st, 20; Sweden 1st, 6; Victor 1st, 8; St Lawrence—Chaumont, 18; De Kalb, 6 34; — Junction, 8 85; Dexter, 18; Ox Bow, 6 80; Sackett's Harbor, 6; Steuben—Arkport, 18 cts; Bath, 20; Corning 1st, 87 cts; Hartshorn, 8; Putney, 2; Syracuse—Baldwinsville, 29 11; Camillus, 8 80; Fayetteville, 6 80; Fulton, 20; Jordan, 15; Marcellus, 7; Oneida Lake, 8; Rhineclere, 2 00; Syracuse Park Central, 108 81; — Whitelaw, 4 80. Troy—Rebros, 10; Johnsonville, 1 28; Mechanicville, 4; Sandy Hill, 50 cts; Troy 1st, 61 28; Warrensburg, 8; Waterford 1st, 14 75. *Utica*—Augusta, 7; Ilion, 27 75; Little Falls, 50; Martinsburgh, 6 80; New Hartford, 18 88; N Y Mills, Walcott Mem'l, 28; Northwood, 8 80; Oneida Castle, Onchan Memorial, 28; South Trenton, 8; Utica Bethany, 28 85; — Olivet, 7; — Westminster, 145; Vernon Centre, 2 18; West Camden, 10; Westchester—Darien, 10; Huguenot Memorial, 21; Katonah, 20; Mahopas Falls (sub-ech, 10), 21 48; Mt.

Kisco, 8; New Haven 1st, 12; Peekskill 1st, 46 75; Sing Sing, 80; South East, 1; South East Centre, 11 88; Stamford 1st, 84 10; Yonkers Dayspring, 8; — Westminster, 12 48; Yorktown, 9.....

Women's Executive Committee of Home Missions..... 8 00

Total received from churches..... \$ 4,887 08

RECEIPTS.

"M. M.," 25; "G.," Gilbertsville, N. Y., 100.... 125

Total received for N. Y. Synodical Aid Fund

March, 1892..... \$ 4,485 85

Total received for N. Y. Synodical Aid Fund

from April, 1892..... 12,870 88

Amount received during same period last year, 12,870 81

O. D. Eaton, Treasurer,

Box L, Station D, 58 Fifth Avenue, New York,

RECEIPTS FOR HOME MISSIONS, APRIL, 1892.

ATLANTIC.—Knox—Macon Washington Avenue W M S, 2. South Florida—Palm 1st, 24; Upsilon, 8 80. BALTIMORE.—Baltimore—Annapolis (sub-ech, 28 15), 28 48; Baltimore Brown Memorial, 8; Sparrow's Point, 8; Waverly, 10. New Castle—Drawyer's, 8. Federalburg (sub-ech, 1 28; Wilmington Hanover Street, 41 88; — West, 10. Washington City—Washington City Covenant, 78. 179 17 COLORADO.—Boulder—Valmont, 20 cts. Denver—Idaho Springs, 4. Gunnison—Belds, 8. 18 80 ILLINOIS.—Alton—Bethel, 8. Hillsboro (sub-ech, Easter off'g, 8 84; Waukegan, 2 81. Bloomington—Hoyworth (sub-ech, 8; Pontiac, 10; Sheldon, 8; Tolono, 28 17; — Weno, 12. Cairo—Nashville Y P S C E, 8; Olney, 6; Richmond, 1 40; Union, 8. Chicago—Austin, 5 28; Chicago 66th Street, 8; — Covenant, 8; — Fullerton Avenue, 874 87; — Grace, 8; Glenwood, 8; Homewood, 8; Pullman (sub-ech, 7 25), 17 88; Will, 1 80. Freeport—Freeport 2d sub-ech, 8; Galea 1st sub-ech, 18 87; Woodstock, 18. Maitoon—Neoga, 28. Ottawa—Rochelle 1st, 17. Peoria—Farmington (sub-ech, 8 26; John Knox, 4. Limestone, 8 70; Peoria 1st, 10. Rock River—Millersburg, 7 07. Schaupier—New Salem, 8. Springfield—Jacksonville 2d Portuguese, 8; Murrayville, 8 81; Piquet, 2 80; Virginia, 18 87. Rev. W. L. Tarbet and wife, 8 40. 688 20 INDIANA.—Indianapolis—Hopewell (sub-ech, 8. Logansport—La Porte Y. P. S. C. E., 18 88; Union, 4. Vincennes

sch, 2 80. Omaha—Omaha 1st Y. P. S. C. E., 20 08. 87 88 New Jersey—Elizabeth—Elizabeth 1st German, 18; Westfield, 28 87. Monmouth—Bordentown, 7 80; Freehold, 81 81. Morristown, 1. Morris and Orange—Orange 1st, a friend, 200; Parsippany, 8 28; South Orange 1st (sub-ech, 18; — Trinity Valhalla Chapel, 10. Newark—Montclair 1st, 10; Newark Calvary, 8 48; — Park, 28 71. New Brunswick—Bound Brook, Steele legacy, 18 80; Princeton 1st, add 1, 10; — Witherspoon Street, 1; Trenton Bethany, 18. Newton—Delaware 1st, 10; Markboro, 8; Sparta, 8. West Jersey—Cold Spring, 8; Jericho, 80 cts; Pleasantville, 1. 460 28

New York—Albany—Saratoga Springs 2d, 18. Sing Sing—Oswego, 48. Boston—Holyoke (Y. P. S. C. E., 8 80), 48 80. Brooklyn—Brooklyn 1st, in part, 1 800; — 6th Car, 8; — Grace, 8; — Greene Avenue, 17 28; — Lafayette Avenue (sub-ech, Missy Ass'n, 128; — Throop Avenue, 28; — Westminster 20. Buffalo—Buffalo Westminster, 288; Fredonia (sub-ech, 28 44; Portville, 128. Cayuga—Oswego (sub-ech, Missy Soc'y, 7 80. Chemung—Monterey, 8. New Field, 4. Watkins, 48 04. Columbia—Canaan Centre, 18 48; Catskill, 10 18; Greenville (sub-ech, add 1, 9. Genesee—Alexander, 7; Elba, 8; Wyoming (sub-ech, 18 70), 28 88. Geneva—Penn Yan 1st (sub-ech, 28 70; Waterloo 1st, 48. Hudson—Goheen, 178. Port Jervis, 20 88; Ridgebury, 2. Long Island—East Hampton, 14 04; Moriches, 28 81; Shelter Island (sub-ech, 10), 27. Lyons—Huron Y. P. S. C. E., 8. Lyons Soc'y of Strivers, 8 16; Victory, 8. Wolcott 1st, 4 84. — 2d, 8. Nassau—A pastor, 2 80. New York—New York 1st, add 1, 8,000; — Chalmers, 28 80; — Central Y. P. S. C. E., 80; — University Place, 7,847 70. North River—Amelia Willing Workers, 18; Pine Plains (sub-ech, 8, of which 2 is for debt), 21. Rochester—Rochester Brick (sub-ech, 28 08. Steuben—Cobocots, 18; Hornby, 4. Hornellsville, 28 18; Prattsburgh, 7 80. Syracuse—Syracuse 1st, 227 87. Troy—Malta, 8; North Granville, 20 88; Salem Y. P. S. C. E., 74 18; Troy 6th, 120; Waterford (sub-ech, 20; Whitehall, 6 48. Utica—Mt. Vernon of Vernon, 20; Oneida, 28 28. Westchester—Patterson, 20; Poundridge (sub-ech, 8; White Plains, 17 28. 14,288 78

NORTH DAKOTA.—Pembina—Devils Lake (sub-ech, 8; Rola, 8. 18

OHIO.—Athens—Watertown, 10. Bellefontaine—Sandy, 28 80. Chillicothe—Bogota, 8; Frankfort, 18; Greenfield 1st, A Friend, 280; McArthur, 8 88; Memorial, 8; North Fork, 8; Washington C H add 1, 23. Cincinnati—Batavia, 8; Cincinnati 8th (sub-ech, 118; Norwood (sub-ech, 7), 10. Columbus—Columbus 8th Avenue, 10; — Westminster, 20; Darby, 8; Groveport, 8; Lower Liberty, 6 80. Dayton—Dayton Wayne Ave., 8. Lima—Sidney, Jr Y P S C E, 8. Mahoning—Beloit, 8; Coleridge, 2 27; Lowell, 8. Mineral Ridge 1st, 8. St. Clairsville—Barnesville (sub-ech, 18 80; Bellairs 1st, 48; Martin's Ferry 1st, 28 48; Genevaville, 8; Steubenville—Bacon Ridge (Children's Day, 1 70), 18 80 Centre Unity, 8; Harbom, 18; Island Creek, 8. Linton (sub-ech, 8. New Harrisburgh, 8; Rainville 1st, 11. Wooster Apple Creek (sub-ech, 6 41), 28 41 Jackson, 8. Zanesville—Mt. Vernon, 28 81, Newark 2d, 28. 281 01

PACIFIC.—Benicia—Callistoga, 8; Crescent City, 18 28; St. Helena, 8; San Rafael, 20 80. Vallejo 20. Los Angeles—Coronado Beach, Graham Mem'l (sub-ech, 7 40; Los Angeles Immanuel, 48. Santa Ana, 8. Santa Barbara (sub-ech, 18), 127. Oakland—Oakland 1st (sub-ech, 12; — Brooklyn (sub-ech, 15; Walnut Creek, 8 75. Sacramento—Arbuckle, 8; Marysville, 8; Roseville, 8 80; Sacramento, 14th Street add 1, 8. San Jose—Menlo Park, 18; Santa Clara, 21.

KANSAS.—Emporia—Emporia 2d Welsh, 16; Melvern, A. W. Dole, 18; Salem Welsh, 6; Wichita 1st, 6 44. Neosho—Monmouth, 8. Solomon—Minneapolis (sub-ech, 16; Saltville, 1 20. Topeka—Topeka Westminster, 10. 68 84 KENTUCKY.—Ebenzer—Mayville 1st, 28 67; New Concord, 8; Newport 1st (sub-ech, 8. Louisville—Craig Chapel, 8; Olivet, 8; Shelbyville 1st, 19 40; South Carrollton, 1. Transylvania—Edmondson, 2 80. 61 87 MICHIGAN.—Detroit—Detroit Central W. M. S., 28; — Covenant (sub-ech, 24 28; — Memorial, 28 57; South Lyon Y. P. S. C. E., 6. Flint—Flushing, 18 88. Grand Rapids—Grand Haven, 28 80. Muskegon, 1 80. Kalamazoo—Three Rivers, 17 08. Lake Superior—Marquette, 118 08. Leaning Battle Creek 1st, 10. Petoskey—Harbor Springs 1st (sub-ech, 8. Saginaw—Alpena, 6; Bay City 1st, 28 28; Muskegon, 6. 208 09 MINNESOTA.—Mankato—Worthington Westminster, 44. Red River—Bethel, 6 78; Knox, 8. St. Paul—Minneapolis Stewart Memorial (sub-ech, 7; St. Cloud 1st, 28 88; Shakopee, 4 16. Winona—Winona 1st, 28 20. 119 08 MISSOURI.—Kansas City—Creighton, 1; Holden 1st Y. P. S. C. E., 8; Pleasant Hill, 8. Oark—Fairplay, 8; Springfield Calvary, 108 75. Palmyra—Bever, 8. Clarence, 8 80; Kirksville, for debt, 11 40; Millard, 8 85; Salisbury, 7; Shelbyville, 18. Platte—Hodge, 9; Parkville Lakewood (sub-ech, 8 28. St. Louis—Poplar Bluff, add 1, 4; St. Louis Washington and Compton Avenue, 188. 287 34 NEBRASKA.—Hastings—Minden, 4. Kearney—Ord, 10. Nebraska City—Fairbury, 21. Nebraska—Millersboro (sub-

Stockton—Clements, 4 50; Fresno, 30; Hickman, 10; Merced, 12. 406 80

PENNSYLVANIA.—*Allegheny*—Natrona, 14; Sewickly add'l, 136 64. *Blairville*—Laird, 5; Pine Run, 13 50; Pleasant Grove, 22; Plum Creek sab-sch, 15; Pike Run add'l, 11. *Butler*—Butler, 6; Clintonville, 8; North Liberty sab-sch, 6; Rehoboth, 2. *Carlisle*—Harrisburgh Pine Street sab-sch, 150; Newport, 25; Upper Path Valley (sab-sch, 8;—Y. P. S. C. E., 2), 29. *Chester*—Media sab-sch, 21; Ridley Park, 68 50. *Clarion*—Elkton, 5; Punxsutawney, 19 30; Sligo, 3; Tionesta, 14. *Erie*—Conneautville (sab-sch, 5 50), 15 50; Erie Central, 75; Gravel Run, 6; Titusville add'l, 5. *Huntingdon*—Beulah, 11; Duncansville, 3; Gibson Memorial (sab-sch, 5), 11; McVeytown, 33; Mapleton, 3; Newton Hamilton, 2; Oriskania, 2; Port Royal, 27. *Kittanning*—Cherry Run, 6; Clarksburgh add'l, 5; Crooked Creek, 2; Ebenezzer, 30; Jacksonville, 12; Salsburgh sab-sch, 25; West Glade Run, 5 50. *Lackawanna*—Honesdale 1st Estate of Stephen Torrey, 500; Kingston, 14 04; Mehoopany Creek, 2; Meshoppen, 2; Plains, 2; Rome, 1; Scranton Washburn Street, 35 30; Shickshully, 15; Tunkhannock sab-sch, 18 31; Uniondale, 2; West Pittston 1st, 81 85; Wilkes Barre 1st sab-sch, 81 45;—Memorial, 129 97. *Lehigh*—Allentown, 30; Port Carbon, 15; Pottsville 1st, 40 16; Reading Washington Street, 10; South Bethlehem, 25; Tamaqua (sab-sch, 3), 5; Upper Lehigh, 3 69. *Northumberland*—Lycoming Centre, 4; Shiloh, 2. *Philadelphia*—Philadelphia Cohocksink sab-sch, 13 50;—Columbia Avenue, 6 94;—Evangelical, 11;—Grace, 15;—North 10th St., 10;—Tabor and sab-sch, 21;—Walnut Street sab-sch, 57 94;—West Spruce Street sab-sch, 25. *Philadelphia North*—Dison Memorial, 16; Falls of Schuylkill, James Frazer, 5; Hermon, 50; Huntingdon Valley (sab-sch, 45), 69; Lower Merion, 6; Morrisville, 5 40; Pottstown (sab-sch, 7 79), 34 52. *Pittsburgh*—Pittsburgh 8th, 10;—Shady Side, 63; Raccoon (sab-sch, 7), 63 65; Wilkesburgh sab-sch, 50. *Redstone*—Belle Vernon, 9; Greensboro, 5; Mount Pleasant sab-sch, 28. *Shenango*—Beaver Falls, 20; Clarksburg, 5 20; Neeshannock, 15 15; Rich Hill (sab-sch, 8), 10; Sharpville, 3 50. *Washington*—Allen Grove, 5; East Buffalo sab-sch, 7; Limestone, 5; Upper Buffalo sab-sch (Primary Class, 9 28), 17 31; Washington 1st (sab-sch, 141 49), 234 97;—2d sab-sch, 18 35; Waynesburgh, 16; West Alexander, J. P. for Debt, 25; Wolf Run, 1. *Wellborn*—Farmington, 4 67. *Westminster*—Chestnut Level, 10; Pequea, 10. 3,072 80

SOUTH DAKOTA.—*Aberdeen*—Britton Y. P. S. C. E., 12 50. *Black Hills*—New Castle, 1. *Southern Dakota*—Union Co. 1st, 2. 15 50

TENNESSEE.—*Holston*—Mount Olivet, 1; St. Marks, 3. 4

TEXAS.—*Austin*—Coleman, 4 37.

UTAH.—*Montana*—Adaconda, 8 75; Helena 1st, 27 45. *Utah*—American Fork (sab-sch, 3 65), 10; Springville, 24. 70 20

WASHINGTON.—*Alaska*—Sitka, 10 40. *Spokane*—Spokane 1st sab-sch, 24 35;—Centenary, 3. *Walla Walla*—Moscow sab-sch, 3. 40 75

WISCONSIN.—*Chippewa*—Chippewa Falls, 4 38. *Madi-*

son—Kilbourne City, 11 35. *Milwaukee*—Racine, 49 45; Richfield, 3; West Granville, 4. *Winnebago*—Appleton Memorial, 6; Fond du Lac (sab-sch, 10), 40; Oconto 1st (sab-sch, 40 09), 107 60; Oshkosh, 21 16. 246 94
Woman's Executive Committee of Home Missions..... 12,793 33

Total received from churches..... \$34,406 13

LEGACIES.

Legacy of Nancy M. Losey dec'd late of Wilmoughby, O, 1,116; Lewis F. Streit dec'd late of Poughkeepsie, N. Y., 250..... \$1,366

MISCELLANEOUS.

Rev. E. J. Lindsey and wife, Poplar Creek Agency, Mont., 10; Rev. Elias Riggs, D. D., Constantinople, Turkey, 50; Miss Helen M. Blanchard, Umatilla, Fla., 5; John C. Wick, Youngstown, O., 500; Wm. Burns, Lansingburgh, N. Y., 100; "In memoriam," for debt, 50; Rev. James G. Shian, Atlantic City, N. J., 5; "Friend," Ogdenburg special, 75; Isabella S. Skinner, New York, 20; R. R. Rose, Lime Springs, Iowa, 5; Robert Walker and Sarah Walker, Easter off'g, 25; Rev. Alex. Rankin, Luzerne, N. Y., 10; J. G. Black, Dawson, Pa., 10; Rev. W. L. Johnston, El Cajon, Cal., 20; Walter McQueen, Schenectady, N. Y., 100; James B. Jermain, Albany, N. Y., 800; John Hope, Philadelphia, Pa., 100; Mrs. Paxton, Washington, D. C., 8; "A believer in missions," for debt 1,000; Rev. R. Arthur, Lincoln, Kans., "tithe," 6 25; Mrs. N. S. Morrison, La Porte, Ind., Easter off'g, 20; "No name," 1,000; Miss C. Emma Foster, Burlington, Iowa, 5; Rev. M. A. Williams, Medford, Ore., for debt, 10; Rev. H. Kelgwin, Orlando, Fla., 10; Soc'y of Missionary Inquiry of the Auburn Theo. Sem'y, N. Y., 74 29; J. H. Edwards, New York City, 10; Soc'y of Missionary Inquiry, Lane Theo. Sem'y, Cincinnati, Ohio, 5 90; "O. P. M.," 60; Susannah Young, Greetingsville, Ind., 100; Mrs. Alexander M. Bruen, Washington, D. C., 200; Rev. D. T. Carnahan, Banksville, Pa., 2 50; Rev. R. B. Moore, Vineland, N. J., 5; Rev. S. Murdoch, Oaks Corners, N. Y., 5; Mrs. M. D. Ward, Afton, N. J., 10; Judge F. A. Angelotti, San Rafael, Cal., 10; A. D. A. Miller, Buffalo, N. Y., 100. 4,426 94

Total received for Home Missions, April, 1892.. \$ 40,290 07

Total received for Home Missions, April, 1891... 58,148 91

Box L, Station D.

O. D. EATON, Treasurer,
53 Fifth Avenue, New York

RECEIPTS FOR SUSTENTATION, APRIL, 1892.

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 1; Hagerstown, 1; Sparrow's Point, 2. *New Castle*—Newark, 8; Wilmington West, 16. 28 00

COLORADO.—*Boulder*—Valmont, 0 03

ILLINOIS.—*Carro*—Carbondale sab-sch, 2; Fairfield 1st, 5; Olney, 3; Richmond, 35 cts. *Chicago*—Glenwood, 1; Homewood, 1; Chicago 60th Street, 3. *Ottawa*—Rochelle, 7. *Schuyler*—New Salem, 2 10. *Springfield*—Murrayville, 18 cts; Pisgah, 64 cts; Rev. W. L. Tarbet and wife, 40 cts. 25 67

INDIANA.—*Crawfordsville*—Romney, 4 63. *Logansport*—Michigan City 1st, 6. *White Water*—College Corner, 2. 12 63

INDIAN TERRITORY.—*Choctaw*—Lenox, 2 00
IOWA.—*Dubuque*—Jesup, 7 00. *Iowa*—Burlington 1st, 78 cts; Winfield, 1. *Iowa City*—Montezuma (sab-sch, 1 64), 7 04; Washington, 5. 21 72

KANSAS.—*Emporia*—Belle Plaine, 3; Mulvane, 2; Wellington, 8; Wichita Perkins, 1. *Larned*—Liberal, 1. *Solomon*—Salina sab-sch, 5; Saltville, 75 cts. 20 75

KENTUCKY.—*Louisville*—Olivet, 1; Shelbyville 1st, 5 60
MICHIGAN.—*Lansing*—Battie Creek, 5; Lansing Franklin Street, 1. *Monroe*—Tucumseh, 4 50. 30 50

MINNESOTA.—*St. Paul*—Minneapolis Stewart Memorial sab-sch, 2; St. Cloud 1st, 75 cts. 2 75
MISSOURI.—*Kansas City*—Sedalia Broadway, 2. *Ozark*—Carthage 1st, 12 75. *Palmyra*—Unionville, 11. 25 75

NEBRASKA.—*Hastings*—Holdrege, 3 60. *Kearney*—Ord 1; St. Paul, 1. *Nebraska City*—Tecumseh sab-sch, 5; York 1st, 14. 24 60

NEW JERSEY.—*Elizabeth*—Liberty Corner, 1; Westfield, 15 35. *Newark*—Newark Calvary, 28 cts. *Newton*—Delaware, 6. 23 63

PACIFIC.—*Benicia*—Vallejo, 5 00

TENNESSEE.—*Holston*—St. Marks, 1 00

WASHINGTON.—*Olympia*—Vancouver 1st, 1. *Puget Sound*—Sumner, 3. 4 00

WISCONSIN.—*Winnebago*—Marinette Pioneer, 10 00

Total from churches..... \$ 243 03

LEGACIES.

Legacy of Miss Phoebe Crane, dec'd, late of Morris Co., N. J. (with interest)..... 2,115 00

Total received for Sustentation, April, 1892..... \$ 2,358 03

Total received for Sustentation, April, 1891..... 316 77

Box L, Station D.

O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

SPECIAL CONTRIBUTIONS TO LIQUIDATE THE DEBT OF 1891.

BALTIMORE.—Baltimore—Baltimore 1st,	15 00
INDIANA.—Fort Wayne—Lima,	3 81
MISSOURI.—Palmyra—Milan. 3. St. Louis—St. Louis	
Washington and Compton Avenue, 10.	13 00
NEW JERSEY.—Newton—Hackettstown,	4 00
NEW YORK.—Niagara—Lewiston,	5 00

Total received from churches\$ 40 81

MISCELLANEOUS.

J. W. Mason, Stone Bank, Wis., 5; Rev. Wm. Irvin, D. D., 50.....	55 00
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Total received for the debt, March, 1892.....\$ 95 81
Total received for the debt from July, 1, 1891... 11,981 76

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, APRIL, 1892.

Albany—Albany 3d, 85; — West End, 40; Saratoga Springs 2d, 38 75. Binghamton—Owego, 10; East Maine, 2. Boston—Roxbury, 5. Brooklyn—West New Brighton Calvary, 11 40; — Greenpoint, 10; — Hopkins St. German, 2. Buffalo—Tonawanda 1st, 12; Fredonia, 8. Cayuga—Genoa 1st, 26; Dryden, 13. Chemung—Sugar Hill, 5 20; Elmira Lake St., 50. Genesee—Elba, 6. Geneva—Naples 1st, 50 cts. Hudson—Scotchtown, 20; Port Jervis, 10. Long Island—Bridgehamton, 20; Shelter Island, 7 78. Lyons—Lyons 1st, 17; Marian, 3 81. Nassau—Northport sab-sch, 5; Astoria, 5. New York—University Place, 100. North River—Presbyterian, 78 17. Otsego—Cherry Valley, 29 09; Oneonta 1st, 80; Stamford, 25; Rochester Sparta, 10 02. St. Lawrence—Carthage, 15; Gouverneur

1st, 65 30. Steuben—Cohocton, 3; Canisteo, 26 25; Horn-ullsville, 10; Prattburgh 1st, 7 10. Syracuse—Syracuse 1st, 116 33; Liverpool, 2. Troy—Malta, 10; — 9th, 50; Cambridge sab-sch, 13 33; Whitehall 1st, 6 07. Utica—Glendale, 3; Westerville, 15; Lowville, 50; Utica 1st, 130; Oneida Cochran Mem'l Y. P. S. C. E., 3 25. Westchester—Hartford 1st, 14

Total received for N. Y. Synodical Aid Fund, April, 1892..... 1,215 35
Total received for N. Y. Synodical Aid Fund, April, 1891 1,003 83

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR FOREIGN MISSIONS, APRIL, 1892.

ATLANTIC.—East Florida—Green Cove Springs sab-sch, child at Wei Hein, 10; Jacksonville 1st, 48 58; St. Augustine Memorial, "R. L. P.", 5. Knox—Ebenezer, 5 40; Macon Washington Avenue, 1. McClelland—Mattoon, 1; — sab-sch, 1; — Y. P. S. C. E., 1. South Florida—Eustis Y. P. S. C. E., support of W. B. Boomer, 13; Kissimmee, 17; Titusville, 16 54. 119 52

BALTIMORE.—Baltimore—Annapolis sab-sch, 20; Baltimore 1st, 1 505; — 2d, 136 60; — 12th, 16; — Brown Memorial, 2; — Faith, 27; — Madison Street, 3; — Westminster, 20 78; — sab-sch, 40; Cumberland, 13; Fallston, 1 25; Govanstown, 38 09; Lonaconing sab-sch, for Tabris school, 30; Paradise, 5; Waverly, 10; — Y. P. S. C. E., support of W. J. Drummond, 30; Baltimore Ridgeley Street, 10; Sparrow's Point, 5. New Castle—Drawer's, 5; Elkton, 57; Federalburg sab-sch, 1 36; Georgetown Westminster, 5; Port Deposit sab-sch, 21 27; Port Penn sab-sch, 10 47; Red Clay Creek, 15; Rehoboth (Md.), 7; Smyrna, 3 80; Wicomico, 45 15; — sab-sch, 25; Wilmington 1st, 21 83; — Hanover Street, 59 20 Washington City—Boyd's, 8; Neelsville, 27; Washington City 1st, 51 20; — Y. P. S. C. E., 10; — 4th, 11 05; — Y. P. prayer meeting, 27 23; — Assembly sab-sch, 41; — Y. P. S. C. E., 12 64; — Covenant, 125; — North Youth's Miss'y Soc'y, for W. A. Carrington, 25. 2,527 86

CATAWBA.—Catawba—Concord, 5; Ebenezer, 1; Lloyd's, 20 cts; New Hope, 3 cts. South Virginia—Ebenezer, 1. Yadkin—Pittsburgh, 1; Winston, 1. 9 23

COLORADO.—Boulder—Brush, 5 30; Cheyenne, 12; Longmont Y. P. S. C. E., for Jumna high school, 5; Rawlins, 1 75; Valmont, 99 cts. Denver—Central City sab-sch, 2 25; Denver 22d Avenue, 67 65; — sab-sch, 7; — 1st Avenue sab-sch, 4 63; — North Y. P. S. C. E., 9 02; — South, 1 50; — Central Chinese sab-sch, for Canton, 100; Golden, 3; Wray, 3. Gunnison—Delta, 2; Lake City, 5; Salida, 12 60; Tabernacle, 12 30. Pueblo—Castilla, 8; Elmore, 1; Engle, 2; La Junta, 1 60; Mesa, 141 90; Monte Vista, 20 20; — O. A. Cramer, 100; — sab-sch, 4; Trinidad 1st, 21 85; Valley View, 1. 566 63

COLUMBIA.—East Oregon—Enterprise, 1 65; Pendleton, 10. Portland—Portland St. John's, 14; Tualatin Plains, 5. Southern Oregon—Grant's Pass, 14 35; — Y. P. S. C. E., 25; Myrtle Creek, 5; Oakland, 4. Willamette—Aurora, 6; Gervais, 5; Lafayette, 12 87; Salem, 23; Woodburn, 135 87

ILLINOIS.—Alton—Bethel, 5; Collinsville, 60; East St. Louis, 11 17; — sab-sch, 5 17; — Y. P. S. C. E., 21 75; Greenfield sab-sch, 2 50; — Y. P. S. C. E., 1 50; Greenville Y. P. S. C. E., 5; Plainview, Mrs. A. R. Edwards, son and daughter, 12 50; Troy, 4; Virden Y. P. S. C. E., 18; Waveland, 5 73. Bloomington—Bloomington 2d, 100; Danville sab-sch, 6 21; Heyworth, 43; Lexington, 20; Normal Y. P. S. C. E., 27 20; Philo, 40; — sab-sch, 8 50; Pontiac Y. P. S. C. E., 15; Roseville, 19 25; — Y. P. S. C. E., 2 50; Sheldon, 3; Towanda, 9 70. Cairo—Bridgeport, 27 55; Carbondale, 16; Du Quoin, 26 19; Flora, 5; Galum, 7; Harrisburg, 15 25; Murphysboro, 6 32; — Y. P. S. C. E., 7 68; Nashville Y. P. S. C. E., support of R. Irwin, 5;

Olney, 3; Pisgah, 28 25; Richland, 2 25; Sumner, 6; Union, 6 60; Wabash, 20 20. Chicago—Austin, 46 63; Bloom, 25; Chicago 1st, 572 94; — 1st German, 4; — 2d, 200; — 3d, 1,169 29; — 4th, 317 40; — 8th, 27; — Bethany Y. P. S. C. E., 4; — Covenant, 61 26; — Fullerton Avenue, 232 37; — Holland Young People, 3; — Scotch, 35; Deerfield, 4 50; Englewood 1st, 25; Glenwood, 5; Homewood, 3; Maywood, 15; Moreland, 1; Normal Park, 25; River Forest, 1 50; South Evanston Y. P. S. C. E., 2; Will, 1 65; Woodlawn Park, 109 62. Freeport—Belvidere sab-sch, 18 65; Cedarville, 5 13; Freeport 2d, 7; Galena 1st sab-sch, 15; Linn and Hebron, 5; Polo Independent, 10 50; Rockford 1st Y. P. S. C. E., 33 57; Willow Creek sab-sch, 18 50. Mattoon—Neoga, 13; Pana, 1; Shelbyville, 21. Ottawa—Au Sable Grove, 16 50; Rochelle, 22; Sandwich, 15; Streator Park, 20; Waltham, 13; — sab-sch, 3 75; — Y. P. S. C. E., 1 25; Waterman, 33. Peoria—Brunswick, 3; Farmington sab-sch, 3 56; Galesburg, 2 60; Knoxville, 35 45; Lewistown, 45 60; Peoria 1st, 10. Rock River—Ashton Y. P. S. C. E., 5; Coal Valley Y. P. S. C. E., 5 46; Dixon, 64 17; Franklin Grove Y. P. S. C. E., support of W. J. Drummond, 5; Princeton, 34 38; — sab-sch, 53 37; Rock Island Broadway, 111 30. Schuyler—Appanosee, 18; Carthage sab-sch, 5; Good Hope, 2 94; Heraman, 33; Liberty, 7; Monmouth, 76 55; Oquawka, 15. Springfield—Murrayville, 5 85; Pisgah, 4 42; Unity, 5 51; Virginia, 12; — Y. P. S. C. E., 20 52. 4,394 65

INDIANA.—Crawfordsville—Beulah sab-sch, 3; Crawfordsville 1st, 90; Lebanon Y. P. S. C. E., 10; Lexington sab-sch, 6 30; — Y. P. S. C. E., 5 70; Newtown, 6; — sab-sch, 6 55; Rockville 50 cts. Fort Wayne—Auburn, 15 25; Bluffton, 3; Ossian sab-sch, 5; Warsaw, 9 50; Waterloo, 1 25. Indianapolis—Greenwood, 2 45; — sab-sch, 17 78; Elizabethtown, 2 21; Hopewell sab-sch, 5 35; Indianapolis 1st, 209 47; — 2d, 396 76; — East Washington Street, 5; Tabernacle, 251 18. Logansport—Michigan City, 100; Remington, 5; Valparaiso, 20 65. Muncie—Elwood, 2; Hartford City, 5; sab-sch, 10; — Y. P. S. C. E., 23; Jonesboro, 6; Peru, 36 44. New Albany—Bedford Y. P. S. C. E., 5; Madison 1st, 53; — Y. P. S. C. E., 15 15; New Albany 3d, 12 15; Rehoboth, 2. Vincennes—Brazil, 30; Evansville Grace, 19 67; — Walnut Street Y. P. S. C. E., 20; Petersburg Y. P. S. C. E., 7; Poland, 6; Princeton, 29 40; Vincennes, 43 70; — sab-sch, 3 80; — Y. P. S. C. E., 13 52. White Water—Clarksburg, 14; Dunlapville, 8; Greensburg, 64 32; Kingston, 16; Knightstown, 4; Rushville, 32; Union, 5. 1,664 63

INDIAN TERRITORY.—Chickasaw—Beaver, 5 00. Choctaw—Lenox, 5 55. Muscogee—Muscogee, 17; Wewoka, 2; Econtachka, 10. 29 55
Iowa.—Cedar Rapids—Anamosa, 8 50; Cedar Rapids 1st, 194 28; — 2d sab-sch, 25; Garrison, 5; Monticello, 1; Wyoming, 16 50. Council Bluffs—Carson, 15; Clarinda, 40 80; — sab-sch, 7 20; Corning sab-sch, 11; Creston, 39 60; Emerson, 4 25; Essex, 4; Guthrie Centre, 3; Lenox, 14 66; — sab-sch, 5 40; Logan, 7 50; Norwich For W. C. Dodd, 3; Shenandoah, 9 40; Sidney, 9 75; Woodbine, 7 30. Des Moines—Allerton, 5; Dallas Centre, 34; — sab-sch 9; Des

Molnes Central, 200; — Highland Park, 2; Dexter, 11; Garden Grove, 14 70; — sab-sch, 3 70; Grimes, 22; Indianapolis, 57 25; Jacksonville, 1 50; Des Moines Clifton Heights, 12; Leon, 5; LeRoy, 4 30; Milo, 10; Newton Y. P. S. C. E., 4; Ridgedale, 34. *Dubuque*—Dubuque 1st, 21; — sab-sch, 15; — 3d, For J. C. Melrose, 16; — German, 10; Farley, 2 80; Frankville, 8; Mount Hope, 8; Oelwein, 2; Otterville, 4; Zion, 4. *Fort Dodge*—Coon Rapids, 6; Eastherville, 13 25; Fort Dodge, 68 10; — sab-sch, 23 61; Ramsey German, 1 70; — sab-sch, 1 75. *Iowa*—Birmingham sab-sch, 7 28; Burlington 1st, 25 74; Fairfield sab-sch, 5 40; Keokuk Westminster, 83 85; — sab-sch, 5 18; Kossuth, 1 50; Middletown, 6 60; Mount Pleasant 1st sab-sch, 50; Union, 35 83; Winfield, 6. *Iowa City*—Brooklyn, 5; Davenport 1st, 170; Iowa City, 53; Keota, 12; Lafayette, 3; Sigourney, 2; Tipton, 15; What Cheer, 4. *Sioux City*—Battle Creek, 18; Ida Grove, 1; Odebolt, 30; Sac City, 50; — Y. P. Soc'y, 2 25; Schaller, 80 65; Sioux City 2d, 9 15; Union Township, 4. *Waterloo*—Cedar Falls, 13; Dow, 3; Salem, 19; State Centre Y. P. S. C. E., 10; Tranquility, 14; West Friedland German, 10; — sab-sch, 3. 1,780 04

KANSAS.—*Emporia*—Bethany, 5; Elmendorf L. Aid Soc'y, 3 25; Emporia 2d Welsh, 6; Madison, 2 04; Mulvane W. M. S., 5 85; New Salem, 10; Walnut Valley, 10; Westminster, 4 75; Wichita 1st, 54 07; — Oak Street, 10. *Highland*—Frankfort, 7; Highland, 15; Marysville, 6 70; Washington Y. P. S. C. E., 7 30. *Larned*—Arlington, 5 39; — sab-sch, 2; — Y. P. S. C. E., 1 68; Ashland sab-sch, 5; Cimarron, 2; Kent Y. P. S. C. E., 6 25; Emerson, 1 55; Kingman, 5; Larned "Band Workers," 3 75; Liberal, 16; Lyons Y. P. S. C. E., 5; — sab-sch, 3 10; McMcPherson, 22; Meade Centre, 11 45; Medicine Lodge, 2; West Plains, 1. *Neosho*—Columbus, 41; Fort Scott 1st, 13; Fredonia, 6 14; Humboldt "Band," 10; Iola, 7; Kincaid, 1 90; Moran, 3 55; Paola, 52. *Solomon*—Abiline, 23 43; Minneapolis sab-sch, 15; Saltville, 1; Harmony, 1. *Topeka*—Olathe, 4 50; — Y. P. S. C. E., 3 15; Riley Centre German, 7; Topeka 1st, 224 76; Wakarusa, 10; Western Highlands sab-sch, 1 72. 678 28

KENTUCKY.—*Ebenezer*—Covington 1st, 337 64; Maysville, 20 50; Murphysville, 2; New Concord 4; Newport 1st sab-sch, 5; Paris, 25; Sharpsburg, 5. *Louisville*—Craig Chapel, 2; Hopkinsville Y. P. S. C. E., 2 15; Louisville Central, 274 95; — Olivet, 3; — Covenant, 5; Penn's Run, 1; Pewee Valley, 5; Princeton 1st, 20 57; Shelbyville 1st, 39 57; South Carrollton, 1. *Transylvania*—Columbia, 10; Lancaster, 14 55. 795 58

MICHIGAN.—*Detroit*—Detroit 1st, 194 17; — 3d Avenue, 60 62; — Central W. M. S., 25; — Jefferson Ave., 850; Memorial, 36 50; Milford United, 52; Plainfield, 10 25; South Lyon Young People, 6; Stony Creek, 30; Ypsilanti, 35 16. *Flint*—Cass City, 4 80; Flint, 21 03; — Flushing, 12 35; North Burns, 55 03; — Frazer, 3 57. *Grand Rapids*—Grand Rapids, Westminster Y. P. S. C. E., 18 75; Montague sab-sch, 8 53; Muir, 6. *Kalamazoo*—Decatur, 10 16. *Lansing*—Battle Creek, 3; — Y. P. S. C. E., 10; Brooklyn, 6; Homer Y. P. S. C. E., 10; Oneida, 12. *Monroe*—Adrian, 32 12; Coldwater Y. P. S. C. E., 5; Hillsdale, 26; — Y. P. S. C. E., 10; Monroe Y. P. S. C. E., 40; Quincy, 36. *Petoakey*—Boysie City, 1; Boysie Falls, 1; Cadillac, 37 10. *Saginaw*—Bay City 1st Y. P. S. C. E., 7 50; Ithaca, 7 40; Tawas, 11 55; Taymouth sab-sch, 1. 1,726 59

MINNESOTA.—*Duluth*—McNair Memorial, 2. *Mankato*—Mankato, 50 44; Tracy, 12 60; — Y. P. S. C. E., 7 40; Windom, 13 63. *Red River*—Bethel, 3 25; Maine, 2; Western, 12. *St. Paul*—Delano sab-sch, 3 50; Dundas, 2 10; Forest, 3 10; Elmh, 1; Maple Plain, 15; — Y. P. S. C. E., 11; Merriam Park Y. P. S. C. E., 25; Minneapolis 1st, 171 75; — Bethlehem, 1; — Shiloh, 30; — Stewart Mem'l, 8; Red Wing, 60; Rockford, 8 75; St. Cloud, 24 80; St. Paul Arlington Hills, 30; — Central, 15 30; — Dayton Avenue, 102 10; — House of Hope, 623 35; Shakopee sab-sch, 16; White Bear sab-sch, 2 73; — Y. P. S. C. E., 3 37. *Winona*—Chatfield, 43 10; LeRoy, 17 72; — L. Mite Soc'y, 3 75; — Y. P. S. C. E., 6 20; Winona 1st, 39 10. 1,376 55

MISSOURI.—*Kansas City*—Clinton Y. P. S. C. E., 11 41; Creighton, 1; Kansas City 5th, 20 64; — sab-sch, 2 23; — Y. P. S. C. E., 5; — Hill Memorial, 4; Raymore sab-sch, 10 73; Rich Hill, 12 80; Salem, 2; Sedalia Central, Y. P. S. C. E., 10; Tipton, 2. *Ozark*—Ebenzer, 12; — sab-sch, 7; Joplin, 87 23; Mount Vernon, 8; Ozark Prairie, 6; Springfield Calvary, 200 74; White Oak, 11 40. *Palmyra*—Bethel, 3; Birdseye Ridge, 14 25; Clarence, 1; Enterprise, 3; Knox City, 5; Macon, 5; Newark, 2; Pleasant Prairie, 3; Salisbury, 7 90; Shelbyville, 2; Wilson, 1. *Platte*—Hodge, 2; Mound City, 2 60; Parkville sab-sch, 2 50; — Lakeside sab-sch, 36 cts. *St. Louis*—De Soto, 10; — Y. P. S. C. E., 10; — Junior Y. P. S. C. E., 10; St. Louis, 2d, 805; — sab-sch, 130; — 1st German, 2; — Y. P. S. C. E., 6; — 2d German, Y. P. S. C. E., 9; — Glasgow Avenue, 32 89; — sab-sch, 25; — Lafayette Park sab-sch,

2; — McCausland Avenue, 50; — Washington and Compton Avenue, 208; — Souland Market, Y. P. S. C. E., 38 33. 1,770 61

NEBRASKA.—*Hastings*—Aurora R. J. Hall and wife, 5; Hanover German, 5; Hastings German, 1; Minden, 9; Oxford sab-sch, 2 10. *Kearney*—Grand Island, 60; sab-sch, 12 50; — Y. P. S. C. E., 12 50; Kearney German, 5; Ord, 8. *Nebraska City*—Fairbury, 20; Falls City, 2 25; Lincoln 2d Y. P. S. C. E., 25; Nebraska City sab-sch, 14; — Y. L. Missy Soc'y, 29 60; Palmyra, 13 70; Plattsmouth, 20 45; Raymond, 6; Staplehurst, 3; Tamora, 2; York, 37 87. *Niobrara*—Cleveland, 3. *Omaha*—Craig, 21 54; Fremont, 24 60; Lyons, 3 75; Omaha 1st Y. P. S. C. E., 62 80; — 2d Y. P. S. C. E., 6. 415 73

NEW JERSEY.—*Elizabeth*—Clarksville, 5; Clinton sab-sch, 25; Cranford, 5 28; — Y. P. S. C. E., 25; Elizabeth 1st German, 10; — 3d Y. P. S. C. E., 4 50; — Madison Avenue, 10; — Marshall Street Y. P. S. C. E., 10; — Silcom sab-sch, 7; — Westminster sab-sch, 118 16; Lamington, 120; Liberty Corner, 10; Perth Amboy, 36 25; Plainfield Crescent Avenue, 130 25; Pluckamin sab-sch, 26; Rahway 1st, 110; — 2d, 157 97; Springfield, 17; — sab-sch, 25; Westfield, 44 10; Woodbridge, 13. *Jersey City*—Carlstadt German sab-sch, 10; Englewood, 83 35; Hoboken 1st, 7 20; Jersey City Scotch, 40; Passaic, 82 67; — sab-sch, 8 90; Rutherford, 500; West Hoboken 1st sab-sch, 40; Jno. Knox, 20. *Monmouth*—Asbury Park 1st, 21 60; Beverly, 58 29; — sab-sch, 40; Columbus, 12 30; — sab-sch, 12; Farmingdale, 5 02; sab-sch, 5 02; Hightstown, 134 93; — sab-sch, 55 07; Jamesburgh, 50; Manasquan, 7 85; Matawan sab-sch, 8 74; Moorestown, 1; Plattsburgh, 8; Point Pleasant, 8 50; Red Bank, 31; Tuckerton, 8 22; Helmetta, 3 25. *Morris and Orange*—Boonton, 231; — sab-sch, 65; — Y. P. S. C. E., 9; Chester Y. P. S. C. E., 50; German Valley, 55; Hanover, 100; Madison sab-sch, 100; Morristown South Street, 105 30; Mt. Olive, 20; New Providence, 8; New Vernon, 129 40; Orange 1st, "a friend," 200; — Brick, 43 98; — Central, 390; Pleasant Grove, 36 75; South Orange, 83 06; — sab-sch, 75; Succasunna, 6 58. *Newark*—Montclair 1st, 3; Newark 2d, 114 70; Calvary, 11 79; High Street, 33 54; — Y. P. S. C. E., 31 61; Park, 136 71; — Roseville, 325; — Y. P. S. C. E., 10 87; — Wickliffe, 25 06; — Woodside, 34 70; Roseland, 10 25; — Y. P. S. C. E., 5; Fewsmith Memorial, 36 56. *New Brunswick*—Amwell 1st, 1; Dayton sab-sch, 6 50; Dutch Neck, 65; — sab-sch, 10; Lawrence, 34; Milford Y. P. S. C. E., 7; New Brunswick 2d, 90; Pennington, 63 16; Princeton 1st, 15; — 2d, 25; — Witherspoon Street, 1; Titusville, 32 42; Trenton 1st, "C. S. G.," 1,000; — "E. G. G.," 200; — 4th, 50; — Prospect Street, 36; Bethany, 20 14. *Newton*—Asbury, 100; — sab-sch, 10 65; — Y. P. S. C. E., 20; Deckertown, 48 48; Delaware, 6; Knowlton, 7 50; Marksboro, 7 34; Newton, 21; Phillipsburgh Westminster Y. P. S. C. E., 5 88; Sparta, 10; Stillwater, 15. *West Jersey*—Billingsport, 3; Bridgeton 1st Y. P. S. C. E., 8; — West, 123 23; — Y. P. S. C. E., 25; Cape Island sab-sch, 16; Clayton, 25; — sab-sch, 80; Cold Spring sab-sch, 5; Deerfield Y. P. S. C. E., 11 75; Elmer, 18; Gloucester City, 32; Jericho, 50 cts; Millville, 7; Pleasantville, 6; Swedesboro, 7; Vineland, 6; — sab-sch, 16; Woodbury, 49 58; — sab-sch, 39 85. 6,913 60

NEW MEXICO.—*Arizona*—Florence, 10; Tombstone, 1; Flagstaff, 5. *Rio Grande*—Albuquerque 1st sab-sch, 45; Las Cruces 1st, 2 75. *Santa Fe*—Santa Fe Y. P. S. C. E., 3; V. F. Romero, 3 30. 70 06

NEW YORK.—*Albany*—Albany 4th, 800; — 6th, 4; Ballston Spa, 23; — sab-sch, 16 50; Hamilton Union, 21; Jefferson, 5; Kingsboro Avenue sab-sch, 20; New Scotland, 20; Northampton, 6; Saratoga Springs 2d, 64 95; Schenectady 1st, 192 58. *Binghamton*—Corliss, 35 50; Owego, 43; Union, 3. *Boston*—Boston 1st, 148 18; East Boston, 19 76; Houlton, 25; Providence, 20; South Framingham, 1 33; Taunton sab-sch, 1; Woonsocket, 4 50; — Y. P. S. C. E., 4 50. *Brooklyn*—Brooklyn 1st, 75; — 5th German sab-sch, 7; — Cumberland Street, 15; — Grace, 6; — Hopkins Street German, 10; — Lafayette Avenue, 654; — sab-sch, 125; — Friedenskirche, 5; — South 3d Street, 43 39; — Westminster, 8. *Buffalo*—Complanter Mission, 1 65; Buffalo 1st, 300; — Bethany, 33 80; — Wells Street, 10; — West Side, 5; Dunkirk, 10 26; Fredonia sab-sch, 33 44; Jamestown, 3; Olean sab-sch, 6 50; Ripley, 18; Tonawanda, 66; — sab-sch, 54 61; — Mission, 1; Westfield, 106 60; Oldtown, 2 09; Orchard Park, 5; — sab-sch, 1. *Cayuga*—Auburn 2d, 45 37; — Westminster, 3; Dryden, 24; Ithaca sab-sch, 48 49; Weedsport, 81 13. *Champlain*—Chazy, 2; Saranac Lake, 10. *Chester*—Big Flats, 36; Elmira Lake Street, 68; — North Y. P. S. C. E., 26; Mecklenburgh, 1 50; Newfield, 4; Rock Stream, 13; Spencer, 18 25. *Columbia*—Catskill, 10 18; Jewett, 40 75; Valatie, 11 09; Windham Centre sab-sch, 20. *Genesee*—Attica, 123; Corfu, 15; East Bethany, 3 19; East Pembroke, 10 75; Elba, 6; Portageville, 3 76; Warsaw, 150 35; — sab-sch, 47 87. *Geneva*—Bellona, 18; Geneva 1st, 18 49; Gorham, 10; Ovid Y. P.

S. C. E., 53 12; Penn Yan sab-sch, 28 70; Seneca sab-sch, 8 25; Seneca Falls sab-sch, 75; Waterloo, 50. *Hudson*—Amity Y. P. S. C. E., 19 04; Centreville, 5 28; Clarkstown German, 5; Goshen, 147 73; Hamptonburgh, 38 70; Middletown 2d, 23; — sab-sch, 100; Milford, 28; Montgomery, 72; Nyack German, 3; Port Jervis, 30 59; Ramapo, support of G. A. Ford, 50; Ridgebury, 3 24; West Town Y. P. S. C. E., *Long Island*—Bellport, 4; Bridgehamton, 16; — Y. P. S. C. E., 23 50; East Hampton, 45; Moriches, 31 73; Shelter Island, 16; — sab-sch, 9 68; — W. M. S., 7 50; South Haven, 5; West Hampton sab-sch, 24. *Lyons*—Fairville, 5; Huron, 4; Lyons, 8 15; Newark sab-sch, 23 99; Palmyra, 17 22; Wolcott 1st, 9. *Nassau*—Astoria, 13; Babylon sab-sch, 12; — Y. P. S. C. E., 14 25; Glen Cove, 4; Glen Wood, 2; Hempstead Christ Church Minneola sab-sch, 15 50; Huntington 2d Y. P. S. C. E., 28; Springfield Y. P. S. C. E., 10; "A pastor," 7 50. *New York*—New York 1st, 8,000; — 4th, 305 28; — 1st Union, 20; — 14th Street sab-sch, 40; — Bohemian, 10; — Calvary, 25; — Central Y. P. S. C. E., 60; — East Harlem, 4; — Chalmers, 63 31; — French Evangelical, 20; — sab-sch, 38; — Harlem sab-sch, 45; — Knox, 9; — Madison Avenue sab-sch, 150; — Madison Square, 250; — Madison Street German, 5; — Mount Washington, 190 70; — North, 320 54; — Phillips, 255 64; — Sea and Land, 20; — University Place, 275; — West End, support of Mr. Houston, 1,100; — Westminster West 23d Street Boys' Y. P. S. C. E., 5; — Mt. Tabor, 2. *Niagara*—Albion, 53 75; Knowlesville, 6 17; Lockport 1st sab-sch, support of Miss Murray, 100; Tuscarora Mission, 4 83. *North River*—Cold Spring, 20 49; Little Britain sab-sch, 8; Milton, 8; Newburgh Calvary, 12 88; Rondout sab-sch, 20 74. *Oscego*—Buel, 2 50; Hobart sab-sch, 10; — Y. P. S. C. E., 13; Oneonta Y. P. S. C. E., 23 25; Unadilla Y. P. S. C. E., 10. *Rochester*—Avon, 10 63; — Central, 3; Brighton Y. P. S. C. E., 40; Chili, 12; Dansville, 16 48; Genesee 1st sab-sch, 5 50; Nunda, 25; Rochester 1st, 330 90; — Brick, 142 11; — sab-sch, 53 02; — Calvary, 3; — Central, 200; — sab-sch, 40; — Emmanuel, 4 22; — Y. P. S. C. E., 2 94; — "a week of self-denial," 16 78; — Gates, 15 46; — Memorial, 30; — sab-sch, 15; — St. Peter's, 173; Sparta 1st sab-sch, 25; Wheatland 36. *St. Lawrence*—Carthage, 15; Dexter, 10; Oswegatchie 1st sab-sch, 38 24; — 2d Y. P. S. C. E., 4 90; Sackett's Harbor Y. P. S. C. E., 10 30; Watertown 1st Y. P. S. C. E., 90; — Stone Street, 63. *Steuben*—Addison sab-sch, 9 68; Arkport, 4 36; Belmont, 6; Corning, 36 06; Cuba sab-sch, 3 10; Hornellsville, 33; Painted Post sab-sch, 20 77; Pultney, 7 50. *Syracuse*—Camillus, 10; Fulton, 56; Jordan, 17; Marcellus Y. P. S. C. E., 16 50; Syracuse 1st, 233 18; — Park, 123 92; Whiteslaw, 2. *Troy*—Fort Edward, 3 50; Green Island Miss. Band, 6 06; Malta, 5; Mechanicsville Y. P. S. C. E., 25; Salem Y. P. S. C. E., 25 75; Sandy Hill, 123; Schaghticoke, 30; Troy 9th, 150; Watford sab-sch, 20; — Y. P. S. C. E., 10; Whitehall, 5 74. *Utica*—Clinton, 47; Ilion, 7; — Y. P. S. C. E., 3 40; Kirkland, 25; Little Falls, 262; Lowville, 31; Mt. Vernon, 20; New Hartford, 41 73; — Y. P. S. C. E., 10; Oneida, 33 39; Cochran Memorial, 36 06; Glendale, 2; Turin sab-sch, 1 75; Utica 1st, 103 99; — salary of Dr. Van Schoick, 100; — Memorial, 193 50; — Olivet, 3; Vernon Centre, 4 88. *Westchester*—Croton Falls, 7; Darien, 20 92; — sab-sch, 19 50; — Y. P. S. C. E., 9 40; Katonah, 62 50; Mt. Kisco, 56; New Rochelle 2d, 6 34; — sab-sch, 6 35; Patterson sab-sch, 20; — Y. P. S. C. E., 5; Peekskill 1st, 28 85; Poundridge sab-sch, 70 06; Sing Sing, 62 45; White Plains, 48 77; Yonkers Westminsters sab-sch, 50; Yorktown, 33; — sab-sch, 19 38; — Y. P. S. C. E., 1 62. 20,864 88

NORTH DAKOTA—Fargo—Fargo Y. P. S. C. E., 8; La Moure, 3; — Union Y. P. S. C. E., 3; Tower City, 4 56; Lisbon Y. P. S. C. E., 4 10.

OHIO—*Athens*—Bristol, 7; Cross Roads, 3 50; Gallipolis, 41; Marietta, 10; New Plymouth Y. P. S. C. E., 7; Pleasant Grove, 5 50; Waterperry, 5. *Bellefontaine*—Forest sab-sch, 2; Sandusky, 72; Urbana, 25. *Chillicothe*—Bourneville, 4; Concord, 3; Frankfort, 10; Greenville, "a friend," 250; McArthur, 2 65; New Market, 2; North Fork, 9; Washington, 25. *Cincinnati*—Batavia, 5; Cincinnati 1st German, 12; — Fairmount German, 3; — Mount Auburn, 303 90; — Walnut Hills sab-sch, 100; — sab-sch for Dr. Mateer's rch, 60; Glendale, 8; Harrison, 5; Hartwell sab-sch, 30; Loveland sab-sch, 57 11; — Mission Band, 34 50; Norwood, 4; sab-sch, 4; Pleasant Ridge, 11 66; Pleasant Run, 2; Somerset, 1 67; — sab-sch, 3; Williamsburgh sab-sch, 3; Cincinnati Pilgrim Chapel, 2; — Walnut Hills, Hayward Y. M. Soc. For Jos. Garritt, 100. *Cleveland*—Ashtabula sab-sch, 25; Cleveland 1st, 78 99; — 2d, 270 50; — Case Avenue, support of J. N. Young, 250; — Y. P. S. C. E., 100; — Miles Park, 53; — Woodland Avenue support of D. L. Gifford, 250; Milton sab-sch, 5; Rome, 2; Cleveland Calvary, 192; — sab-sch, 53 75; — 3rd Y. P. S. C. E., 14 59. *Columbus*—Columbus 6th Avenue, 5; — Broad St., 90 88; — Westminster, 12 84; Scioto, 1; Westerville, 4; — sab-sch, 7; Y. P. S. C. E., 16. *Dayton*—Day-

ton Park, Y. P. S. C. E., 5 15; — Wayne Avenue Y. P. S. C. E., 14; Franklin, 3; Greenville, 1; New Carlisle, 5. *Huron*—Norwalk, 53 39. *Lima*—Delphos Y. P. S. C. E., 14; Lima Main Street, 4; North Baltimore, 8; Ottawa, 32; Conway, 12 32; Van Wert sab-sch, 43 31; — Y. P. S. O. E., 19 50. *Mahoning*—Beloit, 3; Brookfield, 4; Canfield 10; Canton Y. P. S. C. E., 50; Lowell, 5; Middle Sandy, 7 60; Mineral Ridge, 15; New Lisbon, 22 80; North Benton, 20; Warren, 49, 50. *Marion*—Berlin, 8 20; Delhi, 25; Iberia, 5 68; — sab-sch, 3 25; — Y. P. Soc., 3; Liberty, 3; Marysville Y. P. S. C. E., 25; Ostrander, Mrs. S. J. Flanigan, 250; Radnor and Thompson, 6. *Maumee*—Montpelier, 3; Napoleon, 12. *Portsmouth*—Ironton, 29. *St. Clairsville*—Barnesville sab-sch, 16 02; Belleaire 1st, 68; Buchanan, 2; Buffalo, 25; Cadiz, 56 50; Kirkwood sab-sch, 14 60; Martin's Ferry, 27 24; New Castle, 2; Rock Hill, 5 40; Senecaville, 10; Woodsfield, 2. *Stubenville*—Amsterdam, 45; — sab-sch, 25; Bacon Ridge, 7 70; Bakersville, 8; Bethel sab-sch, 11; Bethesda sab-sch, 18; Bethlehem, 20; Carrollton, 16; Centre Unity, 5; Deersville sab-sch, 8; East Liverpool 2nd, Pastor and wife, 5; Feed Spring sab-sch, 6 80; Harlem, 15; — sab-sch, 10; Island Creek, 5; Linton sab-sch, 3 63; Pleasant Hill, Miss Carr, 5; Richmond, 9 27; — sab-sch, 9 37; Steubenville 3rd, 12; Toronto 14 23; Waynesburgh, 10; Wellsville Y. P. S. C. E., 6 32. *Wooster*—Apple Creek sab-sch, 14 16; Congress, 2 90; Jackson, 3 66; Olivesburg, Robt. Houston, 900; Wooster Westminster sab-sch, 5. *Zanesville*—Brownsville, 25; Fairmount, 4; Jefferson sab-sch, 5; Mt. Vernon, 24 70; Newark, 2nd, 35; Pata-skala, 17. 5,263 98

PACIFIC—*Benicia*—Collstoga, 5; St. Helena, 5; San Rafael, 20; Vallejo, 15; "Thanks offering," 5. *Los Angeles*—Alhambra, 10; Anaheim Y. P. S. C. E., 6; Azusa, 12; Burbank, 1 25; Coronado Graham Memorial sab-sch, 7 40; Elsinore, 12; Grand View, 12 20; Los Angeles 1st, 51 40; — 2nd, 5; — Immanuel, 27 50; Monrovia, 4 95; Monticeto, 5; Pasadena, 117; — Calvary, 3; Rivera, 2 55; San Diego, 50; Santa Barbara, 125; — sab-sch, 13; Santa Monica, 5; Tustin, 13 31; — Boys' Brigade, 7 50; Palms Y. P. S. C. E., 4 33. *Sacramento*—Carson City, 12; — sab-sch, 8; Chico, 15; Elko, 3; Marysville, 5; Sacramento 14th Street, 12 80. *San Francisco*—Brooklyn, 26; — sab-sch, 10; San Francisco Calvary, 11 30; — Franklin Street, 1 60; Golden Gate, 8; — sab-sch, 6. *San Jose*—Hollister, 5; San Jose 2nd, 64 40; — sab-sch, 7 77. *Stockton*—Fresno, 27 65; Travers, 2 50. 325 31

PENNSYLVANIA—*Allegheny*—Allegheny 1st sab-sch, 31 44; — 1st German, 27 39; — Bethel, 5; Bellevue Y. P. S. C. E., 10; Bridgewater sab-sch, 36; Cross Roads, 5; Evans City, 6; — sab-sch, 5; — Y. P. S. C. E., 5; Fairmount L. M. Soc., 4; Glenshaw, 25 65; — sab-sch, 10 45; Leetsdale sab-sch, 64 73; Millvale, 18 01; Natrona, 17; Plains, 3; Sewickly, 94 35; Sharpsburgh, 20 58; Springdale, 6; — sab-sch, 10. *Blairsville*—Armagh, 17; Blairsville, 340; sab-sch, 136; Derry, 40 79; Irwin, 58 46; Johnstown Y. P. S. C. E., 15; Laird, 5; Latrobe, 69; — sab-sch, 6; Livermore sab-sch, 31 68; Murrysville, 41 63; New Salem sab-sch, 15; — Y. P. S. C. E., 13 75; Penn., 1; Pleasant Grove, 16; Plum Creek sab-sch, 20; Pock Run, 109; Salem, 16 77; Turtle Creek, 4 88; Union, 20 10; McGinnis, 2; New Florence, 10; Jeannette, 10; — Y. P. S. C. E., 1. *Butler*—Clintonville, 10; — sab-sch, 7; Grove City, 119 93; — sab-sch, 43 50; Har-lansburgh sab-sch, 7; Middlesex sab-sch, 5; New Hope, 3; North Washington sab-sch, 14 15. *Carlisle*—Bloomfield, 1; — Y. P. S. C. E., 3 64; Carlisle 2d, 20; Chambersburgh Central, 18 37; — sab-sch, 13 85; — Falling Spring, 250; — sab-sch, 179 19; Dauphin, 7; Y. P. S. C. E., 13 52; Duncannon, 11 09; Sab-sch, 8; Fayetteville 3; Gettysburgh, 74 75; Green Castle, 35; Harrisburgh, Elder Street, 2; — Market Square, 60 21; — Olivet, 9; — Covenant, 4 12; Lower Path Valley, 14; Mechanicsburgh Y. P. S. C. E., 8 17; Middletown, 18 30; Y. P. S. C. E., 15; Upper Path Valley, 67; sab-sch, 83 67. *Chester*—Bryn Mawr, support of Dr. Wanless and Mr. Fulton, 532 50; Forks of Brandywine Young People, 19; Christiana, 4; Media sab-sch, 25; Ridley Park, 63 50; Toughkenamon, 3 64; Unionville, 8 01. *Clarion*—Beech Woods, Beech Tree Union sab-sch, 20 50; Big Run, 1; Elkton, 5; Reynoldsville, 10; Sligo, 3. *Erie*—Bradford sab-sch, 15 48; Conneautville, 10; — sab-sch, 5 50; Corry, 10; Erie Central, 75; Gravel Run, 5; Kerr's Hill, 8 90; sab-sch, 77 25; Mercer 1st, 84; Sugar Creek, 10; — Memorial, 4 50; Sunville, 8; Tideoute sab-sch, 18 23; Union City, 11; Westminster, 4. *Huntingdon*—Alexandria sab-sch, 20; Altoona 2d, 138; — 3d, 15; Bedford, 24 17; — sab-sch, 4; Beulah, 12; Birmingham, 75 60; Coalport, 3; Fruit Hill, 10; Gibson Memorial sab-sch, 5; Ironva, 15; Lost Creek sab-sch, 5 39; McVeytown, 33; Mapleton, 7; Newton Hamilton, 3; Orblonsia, 3; Pine Grove Mills sab-sch, 3 40; Port Royal, 37; Tyrone sab-sch, 50. *Kittanning*—Appley Manor, 10; Bethesda 7; Centre, 5; Cherry Tree, 2; Clarksburgh, 4; Crooked Creek, 2; Currie's Run, 47; East Union, 2 10; Ebenezer, 26; Glisa, 4 50; Harmony, 20; Homer, 5 40; Jacksonsville, 12; Leechburgh, 50; — sab-

sch, 10; Middle Creek, 3; Mount Pleasant, 7; Rockbridge, 90 cts; Salisbury, 68 54; — sab-sch, 35; Washington sab-sch, 4; West Glade Run, 5 39; West Lebanon, 10; Worthington, 1 12. *Lackawanna*—Brooklyn, 8; Canton, 85; Carbondale, sup. of J. A. Fitch, 78; Columbia Cross Roads, 4 54; Harmony, 36; Honesdale, 500; sab-sch, 17 42; Kings-ton, 63 83; — Forty Fort sab-sch, 26 19; Mahopany, 3; Meshoppen, 3; Newton, 6; Plains, 4; Rome, 1; Scott, 3; Scranton 3d Memorial, 148 84; — Y. P. S. C. E., 131 20; — Green Ridge Avenue, 100; — Providence, 17 70; — Y. P. S. C. E., 15 18; — Hickory Street sab-sch., 50; Shick-shinny, 10; Susquehanna 1st, 11; Sylvia, 5 65; Troy, sab-sch, 20; Tunkhannock sab-sch, 18 33; Y. P. S. C. E., 6 53; Uniondale, 2; West Pittston, 446 10; Wilkes Barre 1st, 75 58; sab-sch, 264 61; — Grant St., 88 50; — sab-sch, 17 39; — Memorial, 190 78; Westminster sab-sch, 66 01; Oliphant, 7. *Lehigh*—Allentown, 85; Allen Township sab-sch, 4 55; Ashland sab-sch, 5; Y. P. S. C. E., 2; Aud-enried sab-sch, 25 84; Y. P. S. C. E., 7; Catasquus 1st, 10; Y. P. S. C. E., 6 23; Easton 1st, 61; — Olivet sab-sch., 17 83; — 2d sab-sch, 27 37; — Mission sab-sch, 10; Ho-kendauqua sab-sch 10; Lock Ridge, 10; Mahanoy City sab-sch, 30; Mauch Chunk Y. P. S. C. E., 10; — sab-sch, 45 84; Penn Argyle sab-sch, 23; Port Carbon, 17; — sab-sch, 20; Pottsville 1st, 122 03; — sab-sch, 27 62; Reading, Washington Street, 5; Shenandoah, 8; — sab-sch, 7; Slat-ington sab-sch, 3; South Bethlehem Y. P. S. C. E., 6 10; South Easton sab-sch, 20; Stroudsburg sab-sch, 9 66; Sum-mit Hill, 10 55; — sab-sch, 28 46; — Jamestown sab-sch, 7 56; Tamaqua, 2; — sab-sch, 8; Upper Mount Bethel sab-sch, 5; Weatherly sab-sch, 35; White Haven sab-sch, 10; Easton 1st, Riverside sab-sch, 15; Mahanoy City Y. P. S. C. E., 6 73. *Northumberland*—Bloomsburg, 75 50; Chil-lisquaque, 4; Lycoming, 34 49; — sab-sch, 20 51; Milton sab-sch, 20 00; Montgomery, 10 00; Montoursville, 5 25; Pennsdale, 1; Renovo, 20; Shamokin 1st, 24 26; Shiloh, 2; Trout Run, 1; Williamsport 3d, Y. P. S. C. E., 10 82; — Bethany, 5. *Philadelphia*—Philadelphia 4th, 18 44; — Calvary, 2075 11; — Grace, 6; Greenwich St., 15; — Southwestern, 9 52; — Tabernacle, 330 40; — Tabor Bible Class, 70; — sab-sch, 21 40; — Young Men's Prayer Meeting, 51; — Union, 28; — Westminster, 23 23; — West Spruce Street, 150; — sab-sch, 60. *Philadelphia Central*—Philadelphia, Beacon, 10; — Central, 198 98; — Co-hocksink sab-sch, 13 15; — Second St. Mission, 1 70; — North Broad Street, 106 44; — Y. P. S. C. E., 21 41; — North Tenth Street, 10; — Northminster, 320; — Olivet, 7 63; — Patterson Memorial, 9; — Y. P. S. C. E., 11; — Susquehanna Avenue, 25; — Trinity, 20; — West Park, 30; — York Street, 15. *Philadelphia North*—Ashbourne Y. P. S. C. E., 23; Bridesburg, 5; Falls of Schuylkill, 5; Germantown, Market Square, 242 70; Jeffersonville, Cen-tennial sab-sch, 10; Leverington, 23; — sab-sch, 26 08; Lower Merion, 6; Manayunk, 30; Mount Airy sab-sch, 6 89; Ne-shaminy of Warwick sab-sch, 50; Norristown 1st, 661 60; Roxborough Y. P. S. C. E., 9 11. *Pittsburgh*—Amity, 56; Concord, 10; Crafton, 12; Lebanon Y. P. S. C. E., 37; Mansfield, 44; Mount Carmel, 4; — Mrs. McClure, 11; Mount Olive, 2 75; Mount Pisgah, 10; Mount Washington, 4 50; Oakdale, 3; — sab-sch, 10; — Mr. Michael and sister, 27 Pittsburgh 2d sab-sch, 14 35; — 3d, 61; — 6th, 5; — Y. P. S. C. E., 25; — 7th, 18 63; — Duquesne Y. P. S. C. E., 5; — East Liberty, 350; — Men's Christian League, 54 90; — sab-sch, 12 50; — Hilland sab-sch, 167 65; — Grace Memorial, 2; — Park Avenue, 80; — sab-sch, 12; — Shady Side, 93; Point Breeze, 688; Riverdale, 10; Sharon, 1 80; Swissvale, 69 74; Valley, 4; Wilkison sab-sch, 30. *Redstone*—Belle Vernon, 58 71; Dunlap's Creek sab-sch, 22; Greensboro, 3 20; Jefferson, 2; Leisenring, 27 03; Mc-Keepart, 17; — Stewart's Plan sab-sch, 6 53; — sab-sch, 10 90; Y. P. S. C. E., 8; Mount Pleasant sab-sch, 28. *Shenango*—Beaver Falls, 23; Enon, 14; Mount Pleasant, 45; — sab-sch, 50 50; — New Galilee sab-sch, 40; Peters-burgh, 6; Unity sab-sch, 50. *Washington*—Allen Grove, 2; Bethel, 14; Clayville 2; Cross Creek, support of Rev. J. C. R. Ewing, 43 35; — sab-sch, 8 20; Cross Roads, 8; East Buffalo sab-sch, 7; Forks of Wheel-ing, 3; — sab-sch, 55; Hookstown, 20; — sab-sch, 17 35; Limestone, 5 60; Moundsville, 20; Mount Prospect, 60 75; Washington 1st, 108 85; — sab-sch, 49 11; — 2d, 191 06; — sab-sch, 38 70; Wellsburg, 15; West Alex-ander, 53; — a member, 25; Wolf Run, 1. *Wellboro*—Knox-ville, 1; — sab-sch, 1; Mansfield, 10; Wellboro, 30 67. *Westminster*—Centre, 42; sab-sch, 8; Chanceford, 25 96; Hopewell 3; Pequea, 8; Union, 7 63; York 1st, Y. P. S. C. E., 32 54; — Westminster, 20. *West Virginia*—Bethel, 3 50; Elizabeth, 3 88; Grafton, 10; Hughes River, 6 10; Mor-gantown, 27; Sugar Grove, 3. 16 398 07. *SOUTH DAKOTA*—Aberdeen—Britton, 7; — Y. P. S. C. E., 12 50. *Black Hills*—New Castle, 1; Bethel, 2; Laverne, 2; Elk Creek, 2. *Central Dakota*—Huron sab-sch, 25; St. Lawrence, 1 36; Woonsocket, 6 60. *Dakota*—Good Will Y. P. S. C. E., 3 30; Poplar Creek Agency, 11. *Southern*

Dakota—Bridgewater Y. P. S. C. E., 5; Parker sab-sch, 5; Sioux Falls, 10 71. *Tennessee*—Holston—Chuckey Vale, 1; Mount Olivet, 1; St. Marks, 3; Salem, 10. *Union*—Eria, 5; Knoxville 2d, for Korea, 8 45; 4th, 151 93; — sab-sch, 20 48; Bell Avenue Y. P. S. C. E., 8. *Texas*—Austin—Austin 1st, sab-sch, 25; — Y. P. S. C. E., 15; Lampasas, 10; Milburn, 1; San Antonio, Madison Square Y. P. S. C. E., 4 95; Goldthwaite, 1 50. *North Texas*—Denison, 25 20. *Trinity*—Baird, 4; — Pecan, 1; Windham, 1. 88 75. *Utah*—Montana—Bozeman, 5c fund, 115 40; Butte City, 42; Dillon, 5c fund, 16 90; Hamilton, 5c fund, 26 73; Kalispell, 5c fund, 6; Granite, 5c fund, 15. *Utah*—Ameri-can Fork, 187; — Y. P. S. C. E., 8 38; Ephraim, 2; — sab-sch, 3; Logan, Brick, 10; Mantli, 8; — sab-sch, 3; Mount Pleasant Y. P. S. C. E., 4 50; Springville, 8; Spanish Forks, 1 25; — sab-sch, 1 25; Box Elder, 5; Salina Mission, 8 25; Gunnison Mission, 8 25. 225 90. *WASHINGTON*—Olympia—Kalso, 3; Castle Rock, 2; Van-couver 1st, 6. *Puget Sound*—Summer, 9 85. *Spokane*—Davenport, 3; Spokane Centenary, 3; — First sab-sch, 24 86. *Walla Walla*—Moscow sab-sch, 2. 55 21. *WISCONSIN*—Chippewa—Ashland, 15; Chippewa Falls sab-sch, 4 38; Maiden Rock, 10; West Superior, 20. *Lake Superior*—Iron Mountain, 5; Ishpeming sab-sch, 12 84; Marquette, 38 32; Negaunee, 20. *Madison*—Fancy Creek, 2; Hurricane, 2; Richland Centre, 9. *Milwaukee*—Alto Holland, 5; Beaver Dam 1st, 25; Cambridge, 3; Milwaukee Calvary sab-sch, King's Sons, 6 25; — Immanuel, 148 87; — Westminster, 2 50; Mayville Y. P. S. C. E., 1 30; Racine, 10 66; Richfield, 4; West Granville, 6; — sab-sch, 4. *Win-nebago*—Buffalo, 13 20; Depere, 19; — sab-sch, 6; — Y. P. S. C. E., 22; Fond du Lac, 25; Marshfield, 10 44; — sab-sch, 8 41; — Y. P. S. C. E., 6 08; Neenah, 56 08; — sab-sch, 20; Oshkosh, 21 16; Rural, 15; Wausau, 172 51; West Merrill, 10; Weyauwega, 3; Y. P. S. C. E., 1.

WOMAN'S BOARDS.

Woman's Board of New York, 13,525 58; Wo-man's Board of Southwest, 4,335 33; Woman's Board of Philadelphia, 59,633 35; Woman's Board of North Pacific, 495 45; Woman's Board of Northwest, 24,069 75; Woman's Board of Northern New York, 6,079 20; Occi-dental Board, 4,256 93..... 142,385 65

LEGACIES.

Estate of Geo. S. Camp, dec'd, 1,172 50; Estate of Rachel B. Craig, dec'd, 500; Estate of Robt. Sloan, dec'd, 566 70; Estate of Geo. H. Starr, dec'd, 1,709 13; Estate of William Braden, dec'd, 25; Estate of Mary Kerr, dec'd, 43 69; Interest on Steele legacy, 13 80; Estate of A. A. Cotes Winsor, dec'd, 1,991 24; Estate of Louis R. Street, dec'd, 250; Lapsley estate, 600; Estate of Emily T. Eckert, dec'd, 10,000; Interest on El Monteito Church scholarships, 50..... 17,022 06

MISCELLANEOUS.

Mrs. R. M. Duncan, Crawford's Corners, Pa., 5; "A friend," 5; M. R. Hall, Elderton, Pa., 9; Thomas Nesbit, Utica, Pa., 12; "A lady," Meadville, Pa., 5; W. B. Carr, Latrobe, Pa., 25; Rev. J. N. Blackford, 10; Mrs. S. C. Savage, Philadelphia, support of Mr. Eckels, 700; J. W. Hollenback, Wilkes Barre, Pa., 30; Rev. E. P. Dunlap, 10; Mrs. B. W. Whaley, Riverhead, N. Y., 10; "M. C. W." 2; "A believer in missions, Pittsburgh, Pa., salary of G. A. Godduhn, 200; Miss Lucy F. Anderson, 4; Julia F. Cooke, support of J. M. Irwin, 25; W. F. Wilson, Ironton, O., 5; Rev. G. M. Miller, Bryan, O., 50; Jno. Taylor Johnson, New York, 500; E. W. Conner, Philadelphia, 2; Mrs. M. J. Quigley and daughter, Dorchester, Ill., 6; Miss Sarah E. Parks, 1; Friend, 5; Princeton Theo. Sem'y, support of Rev. Mr. Taylor, 500; "X. Y., Southern California, 75; Mrs. R. Daniel, Summerfield, O., 10; D. D. Johnson, Romulus, N. Y., 5; Rev. H. J. Gaylord, Clyde, Kan., 3; Mrs. Mary M. Gaylord, 1; "Thank offering" from Rev. and Mrs. W. D. Wallace, Central College, O., 25; Rev. E. M. Ellis and wife, 5 20; English speaking people of Poplar Agency, Montana, 15 80; J. P. Mann, Rock-wood, Ill., 3; For work in Syria, 5; Family mite box, 140; Rev. E. P. Robinson, 15; Rev. J. N. Wright, 4 51; R. W. Sample, 1; "B." Penna., 25; J. B. Woods and sister, 50; Rev. V. M. King and wife, Moran, Kan., 6; A. J.

Bruen, New York, 25; Secret fund, 1; Isaac Miller, Wyoming, Neb., 300; Isaac Miller, Wyoming, Neb., support of Mr. Woo, 60; Mrs. W. N. Strong, Brooklyn, N. Y., 4 50; Brook Sayre, Summit, N. J., 18 60; Mrs. Alice Brigham, Syracuse, N. Y., 20; New Durham Ref. Church, Plank Road sub-sch, support of a Korean boy, 30; Friend of Missions, 50; S. S., 50; John C. Wick, Youngstown, O., 500; Rev. J. C. Shinn, 5; Students and faculty of McCormick Theo. Sem'y, support of T. G. Brashear, 458 30; T. D. and Emma Roberts, 5; Mrs. William Coburn, Oregon, Mo., 2; Wm. Burns, Lansingburgh, N. Y., 100; Rev. Wm. H. Edwards and wife, 10; P. D. Cowan, N. Y., 25; Mrs. Helen M. Blanchard, 5; Rev. H. Bushnell and wife, Concordia, Kan., 5; Robt. and Sarah Walker, Clinton, Ill., 20; Rev. R. L. Adams, New Sharon, Iowa, 5; Rev.

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Edw. Ramsey, 5; Miss O. A. Humphreys, Middle Island, N. Y., 1; "A believer in Missions, Pittsburgh, Pa., 1000; J. G. Russell, 10; V. M. Olyphant, N. Y., 25; Rev. H. K. Bushnell, support of native preacher, 10; Society of Mission Inquiry of Lane Theo. Sem'y, support of Jos. Garrett, 128; Mrs. M. E. Dickinson, 2; Miss N. F. Dickinson, 2; Miss H. A. Dickinson, 5; C. Penna, 22; J. Holland, Bonner's Ferry, Ida., 8 25; Rev. Luke Dorland, 2; a friend, St. Joseph, Mo., 5; G. C. Celler, Rhea Springs, Tenn., 5; Mrs. Nannie Maser, Annapolis, Ohio, 1; "Cash," 150; "a friend," 1,000; Western Theo. Sem. Salary of Arthur Ewing, 250; Rev. William Irvin, D. D., 100; "Cash, N. Y.," 1,000; a lady, Washington, D. C., 15; Mrs. L. Seymour, Turin, N. Y., 10; for purchase of wine shop lot at Hamadan, Persia, 25; Rev. R. Arthur, 5; Rev. T. Williston, 2; J. W. Hillman, Maitituck, N.

Y., 3; Rev. Jos. Dickson and wife, 3; From Geo. H. Grobe, Phila. for Y. P. S. C. E., salary of W. P. Chalfant, 5; Society of Missionary Inquiry of Auburn Theo. Sem., 252 25; Rev. William Drummond, 50 cts.; A friend, Minneapolis, 2; A. D. A. Miller, Buffalo, N. Y., 100; Rev. William Campbell and wife, 10; "A thank offering, 10; Mrs. C. A. Bullock, Madison, Ga., 10; Rev. D. W. C. and wife, Vall, Ia., support of a native preacher in China, 60; Rev. J. H. Edwards, N. Y., 10; Mrs. M. Nairn, Saltz, Ia., "through Christian Steward," 10; "from a friend," 3; Missionary Fund of Wooster University, salary of H. Forman, 125; Rev. S. Murdock, 5; Mrs. M. D. Ward, Afton, N. J., 10; Rev. W. L. Tarbet and wife, 2 80; Religious Contribution Society Princeton Theo. Sem., 109 91; "Heirs of D. O. Calkins," 1,000; Bogota Church, S. A., 2; Sale of Bellevue Lands, 484 88; T. H. P. Sailer, for building Sangli Indus. School, 626 24; through R. P. Wilder, support of Jno. Jolly, 150; Miss A. Mittleberger, for Brazil, 200; from Mrs. Boomer's Primary Class (Chil. S. A.), for work among children in Africa, 3 25; Miss A. C. Wing, 20 54..... 13,154 61
Interest, Commission, Field Receipts, etc..... 16,968 57

Total Receipts during April, 1892..... \$259,098 08
Total Receipts for fiscal year, May 1st, 1891 to April 30th, 1892..... 231 222 47

FIELD SECRETARY'S ACCOUNT.

Rev. Thomas Marshall, D.D., assumed his duties as Field Secretary, December 1, 1890, on the basis of a pledge of special gifts almost sufficient to meet his salary. From the date of December 1, 1890, the account is as follows
Total expenditures..... \$2,666 68
Receipts—R. P. Lewis, 1000; W. S. Hubbard, 400; Point Breeze Church, Pittsburgh, 100; Broadway Church, Rock Island, 150 08; Central Church, Rock Island, 35; Fourth Church, Chicago, 100; First Church, Bloomington, 25; Lincoln Church, Nebraska, 50; Thomas Kane, 50; Newtown, Ind., 5; Beulah, Ind., 3; Seventh Church, Indianapolis, 25..... 1,943 08

Balance deficit to April 30, 1892..... \$723 60

WILLIAM DULLES, JR., Treas.
63 Fifth Avenue, New York City.

RECEIPTS FOR EDUCATION, APRIL, 1892.

ATLANTIC.—Fairfield Good Will, 2 00
COLORADO.—Boulder—Valmont, 0 15
ILLINOIS.—Carro Olney, 3. Chicago—Austin, 2 60;
Chicago 1st German, 2; — 8th, 56 72; — 10th, 2; — Covenant, 25 30; Pullman 1st, 6. Mattoon—Nequa, 2. Ottawa—Rochelle, 5. Peoria—Prospect, 4 28. Springfield—Murrayville, 50 cts; Pingah, 95 cts. 113 93
INDIANA.—Indianapolis—Indianapolis Memorial Y. P. S. C. E., 5. Logansport—Michigan City, 12. Vincennes—Princeton, 10. 27 00
INDIAN TERRITORY.—Choctaw—Ladon, 3 60
IOWA.—Cedar Rapids—Pleasant Hill, 5. Iowa—Burlington 1st, 3 90; Winfield, 1. Sioux City—Union Township, 1. 10 90
KANSAS.—Emporia—Emporia 1st, 19 40; Wichita Perkins, 5. Solomon—Concordia 1st, 17 45. 41 85
KENTUCKY.—Ebezer—Murphysville, 2 00
MICHIGAN.—Detroit—South Lyon 3. Grand Rapids—Grand Rapids Mission Wood, 2. Monroe—Hillsfield 1st, 4. Potosky—Elmira, 1. Saginaw—Midland, 2. 12 00
MINNESOTA.—St. Paul—St. Cloud 1st, 5 78
MISSOURI.—Ozark—West Plains 4. Palmyra—Clarence, 1; Shelbyville, 1. St. Louis—Jonesboro, 4; Ridge Station, 2. 12 00
NEBRASKA.—Hastings—Hastings 1st German, 1; Minden, 2 50. Kearney—St. Paul, 1. 4 50
NEW JERSEY.—Elizabeth—Plainfield 1st, 24 78. Monmouth—Jamestown, 10; Moorestown, 1. Morris and Orange—Morristown 1st, 50. Newark—Bloomfield 1st, 107 57; Montclair 1st, 1; Newark Park, 7 05. New Brunswick—Princeton 1st, 20; — Witherspoon Street, 1; Tinton Bathany 5. Newton—Mankosboro, 5. 223 40
NEW YORK.—Albany—Saratoga Springs 2d, 9 45. Brooklyn—Brooklyn Grace, 11 50. Buffalo—Fredonia, 13. Cayuga—Ithaca 1st, 38 34. Chempau—Chazy, 5 15. Che-

mung—Elmira Lake Street, 42. Hudson—Port Jervis, 20. Long Island—Moriches, 4 81; Setauket, 12; Shelter Island, 15. New York New York 1st, 3,500. Rochester—Caledonia 1st, 2 58. St. Lawrence—Brownville, 1 45; Waddington, 5. Steuben—Hornellsville, 3. Troy—Cambridge, 6 18. Westchester—Hartford, 17; Poundridge, 4. 711 89
OHIO.—Chillicothe Bogota, 1; Frankfort, 16. Cincinnati Cincinnati 5th, 8 25; — Central, 14 95; Hartwell, 6. Dayton—Collinsville, 2; Riley 3. Huron Sandusky, 1. St. Clairsville Meadville, 7; Bellaire 1st 7; Seneca, 1. Steubenville—Huron Ridge, 6; Island Creek, 1. Zanesville Newark 2d, 5; Zanesville 2d, 11 50. 89 70
OREGON.—Willamette Womburn, 3 00
PACIFIC.—Benicia Mendocino, 15. Los Angeles Rivera, 4 40. Sacramento Ione, 2; Marysville, 4 90. Stockton Fresno 1st, 5. 31 30
PENNSYLVANIA.—Allegheny—Allegheny 1st, 61 67; Evans City, 3; Natrona, 4. Butler—Clintonville 5 Rehoboth, 1. Clarion Big Run 1; Silo, 3. Huntingdon—Bethel, 1; Luncannville, 2. Kittanning Cherry Run 2; Crooked Creek, 1. Lockswinn Honedale 1st, 10 67; Newton, 1; Plains, 2; Plymouth, 20; Rome, 1. Shickshony, 5; Tunkhannock, 2; Uniondale, 1; Wilkes Harro 1st, 157; — Memorial 20 90. Lehigh—Tamaqua 1st (sub-sch), 2; 6. Noriawunderland—Montgomery, 5. Philadelphia—Philadelphia, Clinton Street, Immanuel, 6 15; — Paterson Memorial, 1. Pittsburgh—Pittsburgh 1st, 255 91; — East Liberty, 32; Shady Side, 28 75; Riverdale, 5. Redstone—Greensboro, 1. Shenango—Mount Pleasant, 5. Washington Washington 1st, 51 93. Parkersburg Sistersville, 2; Spencer, 1. 697 93
SOUTH DAKOTA.—Central Dakota Manchester 3 00
WISCONSIN—Madison Cambria, 7 60; Liberty, 1. Milwaukee Richfield, 2; West Granville, 4. Winnebago—Oaksho 1st, 4 23. 15 83

Receipts from Churches from April 16th to 30th,	5,020 69
Receipts from sab-schs from April 16th to 30th,	2 00
	5,022 69
Income Account.....	3,342 03
GRATITUDE FUND.	
6; 5; 10; 1.....	21 00
Refunded.....	4 00

MISCELLANEOUS.

Rev. R. B. Moore, 5; Rev. W. L. Tarbet and wife, 60 cts.....	5 60
Total receipts from April 16th to 30th, 1892....	8,395 32

JACOB WILSON,
1334 Chestnut St., Phila., Pa.

RECEIPTS FOR SABBATH-SCHOOL WORK, APRIL, 1892.

ATLANTIC.—*East Florida*—Jacksonville Northern sab-sch, 12 16. *Knox*—Macon Washington Avenue, 2. *South Flor da*—Kissimmee, 1; Upsala, 5. 20 16
BALTIMORE.—*Baltimore*—Baltimore 12th, 3; — Abbott Memorial, 2; — Faith, 5; Hagerstown, 9; Sparrow's Point, 2. *New Castle*—Forest, 4; Glasgow sab-sch, 15. *Washington City*—Washington City 1st, 6 57. 46 57
CATAWBA.—*Cape Fear*—Haymont sab-sch, 0 50
COLORADO.—*Boulder*—Valmont, 9 cts. *Pueblo* Colorado Springs, 17 16. 17 25
COLUMBIA.—*Williamette*—Lafayette, 1 17; Woodburn, 3. *Oregon* Portland St. John's (sab-sch, 11), 30 21; Salem, 7; Tualatin Plains, 1. 42 38
ILLINOIS.—*Bloomington*—Bloomington 2d, 75; Gilman (sab-sch, 8 45), 13 46; Heyworth, 11; Minonk sab-sch, 7. *Cairo* Du Quoin, 3 20; Galum, 2; Richland, 1 60. *Chicago*—Austin, 1; Bloom, 4 79; Chicago 1st German, 1; — 4th, 31 19; — 10th, 5; — Fullerton Avenue, 1 60; Glenwood, 1; Highland Park sab-sch, 25; Hinsdale, 5; Homewood, 1; Lakeview, 15; Maywood, 5; Mearland, 50 cts. *Ottawa*—Rochelle, 7; Sandwich, 1; Waterman, 3. *Peoria* Brimfield, 1; Delavan sab-sch, 10 21. *Rock River*—Norwood, 2 25. *Schuyler*—Liberty, 2. *Springfield*—Jacksonville 2d Portuguese sab-sch, 50; Murrayville, 53 cts; Pisgah, 94 cts; Virginia 5. 293 16
INDIANA.—*Indianapolis*—Indianapolis 2d, 88 40; — East Washington Street, 2. *Muncie*—Elwood, 1; New Cumberland, 2. *New Albany* Milltown sab-sch, 3; Valley City sab-sch, 5. *White Water*—College Corner, 2; Dunlapsville, 2. 106 40
INDIAN TERRITORY.—*Choctaw*—Lenox, 2 20
IOWA.—*Cedar Rapids* Wyoming, 1 50. *Council Bluffs*—Sidney, 3 50. *Des Moines*—Clifton Heights sab-sch, 5. *Dubuque*—Dubuque German, 10. *Fort Dodge*—Battle Creek, 2; Etherville, 1 94; Larrabee, 2; Union Township, 1. *Iowa*—Burlington 1st, 2 34; Middletown, 60 cts; Winfield, 1. 30 88
KANSAS.—*Emporia*—Neal sab-sch, 1; Waverly, 4 64. *Wichita* Perkins, 3. *Neosho* Iola, 8; Mound Valley sab-sch, 1. *Solomon*—Saltville, 1 80. *Topeka*—Topeka Westminster, 1 20. 20 14
KENTUCKY.—*Ebenezer*—Covington 1st, 23 39; Lexington 2d, 130 44; Maysville, 19 87; Murphysville, 1. *Louisville*—Louisville Covenant, 24 32; Olivet, 1; Princeton 1st, 3. 203 02
MICHIGAN.—*Detroit*—Detroit Central, 20; — Memorial, 5 51; — Trumbull Avenue, 25. *Grand Rapids*—Muir, 1. *Lansing*—Lansing Franklin Avenue, 4 07. *Monroe*—Quincy sab-sch, 9. *Pittsby*—Alanson sab-sch, 1 43. *Saginaw*—Flynn sab-sch, 5. 71 01
MINNESOTA.—*Red River*—Western, 2 18. *St. Paul* St. Cloud, 2 25; St. Paul 1st, 7; — Central, 1. *Winona* Chatfield, 4 47. 16 90
MISSOURI.—*Kansas City*—Oreighton, 1. *Ozark*—Joplin, 7 75. *St. Louis* St. Louis Carondelet, 9 65. 18 40
NEBRASKA.—*Hastings*—Edgar sab-sch, 4 50; Hastings, German, 1; Wilsonville sab-sch, 6. *Kearney*—Kearney German, 1. *Niobrara*—Oakdale sab-sch, 3 78. 16 28
NEW JERSEY.—*Elizabeth*—Clarksville, 2; Elizabeth 1st German, 5; Westfield, 5 20. *Jersey City*—Jersey City 1st, 2; — John Knox 5; — Scotch, 1; Passaic sab-sch, 3 22. *Monmouth*—Barnegat sab-sch, 1 21; Moorestown, 1; Plattsburgh, 2; Whiting and Shamong, 1. *Morris and Orange*—Flanders 2; Madison, 61 40; Morristown, 7 91; Summit, 32 52; Orange German, 6 24; South Orange, 9; Summit, 66 74. *Newark*—Montclair 1st, 1; Newark 2d German, 9 58; — Calvary, 85 cts; — Park, 12 74; Wickliff, 8 73. *New Brunswick*—Bound Brook sab-sch, 6 21; Princeton, Withe spoon Street, 1. *Newton*—Deerstown, 4 26; Delaware, 5. *West Jersey*—Clayton, 10; Gloucester City, 5; Vineland, 5. 239 14
NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 5 50
NEW YORK.—*Albany*—Ballston Spa sab-sch, 8 66; Gloversville sab-sch, 12; Jernan Memorial, 1; New Scotland, 5; Saratoga Springs 2d, 5 40. *Binghamton*—Owego, 10. *Boston*—Providence, 3; Roxbury, 10. *Brooklyn*—Brooklyn, East Williamsburg German, 1; — Grace sab-sch, 15; — South Third Street 78 29; — Trinity, 3. *Buffalo*—East Hamburgh (sab-sch, 2) 6; Fredonia, 20; — Clean, 10 60. *Champlain*—Chazy, 8 15. *Genesee*—Elba, 3; Leroy and

Bergen sab-sch, 5. *Geneva*—Hoyt's Corners sab-sch, 3 50; Naples, 1 49; Seneca sab-sch, 8 25. *Hudson*—Goshen, 24 81; Port Jervis, 10; Ridgebury, 35 cts. *Long Island*—Bridgehampton, 7; East Hampton, 12; — Waverly, 2 88; Shelter Island, 7. *Southampton* sab-sch, 66 78. *Nashua*—Glen Wood, 2; Huntington 2d sab-sch, 16. *New York*—New York 7th, 7; — Fifth Avenue, 891 61; — Bohemian, 10; — Calvary, 6; — Christ Chapel, 10; — Lodge Memorial, 3; — French Evangelical, 5; — Madison Avenue sab-sch, 80; — Mount Washington, 35 50; — Spring Street sab-sch, 1 60; — West sab-sch, 10. *North River*—Pine Plains, 10. *Rochester*—Caledonia, 2 58; Rochester, Emanuel, 1 41. *St. Lawrence*—Chaumont 6. *Steuben*—Corning 2 62; Cuba sab-sch, 4 87; Hornellsville, 2. *Syracuse*—Cazenovia, 30 46; Syracuse 1st, 18 35. *Troy*—Sandy Hill, 18 50. *Utica*—Onondaga, 5 32; Utica, Olivet, 3. *Vernon*—Centre, 3. *Westchester*—Darien, 10; Greenwich, 6; Sing Sing, 4 60. 1,553 48
NORTH DAKOTA.—*Pembina*—Emerado, 4 50
OHIO.—*Athens*—Gallipolis, 3. *Bellefontaine*—Sandusky, 2 40; Upper Sandusky sab-sch, 1 78. *Chillicothe*—Bogota, 1; Wilmington, 2. *Cincinnati*—College Hill, 3 84; Lebanon, 5. *Cleveland*—Cleveland 2d, 20; — Calvary, 12; — Woodland Avenue, 20; Milston sab-sch, 2. *Columbus*—Columbus Broad Street, 4; — Westminster, 10 41. *Dayton*—Dayton Park, 4 54; — Wayne Avenue, 5. *Huron*—Bloomville, 2; Fostoria, 10; Olens sab-sch, 4. *Mahoning*—Brookfield, 1; Cottaville, 1; Lowell, 1 35; Mineral Ridge, 1; Warren, 4 50. *Maumee*—Eagle Creek, 3; Holgate, 1; Montpelier, 3. *St. Clairsville*—Buchanan, 1; Cadiz, 13 40; Kirkwood sab-sch, 14 61; New Castle, 1; Woodsfield, 1 55. *Steubenville*—Bacon Ridge, 4 50; Harlem sab-sch, 11 63; Island Creek, 1; Richmond (ch. and sab-sch), 2 59; Steubenville 1st, 25 38. *Zanesville*—Jefferson, 1 50; Keene, 50 cts; Mount Vernon, 7 40; Warsaw, 1. 216 37
PACIFIC.—*Benicia*—Vallejo, 5. *Los Angeles*—Anahelm sab-sch, 10 75; Los Angeles 2d, 12; Santa Barbara (sab-sch, 10), 32 50. *San Francisco*—San Francisco Chinese, 4; — Westminster sab-sch, 6 95. *San Jose*—Santa Cruz, 2. *Stockton*—Fowler, 5. 78 20
PENNSYLVANIA.—*Allegheny*—Glenfield, 2; Leetsdale sab-sch, 64 73; Millvale, 20 71; Sharpsburgh, 22 33. *Blairsville*—Kerr, 1. *Butler*—Allegheny, 1; Clintonville, 4; Grove City, 10 90; Middlesex (sab-sch, 3), 7; New Salem, 1; North Washington, 1; Portersville, 5; Prospect, 6; Rehoboth, 1. *Carlisle*—Dauphin, 2; Lower Marsh Creek, 3 10. *Chester*—Dilworthtown, 1 33; Ridley Park church and sab-sch, 4; West Chester 1st, 10 83. *Clarion*—Beech Woods, 19 62; Elkton, 3; Sligo, 1. *Erie*—Erie Central, 25; — Chestnut Street, 3; Pleasantville, 8; Sunville, 3. *Huadington*—Bulah 1 01; Clearfield, 10; Duncanville, 1; Hollidaysburgh (sab-sch, 2 81), 35 42; McVeytown, 2 75; Newton Hamilton, 2; Orbisonia, 1; Port Royal, 6; Shirlersburgh sab-sch, 5. *Kittanning*—Ebeneser sab-sch, 9 33; Jacksonville, 7; Siltburgh, 10. *Lackawanna*—Franklin, 1; Plains, 1; Rome, 1; Shickshinny, 6; Troy, 13; Uniondale, 1; West Pittston, 15; Wilkes Barre Grant Street, 28 02; — Memorial, 47 88. *Lehigh*—Catasauqua 1st, 10; Port Carbon, 6; Reading Bethany Mission, 22 45; Tamaqua (sab-sch, 3), 5; Upper Lehigh, 2. *Northumberland*—Lycoming Centre, 5; Milton sab-sch, 17; Pennsdale 1; Shiloh, 2; Trout Run, 1. *Philadelphia*—Philadelphia 2d, 78 98; — Grace sab-sch, 10; — Tabernacle 82 55; — Kensington 25; — Memorial sab-sch, 27; — York Street, 10. *Philadelphia North*—Huntingdon Valley (sab-sch, 40), 44; Lower Merion, 2. *Pittsburgh*—Concord, 3; Forest Grove, 5; Knoxville, 5; Pittsburgh Central, 3; — East Liberty (sab-sch, 33 83), 65 14. *Redstone*—Dunlap's Creek sab-sch, 23; Mount Pleasant Reunion, 12 22. *Washington*—Allen Grove, 2; East Buffalo sab-sch, 7; Moundsville, 20 25; Pigeon Creek, 11; Washington 1st, 31 15; Waynesburgh, 3; Wolf Run, 1. *Wellburo*—Wellburo, 2 11. *Westminster*—Pequesa, 2. *West Virginia*—Parkersburgh 1st, 5. 904 74
TENNESSEE.—*Holston*—Chucky Vale, 1; St. Marks, 2; Salem, 1 22. *Kingsport*—Chattanooga Park Place, 7 45. *Union*—Spring Place, 3. 14 67
UTAH.—*Montana*—Kalspell Mt. sab-sch, 10. *Utah*—Ephraim, 4; Mantle, 8; Gunnison, 75 cts.; Salina, 75 cts. 23 50
WISCONSIN.—*Milwaukee*—West Garville, 2. *Winnebago*

-Fond du Lac, 10; Oshkosh, 4 23; Stevens Point sab-sch, 5 22.	21 75
Total from Churches April, 1892	3,380 80
Total from Sabbath Schools April, 1892	156 80

Total from Churches and Sab. Sch. April, 1892, 4,106 10

MISCELLANEOUS.

Elim ch, Minneapolis, Minn., 1; E. J. Lindsey Poplar Creek, Montana, 2; Utah, Phila., 1; Rev. R. B. Moore, Vineland, N. J., 5; Mrs. Mary Lilly Ind. Tery., 1; J. B. Davison, Newville, Pa., 10; W. H. Long, N. O., 1 70; H. B. Wilson, Georgia, 1 11; Edwin M. Ellis, Montana, 5; J. D. Irwin, Princeton, Ky., 60

cta.; Dover sab-sch, Ok. Tery, 75 cts; Longstreth sab-sch, Ohio, 1 20; Williams sab-sch, Iowa, 5 75; G. T. Dillard S. C., 1 24; D. N. Good, Iowa, 3; Geo. H. S. Campbell, Danville, N. J., 19 cts.; Ambrose Haydon, Springfield, Mo., 2 72; Savoy sab-sch, Ills., 2 50; J. Holland, Honners Ferry, Idaho, 75 cts.; Rev. W. L. Tarbet and wife, Ills., 60 cts.; V. F. Romero, Santa Fe, N. M., 30 cts. 47 41

Total Receipts for April, 1892 4,153 61

C. T. McMULLIN, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, APRIL 12 TO 30, 1892.

NEW YORK.—*Albany*—Union Grove, 5; Midd., 10; New Sharon, 5. *Iowa*—Burlington 1st, 5 24; St. Peter's Evangelical, 1; Winfield, 1. *Iowa City*—Washington, 1 55. *Sioux City*—Union Township, 3. *Waterloo*—Dows, 2; Waterloo 1st, 75 cts; Williams 1st, 4 08. 88 23
KANSAS.—*Emporia*—Emporia 2d, 6; Mulvane, 7; Wichita Oak Street, 2; — Perkins, 3. *Larned*—Meade Centre, 5. *Solomon*—Abilene, 7 90; Concordia, 17 45; Saltville, 65 cts. 49 00
KENTUCKY.—*Ebeneser*—Dayton, 5 15; Maysville 1st, 12; New Concord, 1. *Louisville*—Grand River, 1; Marion, 1; Olivet, 1; Shelbyville 1st, 4. 25 15
MICHIGAN.—*Detroit*—Detroit Central, 20; — Memorial, 5. *Lake Superior*—Manistique, 5 65. *Lansing*—Battle Creek 1st, 10. *Petoskey*—Harbor Springs, 1 75. 43 40
MINNESOTA.—*Duluth*—Sandstone, 3 75. *Red River*—Moonhead 1st, 5; Warren 1st, 5. *St. Paul*—St. Cloud 1st, 6 01; St. Paul Stewart Memorial sab-sch, 2; Stillwater 1st, 4. 25 76
MISSOURI.—*Kansas City*—Kansas City 2d, 2. *Ozark*—Carthage 1st, 8 74; Springfield Calvary, 29 90. *Paimpra*—Bethel, 2; Enterprise 1st, 3 10; Shelbyville, 1. *Platte*—King City, 4. 43 74
NEBRASKA.—*Kearney*—Broken Bow 1st, 5 30; St. Paul, 1. *Nebraska City*—Barneston, 5; Blue Springs, 4. *Omaha*—Blair, 3 40. 18 70
NEW JERSEY.—*Elizabeth*—Elizabeth 1st German, 10; Liberty Corner, 3; Westfield, 25 12. *Monmouth*—Asbury Park Westminster, 2; Englishtown, 1; Moorestown, 1. *Morris and Orange*—Flanders, 3; Mt. Olive, 9; Orange 1st, 125. *Newark*—Montclair 1st, 1; — Calvary, 3 25; — Memorial, 18; — Park, 11 37. *New Brunswick*—Bethany, 5; Princeton Witherspoon Street, 1. *Newton*—Blairstown

Syracuse—Cazenovia 1st, 9 47; Fayetteville, 8 10; Otisco 2. *Troy*—Malta, 2. *Utica*—Utica Memorial, 4 22. *Westchester*—White Plains, 15. 1,235 59
NORTH DAKOTA.—*Pembina*—Devil's Lake sab-sch, 5; Elkmont, 3 71; Glasston, 3; Inkster, 2; St. Thomas, 10. 23 71
OHIO.—*Hellefontaines*—Sandusky, 1. *Chillicothe*—Bogota, 1; Frankfort, 5; Waverly, 4; Wilmington, 1. *Cincinnati*—Batavia 1st, 3; Williamsburgh, 2. *Columbus*—Scioto, 1. *Dayton*—Dayton Wayne Avenue, 5. *Huron*—Melmore, 2 59; Republic, 3. *Mahoning*—Mineral Ridge 1st, 1; Warren, 2. *Maumee*—Antwerp, 2; Napoleon, 4. *St. Clairsville*—Buchanan, 1; Cambridge, 3; Farmington, 2 53; Kirkwood, 9 75; New Castle, 1; Seneca, 1; Woodsfield, 1. *Steubenville*—Centre Unity, 2; Island Creek, 1. *Zanesville*—Fairmount, 3; Newark 2d, 5. 76 69
OREGON.—*East Oregon*—Unadilla, 4 75. *Southern Oregon*—Myrtle Creek, 3. *Willamette*—Woodburn, 5. 12 75
PACIFIC.—*Benicia*—Vallejo, 15. *Los Angeles*—Los Angeles 2d, 9 20; Los Olivos, 3. *Oakland*—Brooklyn, 30. *Sacramento*—Iona, 4. *Stockton*—Fresno 1st, 18; Tracy, 4. 81 30
PENNSYLVANIA.—*Allegheny*—Natrona, 2. *Blairsville*—Manor, 5. *Butler*—Clintonville, 4. *Chester*—Media 25; Ridley Park, 15 75. *Clarion*—Big Run, 1; Eligo, 1; Tionesta, 3 42. *Erie*—Erie Central, 25; — Park, 25. *Huntingdon*—Boulah, 2; Duncansville, 1; Gibson Memorial, 1; McVeytown, 9; Mapleton, 2; Newton Hamilton, 1; Orbisonia, 2; Port Royal, 12. *Kittanning*—Cherry Run, 1; Clarksburgh, 10; Crooked Creek, 1; Ebenezer, 5; Indiana, 70; Jacksonville, 8; Saltsburgh sab-sch, 15. *Lackawanna*—Great Bend 1st, 4; Honesdale 1st, 30; Mehoopany Creek, 3; Newton, 1; Plains, 2; Rome, 2; Shickshinny, 10; West Pittston 1st, 50; Wilkes Barre Memorial, 53 61; Wyandung 2d, 5. *Lehigh*—Port Carbon, 5; Tamaqua (Incl. sab-sch, 1 45), 3 45; Upper Lehigh, 2. *Northumberland*—Grove sab-sch, 15; Montgomery, 5; Shiloh, 2. *Parkersburg*—Bistersville, 3; Spencer, 1. *Philadelphia*—Philadelphia Grace, 5; — North 10th Street, 3; — Tabernacle, 144 43. *Pittsburgh*—Pittsburgh Lawrenceville, 20 54; — Shady Side, 31; Riverdale, 5. *Redstone*—Brownsville, 5; Mount Pleasant, 13. *Shenango*—Pulaski, 3 23; Sharpsville, 4 30. *Washington*—Allen Grove, 5; Washington 1st, 51 93; Waynesburgh, 5; Wheeling 2d, 53 21; Wolf Run, 1. *Westminster*—Peques, 5; Pine Grove, 8. 773 00
SOUTH DAKOTA.—*Central Dakota*—Blunt 1st, 5 00
TENNESSEE.—*Holston*—Rethesda, 1; Mount Olivet, 1; St. Marks, 2 25. *Union*—Tabor, 1. 5 21
TEXAS.—*Austin*—Milburn, 1 00
UTAH.—*Montana*—Granite 1st, 35 30
WISCONSIN.—*Chippewa*—Chippewa Falls, 3. *Milwaukee*—Richfield, 2; West Granville, 3. *Winnipeg*—Fond du Lac, 10; Marinette Pioneer, 15; Oshkosh 1st, 5 93. 38 93

Total from churches and sabbath-schools.....\$ 3,314 64

OTHER CONTRIBUTIONS.

East Bloomfield church, N. Y., 9 61; F. L. Janeway, 200; Rev. W. L. Tarbet and wife, 80 cts. 310 61
\$ 3,425 25

MISCELLANEOUS.

Interest on investments.....\$108 61
Sale of church property..... 300 00
Plans and specifications..... 10 00
Sale of Book of Designs No. 5..... 1 26
Partial loss recovered..... 27 83
Premiums of Insurance..... 163 13 609 63
\$ 4,035 10

ALABAMA.—*Mobile*—Mobile 1st, 14. *North River*—Cold Spring, 10; Highland Falls, 3. *St. Lawrence*—Dexter, 2. *Steuben*—Canaseraga, 5; Hornellsville 1st, 6.

Church collections and other contributions, April 12 to 30, 1892.....	\$ 3,425 25
Church collections and other contributions, April 11 to 30, 1891.....	3,410 26

MANSE FUND.**MISCELLANEOUS.**

Installments on loans.....	\$436 23
Premiums of insurance.....	1 04
	\$ 437 27

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, APRIL, 1892.

ATLANTIC.—McClelland—Abbeyville 2d, 1. *South Florida*—Kissimmee, 1. 2 00
BALTIMORE.—Baltimore—Baltimore 12th, 5; — Abbott Memorial, 2; — Faith, 5; Hagerstown, 9 36; Highland, 5; Paradise, 5; Sparrows Point, 2. *New Castle*—Newark, 10; Smyrna, 2; St. George's sab-sch, 11 85; Wilmington West, 20. *Washington City*—Neelsville, 5; Washington City 1st (W. H. and F. M. S.), 10, 25 76. 107 97
CATAWBA.—*South Virginia*—Big Oak W. M. Soc'y, 1; Ebenezer, 1; Russell Grove, 1. 3 00
COLORADO.—Boulder—Boulder (sab-sch, 3), 27; Fort Morgan, 11 30; Valmont, 27 cts. *Denver*—Denver 1st Avenue, 2; Idaho Springs, 5. *Pueblo*—Engle, 1. 46 57
ILLINOIS.—Bloomington—Bloomington 2d, 100; Heyworth, 19; Pontiac, 10. *Cauro*—Cobden 3 23; Du Quoin, 17; Galum, 4; Harrisburgh, 5; Olney, 4; Richland, 2 56. *Chicago*—Austin, 8 81; Bloom, 5 79; Chicago 1st German, 3; — 10th, 3; — 60th Street, 3; — Bethany, 3; — Scotch 1st, 14; Glenwood, 1; Hinsdale, 2 50; Homewood, 5; Moreland, 50 cts; Pullman 1st, 2. *Mattson*—Neoga, 10. *Ottawa*—Mendota, 10; Rochelle 1st, 7; Sandwich, 1; Waltham, 5. *Peoria*—Brimfield, 4; Elmwood, 5; Peoria 1st, 5. *Schuyler*—Liberty, 1; Warsaw, 2 45. *Springfield*—Pisgah, 64 cts; Unity, 1 59; Virginia, 20. 289 35
INDIANA.—Crawfordsville—Prairie Centre, 6 25. *Indianapolis*—Indianapolis 2d, 120 10; — East Washington Street, 3. *Logansport*—Michigan City 1st, 13. *Muncie*—Elwood 1st, 2. *Vincennes*—Brazil, 10; Worthington, 9. *White Water*—College Corner, 1; Dunlapville, 2; New Castle, 4 75. 170 10
INDIAN TERRITORY.—Chickasaw—Beaver, 2. *Choctaw*—Lenox, 1. 3 00
IOWA.—Cedar Rapids—Wyoming 1st, 4 50. *Council Bluffs*—Sidney, 6 50. *Des Moines*—Garden Grove, 4 59. *Dubuque*—Dubuque 1st German, 10. *Fort Dodge*—Coon Rapids, 2. *Iowa*—Birmingham, 2; Burlington 1st, 7 02; Martinsburg sab-sch, 13 31; Middletown, 1 80; St. Peter's Evangelical, 4; Union, 21 52; Winfield, 1. *Sioux City*—Union Township, 2. 80 24
KANSAS.—Emporia—Mulvane, 4; Wichita Perkins 2. *Highland*—Axtel, 7 55; Baileyville, 6 10; Clifton, 7 30. *Larned*—Great Bend, 12; Halsted 1st, 10; Liberal, 2. *Solomon*—Saltville, 95 cts. 51 90
KENTUCKY.—Ebenezer—Covington 1st, 1; Maysville 1st, 15 25; Murphysville, 1; New Concord, 2. *Louisville*—Louisville Covenant, 5; — Warren Memorial, 86 52; Olivet, 1; Pewee Valley, 5; Princeton 1st, 10; Shelbyville 1st, 12 45. 139 22
MICHIGAN.—Detroit—Detroit Central, 20; — Hamtramck, 1; — Memorial, 40; — Trumbull Avenue, 50; Ypsilanti 1st, 15 52. *Grand Rapids*—Grand Rapids 1st, 2; Muir, 2. *Lansing*—Battle Creek, 29. *Monroe*—Quincy 1st, 5. *Petoskey*—Boysen City, 2. *Saginaw*—Fenton, 3; Midland 1st, 3 65. 173 17
MINNESOTA.—St. Paul—Minneapolis Bethany, 1; — Elm, 1; — Franklin Avenue, 6; — Stewart sab-sch, 2; St. Cloud 1st, 6 76; St. Paul Central, 1 20. *Winona*—Chatfield, 5 34. 23 30
MISSOURI.—Kansas City—Kansas City Hill Memorial, 1. *Ozark*—Cartnage 1st, 17 48; Joplin 1st, 13 75; West Plains 1st, 3. *Palmyra*—Bethel, 2 35; Birdseye Ridge, 5; Clarence, 1; Shelbyville, 1. 44 58
NEBRASKA.—Kearney—Ord 1st, 3; St. Paul, 1. 4 00
NEW JERSEY.—Elizabeth—Bethlehem, 4; Clarksville, 2; Clinton sab-sch, 10; Elizabeth 1st German, 5; — Madison Avenue, 7 50; Liberty Corner, 5; Rahway 2d, 50; Westfield, 14 36. *Jersey City*—Jersey City John Knox, 10; — Scotch, 25. *Monmouth*—Asbury Park 1st, 11 85; English-town, 3; Freehold, 15 75; Moorestown, 1; Plattsburgh, 3; Tuckerton, 2; Whiting and Shamong, 1. *Morris and Orange*—Boonton Y. P. S. C. E., 20; Flanders, 10; Mt. Olive, 7 75; Orange Central (a member), 5; South Orange 1st, 14 49; St. Cloud sab-sch, 15 93; Summit Central, 20. *Newark*—Montclair 1st, 1; Newark 2d, 47 56; — 3d, 163 45; — Calvary, 3 53; — Park, 43 27; — Wickliffe, 21 81. *New Brunswick*—Amwell United 1st, 3; Princeton Witherspoon Street, 1; Trenton Bethany, 15; — Prospect Street, 47. *Newton*—Asbury, 15; Deckertown 1st, 12 76; Delaware 1st, 8; Marksboro, 6; Oxford 2d sab-sch, 13 63. *West Jersey*—Billingsport, 2; Clayton, 20; Cold Spring, 5; Gloucester

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

1st, 5; Jericho, 50 cts; Pittsgrove, 15; Swedesboro, 3; Vine-land, 10; Woodbury, 58 53. 781 69
NEW YORK.—Albany—Albany West End, 10; New Scotland, 5; Saratoga Springs 2d, 9 45; Schenectady 1st, 70 31. *Binghamton*—Conklin, 2; Owego 1st, 10; Waverly, 20. *Boston*—Houlton, 6; Providence 1st, 10; Roxbury, 10. *Brooklyn*—Brooklyn Cumberland Street, 8; — Green-point, 10; — Hopkins Street German, 3. *Buffalo*—Buffalo Wells Street, 2; — West Side, 5; East Hamburg (sab-sch, 1), 4; Fredonia, 17; Tonawanda 1st, 18. *Chemung*—Elmira Lake Street, 25; Mecklenburgh, 2; Newfield 1st, 1. *Columbia*—Canaan Centre, 5 74. *Genesee*—Corfu, 5; Elba, 3. *Geneva*—Geneva 1st, 36; Naples 1st, 4 45; Seneca Castle, 1 80. *Hudson*—Montgomery 1st, 9; Port Jervis 1st, 20; Ramapo, 10; Ridgebury, 1 13. *Long Island*—Bellport, 2; Brookfield, 1; Moriches, 8 65; Shelter Island, 7; Speonk, 1. *Lyons*—Marion, 7 46. *Nassau*—Astoria, 5; Glen Wood, 2; Northport, 1. *New York*—New York 1st (1,060 add'l), 1,713 42; — 7th, 7; — 4th Avenue, 94; — 5th Avenue, 100; — 14th Street, 40 24; — Calvary, 5; — French Evangelical, 5; — Mount Washington, 180 90; — Sea and Land, 10; — West Farms sab-sch, 2. *Niagara*—Mapleton, 2; Medina 1st, 6 63. *North River*—Cold Spring, 13. *Rochester*—Rochester Emmanuel, 2 11; Wheatland 1st, 2. *St. Lawrence*—Dexter, 5. *Steuben*—Angelica, per "Christian Steward," 3 22; Cohocton, 5; Corning 1st, 7 85; Hornellsville 1st, 7. *Syracuse*—Syracuse 1st, 54 30. *Troy*—Fort Edward, 25 cts; Glens Falls, 21; Jermain Memorial, 1; Sandy Hill, 103 25; Schaghticoke, 5. *Utica*—Cochran Memorial, 11 75; Lowville, 10; Mt. Vernon, 5; Oneida, 10 63; Ulica 1st, 41 59; — Olivet, 3; Vernon Centre, 3 62. *Westchester*—Sing Sing, 18 50. 2,824 25
NORTH DAKOTA.—Fargo—La Moure, 1. *Pembina*—Em-erado, 10; Inkster, 1. 12 00
OHIO.—Athens—Cross Roads, 2; Gallipolis 1st, 11; Mari-etta 4th Street, 10. *Bellefontaine*—Sandusky, 2 51. *Chillicothe*—Bogota, 2; Bourneville, 7; Concord, 2; Frankfort, 2; New Petersburg, 10. *Cincinnati*—Bond Hill, 8; Cin-cinnati Mount Auburn, 80 77; Delhi 1st, 13; Hartwell, 5; Williamsburgh (sab-sch, 3), 4 32. *Cleveland*—Cleveland 2d, 50 50; — Calvary, 35; — Woodland Avenue, 150; Mil-ton sab-sch, 1. *Columbus*—Columbus 5th Avenue, 11; — Broad Street, 11 50; — Westminster, 12 84; Scioto, 5; Richwood, 3. *Maumee*—Holgate, 2. *St. Clairsville*—Antrim, 3; Bellaire 1st, 18; Buchanan, 1 66; Cadiz 1st, 41; Kirkwood, 6 48; New Castle, 1 66; Senecaville, 1; Woods-field, 1 68. *Steubenville*—Bethlehem, 5; Centre Unity, 2; Island Creek, 1; Long's Run, 3; Richmond and sab-sch, 3 62; Steubenville 1st, 3; Waynesburgh, 5. *Zanesville*—Mt. Vernon, 23 12; Newark 2d, 11; Pataskala, 4. 593 11
OREGON.—Willamette—Salem, 15; Woodburn, 3; La-fayette, 3 51. *Portland*—Tualatin Plains, 5. 26 51
PACIFIC.—Benicia—Callistoga, 5; Vallejo, 25. *Los An-geles*—Los Angeles 1st, 42 15; — 2d, 5; — Bethany, 2; Redlands, 23 70; Rivera 1st, 2 33; Santa Barbara 1st, 61. *Oakland*—Oakland Brooklyn, 30. *Sacramento*—Ione, 2. *San Jose*—Santa Cruz, 3. *Stockton*—Fresno 1st, 8 25. 209 43
PENNSYLVANIA.—Allegheny—Evans City, 3; Millvale, 25; Natrona, 2. *Blairsville*—Blairsville, 31 50; Derry, 10 60; Kerr, 2; Manor, 3; Poke Run, 15. *Butler*—Amity, 3; Clin-tonville, 5; Grove City, 32 71; North Butler, 8; North Washington, 1; Princeton, 2; Rehoboth, 1. *Carlisle*—Harrisburgh Olivet, 6; Millerstown, 4. *Chester*—Media, 62 06; Ridley Park, 15 75. *Clarion*—Big Run, 1; Du Bois (sab-sch, 2 27), 37 84; Elkton, 6; Oak Grove, 2; Reynolds-ville, 1; Silgo, 8. *Erie*—Conneautville, 8; Erie Central, 25. *Huntingdon*—Beulah, 1 54; Duncansville, 3; Gibson Memorial, 1. *McVeytown*, 12; Milroy, 5; Newton Hamil-ton, 1; Orbisonia, 5; Port Royal, 13; Robertdale, 1; Shir-leysburgh sab-sch, 4; Waterside, 2. *Kittanning*—Cherry Run, 1; Crooked Creek, 1; Homer, 5 40; Indiana, 80; Jack-sonville, 9; Leechburgh (sab-sch, 6), 21; Saltzburgh sab-sch, 15; Washington, 10. *Lackawanna*—Dunmore, 2; Franklin, 1; Honesdale, 100; Newton, 1; Plains, 3; Rome,

1; Scranton Green Ridge Avenue, 104; Shickabiny, 15; West Pittston, 150; Wilkes-Barre Grant Street, 12 90; — Memorial, 57 89; — Westminster, 10. *Lehigh*—Catasauqua 1st, 50; Port Carbon, 10; Pottsville 1st, "Morris children," 2 11; Summit Hill (Summit Hill sub-sch, 5 40; Jamestown sub-sch, 7 cts), 9 11; Tamaqua (sub-sch, 8), 5; Upper Lehigh, 15 04. *Northumberland*—Lycoming Centre, 5; Montgomery, 5; Northumberland 1st, 10; Pennsdale, 1; Shamokin 1st, 7 45; Shiloh, 2; Trout Run, 1. *Park*—Moundsville, 11 75; Parkersburg 1st, 45; Ravenswood, 2; Sistersville, 2; Spencer, 1. *Philadelphia*—Philadelphia Grace, 12; — Green Hill, 53 97; — Susquehanna, 10; — Trinity, 7. *Philadelphia North*—Abington, 85; Bridesburg, 5; Falls of Schuylkill, from John Fraser, 10; Forestville, 5; Germantown Redeemer (25 for P. A.), 50; Huntingdon Valley, 4; Lower Merion, 2. *Pittsburgh*—Concord, 10; North Branch, 3 19; Phillipsburg, 3; Pittsburgh 8d, 116 75; — 42d Street, 15; — Central, 8; — East Liberty (sub-sch, 87 65), 139 86; — Shady Side, 31; Riverdale, 10. *Redstone*—Jefferson, 2; Long Run, 2. *Shenango*—Rich Hill, 2. *Washington*—Allen Grove, 2; Limestone, 1; Washington 1st, 68 23; Waynesburg, 6; Wolf Run, 1. *Wellsboro*—Wellsboro, 6 35. *Westminster*—New Harmony, 3; Peques, 1. 1,775 90

Tennessee—Holston—Chuckey Vale, 1; St. Marks, 1 50. *Union*—Knoxville Bell Avenue, 3. 5 50
Utah—Montana—Butte 1st, 25. *Utah*—American Fork, 3 14; Ephraim, 1; Gunnison, 2 25; Logan Brick, 1; Mantle, 5; Salina Mission, 2 25; Springville 1st, 5. 44 64
Washington—Olympia—Vancouver 1st, 1. *Puget Sound*—Sumner, 6 55. *Walla Walla*—Waitsburg 1st, 2. 9 65

Wisconsin—La Crosse—Greenwood, 1. *Lake Superior*—Iron Mountain, 4; Manitique (Redeemer), 14 37; Marquette 1st, 58. *Milwaukee*—Beaver Dam Assembly, 5; Cambridge, 4; Racine 1st, 37 43; Richfield, 2; West Granville, 4. *Winnebago*—Fond du Lac, 10; Marinette Pioneer, 50; Oshkosh 1st, 5 45; Wausau 1st, 73 94. 273 20

From the churches.....\$ 7,593 25

FROM INDIVIDUALS.

"X. Y. South. Calif.," 20; Mrs. Julia Fillmore, Lansingburgh, N. Y., 10; "Miscellaneous," 50; Rev. J. N. Diamant and Mrs. M. A. Lilley, Ecotucka, Indian Ter., 5; "A friend in St. Louis, Mo., 10;" G. A. Spaulding, Utica, N. Y., 10; Rev. Wm. H. Hodga, Chestnut Hill, Pa., 10; "Cash," 1; Anonymous, New York City, 25; "R. T. P., Miscellaneous," 50; Walter McQueen, Schenectady, N. Y., 100; Mrs. Helen M. Blanchard, Umatilla, Fla., 5; Mrs. Mary Ann Hubbard, Chicago, Ill., 25; "From a believer in missions," Pa., 500; Rev. R. Taylor, Beverly, N. J., 25; Mrs. E. M. Ewing, Wheeling, W. Va., 5; Mrs. Margaret McNab, Tomah, Wis., 2; Rev. E. Thompson and wife, Taylorville, Ill., 5; "N. M. C.," Iowa, 5; Miss Helen T. Barney, New York City, 20; F. L. Janeway, New York, 100; J. Holland, Bonner's Ferry, Idaho, 2 25; Rev. W. L. Tarbet and wife, Pisgah, Ill., 40 cts; V. F. Romero, Santa Fe, New Mexico, 90 cts. 395 65
Interest from permanent fund.....5,854 34
Interest from Letts fund.....41 67

For current fund\$ 14,885 64

PERMANENT FUND.

(Interest only used.)

Balance of legacy of Mary Kerr, Troy, N. Y., 14 55; Legacy of Mrs. Emily T. Eckert, Philadelphia, 20,000 20,014 56

Total for April, 1892\$ 34,900 40

W. W. HERBERTON, Treasurer.

RECEIPTS FOR FREEDMEN, MARCH, 1892.

ATLANTIC—East Florida—Green Cove Springs, 3. *Fairfield*—Carmel 3; New Haven sub-sch, 4 25. *Knox*—Ebenezer, 4 99; New Hope, 3; Macon, Washington ave, W. M. Soc., 2. *McClelland*—Abbeyville 2d, 2; Mattoon, 2; Anderson, 50 cts; *South Florida*—Kissimmee, 1; Winter Haven, 2. 37 74

BALTIMORE—Baltimore—Baltimore 1st (sub-sch 5), 206; — 2d, 23 01; — 13th, 3; Brown Memorial, 60; — Central, 18 40; — Faith, 5; — Grace, 1; — Westminster, 5 58; Churchville (per Mrs. M. S. Ball and Miss M. R. Harland), 4; Cumberland, 3; Fallston, 1 25; Govanstown, 5; Granite, 50 cts; Hagerstown, 3; Loaconing, 10 14; Mount Paran, 50 cts; New Windsor, 1; Paradise, 2; The Grove, 5; Highland, 5; Baltimore Memorial, 1. *New Castle*—Buckingham, 2; Elkton, 27 54; Rehoboth (Md.), 1; White Clay Creek, 5 58; Wicomico, 6 53; Wilmington, Olivet, 1; — West, 30. *Washington City*—Georgetown, West Street, 14; Hyattsville, 3 31; Neelville, 2; Washington City 1st, 6 23; — Fifteenth Street, 25; — Metropolitan, 5; — New York Avenue, 65; — Western, 20; — Gurley Memorial, 5. 874 81

—Cañon City, W. S. A., 14; Clinco, 2; Costilla, 5; Durango, 5; La Luz, 2; Pueblo, 2; Silver Cliff, 1; Valley View, 1; Antonio, 1. 145 98
COLUMBIA—Alaska—Juneau Northern Light, 3. *Olympia*—South Bend Ch., 1; Vancouver Island, 1. *East Oregon*—Enterprise, 25 cts; Grass Valley, 3 80; Pendleton, 2. *Idaho*—Cour d'Alene, Spokane Pres., 4; Rathdrum, 2; Waitsburg, Washington Pres., 1; Walla Walla, Washington Pres., 3 30. *Oregon*—Portland 1st, 2; Gervais, Willamette Pres., 1; Lafayette, Willamette Pres., 1 95; Marion, Willamette Pres., 2; Octorara, Willamette Pres., 3; Oregon City, Portland Pres., 2; Pleasant Grove, Willamette Pres., 5; Portland, Calvary, 29 04; — St. John's R. Pres., 3; Salem, Willamette, 7; Tualatin Plains, Portland

Pres., 2; Yaquina Bay, Willamette Pres., 5; Medford-Portland Pres., 5. *Puget Sound*—Sumner, 2. 99 84
ILLINOIS—Alton—Alton (sub-sch, 3 73), 13; Belleville, 5; East St. Louis, 3 29; Greenfield, 3; Greenville, 3 55; Virden, 5. *Bloomington*—Bloomington, 1st, 1; — 2d, Y. P. S. C. E., 5; Clinton, 3; Gibson City, 13 23; Heyworth, 17; Hoopston, 3; Monticello, 4; Normal, 10 60; Prairie View, 1; Urbana, 2. *Cairo*—Anna, 2; Carbondale, 4; Du Quoin, 7 38; Galum, 3; Harrisburg, 5; Mount Carmel, 2 55; Tamaroa, 10. *Chicago*—Austin, 62 cts; Chicago 1st, 63 90; — 2d (a member, c), 85; — 3d sub-sch, 12 50; — 4th, 22; — Bethany, 1; Central Park, 5; — Fullerton Avenue, 44 40; — Grace, 2; — Holland, 3; — Ninth, 2; — Scotch, 13; Evanston, 20 30; Glenwood, 1; Homewood, 1; Joliet 1st, 10; — Central, 159 (2); Lakeview, 11 05; Moreland, 50 cts; Oak Park, 5; South Chicago, 5 23; Lagrange, 1st, 2; Zion Green of Wheeling, 5. *Olivet*, 2. *Freeport*—Cedarville, 8 13; Galena South, 50 40; Marengo, 20; Rockford, Westminster, 4 21; Zion, German, 6. *Mattoon*—Arcola, 3; Charleston Y. P. S. C. E., 37 01; Marshall, 1; Mattoon, 4 50; Morrisonville, 2; Tower Hill, 5; Vandalia, 5. *Ottawa*—Earlville, 3; Morris, 7; Sandwich, 6; Waltham, 4; Waterman, 6. *Peoria*—Brimfield, 2; Elmwood, 3; Eureka, 10 (2); Farmington, 7; Ipava, 21 10; Knoxville, 18 37; Peoria, Calvary, 4. *Rock River*—Alexia, 16; Ashton, 5; Edgerton, 5; Franklin Grove, 3; Fulton, 5; Geneseo, 3; Princeton, 18 80; Rock Island, Broadway, 8 50; — Central sub-sch, 2 07. *Schuyler*—Camp Creek, 8; Clayton, 2; Fountain Green, 1; Hersman, 3; Kirkwood, 2; Liberty, 1; Mt. Sterling, 23 70; Oquawka, 3 23; Plymouth, 3 54; Wythe, 4. *Springfield*—Brush Creek, 3; Decatur, 10; Farmington 4; Maroa, 4; Petersburg, 11 80; Pisgah, 3 13; Unity, 63 cts; Virginia, 20. 1051 06

INDIANA—Crawfordsville—Boulah, 3; Crawfordsville 1st, 14; — Centre, Y. P. S. C. E., 6; Darlington, 1 45; Lafayette 2d, 51 40; Newtown, 10. *Fort Wayne*—Kendallville, 14 10. *Indianapolis*—Indianapolis 2d, 68 70; — East Washington St., 2; — Tabernacle, 36. *Logansport*—Bethlehem, 5 40; La Porte sub-sch, 45; Logansport 1st, 10 60; Monticello, 5; Valparaiso, 8 70. *Muncie*—Elwood, 2; Hartford City, 5; Marion, 5; New Cumberland, 6; Noblesville, 8; Peru, 16 10; Union City Y. P. S. C. E., 15; Wabash, 7 23; Winchester, 5. *New Albany*—Madison 1st, 10 78; New Albany 3d, 12; New Washington, 2; Seymour, 1. *Vincennes*—Indiana, 50; Spencer, 2; Terre Haute Central, 10. *White Water*—Aurora, 3 15; Cold Spring, 1; College Corner, 1; Dunlapville, 2; Ebenezer, 2; Hopewell, 2; Kingston, 4; Lewisville, 2; New Castle, 6 07; Rising Sun, 4; Sparta, 1.

INDIAN TERRITORY.—*Cherokee Nation*—Claremore, 3; Elm Spring, 5; Eureka, 230; Fort Gibson, 1; Park Hill, 5 00; Pleasant Valley, 3 40; Tahlequah, 1. *Chickasaw*—Atoka, per Miss Lucyrey Howard, 111 40; Oklahoma Terry, 1. *Choctaw*—Forest, 1; Per Mrs. McCrowe, Choctaw Nation, 30 70; Wylie Homer, 1; Per Miss Ahrens, 90. *Muscogee*—Muscogee, 16; Wewoka, 1.

273 80
IOWA.—*Cedar Rapids*—Blairtown, 13 60; Linn Grove, 5; Mechanicsville, 7; Mount Vernon, 25; Scotch Grove, 5; Vinton, 10; Wyoming, 2 50. *Council Bluffs*—Afton, 3; Audubon, 12; Creston, 4; Griswold, 3 27; Guthrie Centre, 3; Lenox, 6 48; Menlo, 3; Missouri Valley, 4; Shelby, 2; Sidney, 6 80. *Des Moines*—Adel, 9 70; Des Moines Central, 37 77; Westminister, 1 50; East Des Moines, 19 65; Garden Grove, 4 88; Knoxville, 7; Oskaloosa, 3 15. *Dubuque*—Centretown German, 1; Dyersville German, 1; Farley, 1 00; Independence 1st, 24 45; German, 3; Oelwein, 1; Waukon German, 80; Dubuque 2d, 2. *Fort Dodge*—Fonda, 5; Fort Dodge, 18 92; Glidden, 5; Sioux City Stone Lake, 1. *Sioux City*—Odebolt, 5; Sanborne, 2; Battle Creek, 2; Sioux City 2d, 3 95; Larabee, 2; Paulina, 2 60. *Iowa*—Bloomfield, 1; Keokuk Westminister, 14 32; Mediapolis, 2; Middletown, 1 25; Montrose, 5; St. Peter's Evangelical, 2; West Point, 5. *Iowa City*—Davenport 2d, 68 cts; Keota, 4; Lafayette, 3; Le. Claire, 2; Montezuma, 10; Mount Union, 1; Muscatine 1st, 19; Princeton, 1 50; Washington, 3 50; West Liberty, 3. *Waterloo*—Aplington, 2; Cedar Valley, 2; Grundy Centre (sab-sch, 1 20), 10; Holland German, 15; Kamrar German, 5; Morrison, 3.

KANSAS.—*Emporia*—Clear Water, 2; Marion sab-sch, 5; Mulvane, 3; New Salem, 5; Peabody, 28 29; Quenemo, 3; Walnut Valley, 5; Wichita Central, 1 70. *Highland*—Corning, 3; Holton 1st, 6 97; Horton, 5; Nortonville, 2 31; Vermillion, 2. *Larned*—Hutchinson, 20; Liberal, 2; Lyons, 10; McPherson, 12; Spearville, 1 95. *Neosho*—Carlyle, 40 cts; Garnett, 5. *Osborne*—Hays City, 6 68; Osborne, 2. *Solomon*—Abilene, 5 52; Delphos, 3; Glen Elder, 1; Lincoln, 2; Saltville, 1; Harmony, 3. *Topeka*—Auburn, 5 25; Manhattan, 5; Oak Hill, 1; Olathe, 3; Oskaloosa, 2; Riley Centre German, 3; Topeka 2d, 2; Kansas City 1st, 33 17.

KENTUCKY.—*Ebenezer*—Ashland, 29 72; Augusta, 6 26; Covington 1st, 188 22; Ebenezer, 2; Greenup, 4; Mount Sterling, 3 15; Sharpsburg sab-sch, 1. *Louisville*—Kuttawa, 3; Louisville 4th, 2; Central, 28 85; Olivet, 3; Owensboro 1st, 10; Pewee Valley, 5; Princeton 1st, 2; Shelbyville 1st, 5; Covenant, 9 34. *Transylvania*—Danville 2d, 25; Harrodsburg, 4 10.

MICHIGAN.—*Detroit*—Detroit 3d Avenue, 7 65; Central Miss. of sab-sch, 5; Fort Street, 252 41; Howell, 5; Plymouth 2d, 5 30; White Lake (C. E. S.), 7. *Flint*—Marlette 1st, 7. *Grand Rapids*—Ludington, 3 30; Montague sab-sch, 8 52; Muir, H. M., 1. *Kalamazoo*—Kendall, 10; Niles, 24 52. *Lansing*—Albion, 10; Battle Creek, 25; Jackson, 7 30; Mason, 25; Oneida, 2; Tekonah, 2. *Monroe*—Coldwater, 4 68; Hillsdale, 9; Jonesville, 8 18. *Petoskey*—Harbor Springs, 5 56; Mackinaw City, 3. *Saginaw*—Alma, 5; Bad Axe, 1; Mount Pleasant, 3; Port Austin, per W. Sidebotham, H. M., 1.

MINNESOTA.—*Duluth*—Duluth 1st, 38. *Mankato*—Amboy, 4; Blue Earth City, 5; Delhi, 6 31; Lake Crystal, 6; Mankato, 41 56; St. Peter's Union, 5; Tracy, 6; Wells, 25; Winnebago City, 9 18. *Red River*—Fergus Falls, 43 cts; Maine, 2; Red Lake Falls, 2. *St. Paul*—Crystal Bay, 2; Farmington, 2; Litchfield, 10 80; Long Lake, 2; Minneapolis Stewart (sab-sch, 3 04), 27 04; House of Hope, 64 07; North St. Paul, 2; Reiderland German, 2; Rush City, 1; St. Paul Central, 18 80; Vermillion, 3; Warrendale, 2; Elmo, 1; Mt. Bethany, 1. *Winona*—Albert Lea, 26 43; Frank Hill German, 2; Kasson, 10; Preston, 11; Winona German, 3.

MISSOURI.—*White River*—Mt. Lebanon, 1 30. *Kansas City*—Deepwater, 4; Jefferson City, 5; Kansas City 1st, 80 69; 5th, 5; Hill Memorial, 1; Linwood, 1 59; Sedalia, Broadway, 15. *Ozark*—Ebenezer, 6; Eureka Springs, 3; Mount Vernon, 2; Ozark Prairie, 1; Springfield 2d, 2 25; Calvary, 26 67; West Plains, W. P. B., 3. *Palmira*—Birdseye Ridge, 3; Hannibal, 20; Knox City, 1; Macon, 3; Pleasant Ravine, 1. *Platte*—Craig, 3; Fairfax, 2 64; Martinsville, 1. *St. Louis*—Cuba, 4; Salem 1st, 2; St. Louis 1st, 139 33; 2d, 150; 1st German, 5; Carondelet, 8 65; Glasgow Avenue, 2 36; North, 20; West, 71 46.

NEBRASKA.—*Hastings*—Beaver City, 2; Bloomington, 1; Hansen, 3 20; Hastings, 9 50; Oak Creek German, 4. *Kearney*—Kearney W. W. M. B., 30; Ord, 5; St. Edwards, 3; St. Paul, 1; Kearney German, 1; Sumner, 60 cts. *Nebraska City*—Adams 2d, 2; Falls City, 1 60; Hebron, 8 12; Hickman German, 7; Humboldt, 4 11; Lincoln 2nd, 3; Little Salt, Pawnee, 10 22; Plattsmouth, 10 80; Raymond, 3; Seward, 5; Staplehurst, 2; Sterling, 3; Tamora, 2; Utica, 4; York, 15 29. *Niobrara*—Cleveland, 1; Emerson, 4; Winnebago Indiana, 3. *Omaha*—Craig, 5 13; Omaha 2nd, (Y. L. C. of K. D.), 15, 33 35; Castellar Street, 5; —

Knox, 11; South Omaha, 2; Wahoo, 1 50; Webster, 1; North Bend Plymouth, 1.

NEW JERSEY.—*Corisco*—Batanga, 2; Gaboon, 3; Benita, 8. *Elizabeth*—Clarksburg, 2; Clinton, 78 34; Connecticut Farms, 32; Elizabeth 1st German, 5; Lamington, 20; Liberty Corner, 4; Lower Valley, 5 00; Perth Amboy sab-sch, 50; Plainfield 1st Hope Chapel, 1; Rahway 1st, 13 12; German, 1; Roselle, 13 60; Springfield, 4; Westfield, 12 07. *Jersey City*—Hoboken 1st, 10; Jersey City Scotch, 15; Paterson 1st, 15; Redeemer, 50; Westminister, 3; Rutherford (sab-sch, 78 53), 124 64; West Milford, 3; J. C. John Knox, 10. *Monmouth*—Allentown, 20; Barnegat, 2; Bordentown, 5 68; Columbus, 3 28; Cranbury 2d, 12; Jamesburgh, 10; Keyport, 1; Lakewood, 64 38; Manalapan, 2 77; Matawan, 34; Plattsburg, 3; Point Pleasant, 4; Red Bank, 5; Shrewsbury, 10; Tuckerton, 3. *Morris and Orange*—Chester (sab-sch, 5), 15; Dover, 45 87; Welsh, 4 00; German Valley, 5; Madison, 3 75; Orange 1st, 13 19; Parsippany, 8; Schooley's Mountain, 15; Succasunna, 2. *Newark*—Montclair Trinity (sab-sch, 45), 120; Newark 2d, 24 62; 6th, 5; 1st German, 3 50; 2d German, 5; 3d German, 5; Bethany, 2; Calvary, 1 41; High Street, 36 38; Park, 24 53; Wickliffe, 13 08. *New Brunswick*—Dayton, 3 50; Frenchtown, 3; sab-sch, 2; Hopewell, 4; Kingston, 20; Kingwood, 2; Kirkpatrick Memorial, 2; Lambertville, 60; Lawrenceville, 5; New Brunswick 2d, 5; Princeton 2d, 11 99; Titusville, 5; Trenton 2d, 18 80; Prospect Street sab-sch, 5. *Newton*—Andover, 3 27; Belvidere 1st, 25; 2d, 5; Branchville, 10; Danville, 4; Deckertown, 7 10; Delaware, 8; Greenwich, 4; Musconetcong Valley, 2; Stanhope (C. E. Soc.), 3; sab-sch, 2; Stillwater, 5; Wantage 2d, 5 10; Washington, 40. *West Jersey*—Atlantic City, 25; Billingsport, 1; Blackwoodtown, 10; Bridgeton 1st, 60; West, 53 80; Deerfield, 10; Jericho, 50 cts; Pittsgrove, 16; Cedarville Osborn Memorial, 2; Swedesboro, 3; Tuckahoe, 2; Vineland, 5; Wenonah (Ch. 20), sab-sch, 20, 40; Woodstown, 8.

NEW MEXICO.—*Arizona*—Pima, 2. *Rio Grande*—Albuquerque 1st sab-sch, 5; Spanish (2d), 3; Pajarito, 1; Socorro, 1. *Santa Fe*—Santa Fe, 2.

NEW YORK.—*Albany*—Albany 4th, 75; 6th, 9; Madison Avenue, 23; State Street, 23 74. *Batchellerville* sab-sch, 3; Bethlehem, 1; Broadalbin, 1 40; Gloversville, 162 65; Hamilton Union, 2; Johnstown, 20; New Scotland, 5 23; Northampton, 3; Sand Lake, 3 75; Schenectady 1st, 57 68; Stephentown, 2; West Troy, 1. *Binghamton*—Afton, 3; Bainbridge, 20 20; Binghamton 1st, 52 83; North, 5; Conklin Y. P. S. C. E., 2; McGrawville Pre. Soc., 11; Owego, 10; Union, 12. *Boston*—Lonsdale, 1; Lowell, 5; Newburyport 2d, 100; Providence, 8; Quincy, 3; Roxbury, 10; South Rygate, 3; Woonsocket, 2; South Boston 4th, 12 74. *Brooklyn*—Brooklyn Ainslie Street, 5; Cumberland Street, 3; Mount Olivet, 4; South Third Street (sab-sch, 25), 98 48; Friedenskirche, 2. *Buffalo*—Buffalo 1st, 100; Bethany, 14 06; Calvary, 38; Wells Street, 10; Westminister, 38 44; West Side, 5; Gowanda, 3; Olean sab-sch, 7 66; Tonawanda, 10; Westfield, 23 04; Lake Street, 1; Orchard Park (sab-sch, 2), 4. *Cayuga*—Auburn 2d, 10 16; Calvary, 14; Westminister, 1 50; Dryden, 11; Genoa 2d, 72 cts. *Champlain*—Beekmantown, 3. *Chemung*—Elmira 1st, 25 40; Franklin Street, 3; Mecklenburgh, 1; Southport, 3; Spencer, 6 06. *Columbia*—Centreville, 1; Centre Windham, 16. *Genesee*—Attica, 16 40; Bergen Congregational, 14 16; Byron, 5; Castile, 29 13; Corfu, 5; Leroy, 52 50. *Geneva*—Branchport, 1; Dresden, 1; Naples, 2 48; Ovid, 25; Penn Yan, 20 11; Romulus, 6 06; Seneca, 10. *Hudson*—Amity, 3 20; Centreville, 80 cts; Clarkstown German, 2; Denton, 3 10; Good Will, 85 cts.; Hempstead, 75 cts.; Liberty, 3; Middletown 1st, 25; 2d, 1 54; Milford, 6; Monticello, 2; Nyack, 23 29; German, 1; Palisades, 11; Ramapo, 1; Ridgebury, 1; Unionville, 1; Washingtonville 1st, 12; West Town, 6; Congers, 1. *Long Island*—Bellport, 5; East Hampton, 15; Port Jefferson, 11 83; Sag Harbor, 25; Selden, 1; South Haven, 3; Yaphank, 2. *Lyons*—Palmyra, 5 77; Wolcott 1st Y. P. S. C. E., 1 35. *Nassau*—Astoria, 5; Glen Wood, 2; Newtown, 26; Northport, 1; Smithtown, 13 22. *New York*—New York 1st, 1 623 21; 7th, 5; 5th Avenue, 2 581 85; 13th Street (S. S. M. S.), 125; Bethany (sab-sch, 5; Ch. 2), 7; French Evangelical, 5; Harlem, 56 17; Mount Washington, 28 50; Park, 48 92; Puritans, 20 63; Sea and Land, 6; Tremont, 10; Washington Heights, 34; West End, 27 41; Zion German, 4; Mt. Tabor, 1. *Niagara*—Albion, 11 50; Medina, 10; Youngstown, 2. *North River*—Cold Spring, 6; Pleasant Valley, 10. *Otsego*—Delhi 1st, 25; 2d, 40; Hobart, 6 51. *Rochester*—Avon Central, 3; Brighton, 10 77; Caledonia, 10 75; Groveland, 4; Lima sab-sch, 2 62; Moscow, 2; Ogden Central, 78 cts.; Rochester 1st, 118 07; Calvary, 3; Central, 21; Emmanuel, 1 41; Memorial Per C. P. Colt, 45; Springwater, 2; Wheatland, 3. *St. Lawrence*—Adams (sab-sch, 5) 5; Cape Vincent, 2; Dexter, 2; Morristown, 8 04; Oswegatchie 1st, 10; Sackett's

Harbor (Capt. A. B. MacGowan), 10. *Steuben*—Andover, 2 70; Arkport, 66 cts.; Bath, 21; Corning, 4 21; Cuba, 16 60; Hammondport, 4; Pultney, 6. *Syracuse*—Baldwinsville, 7; Cazenovia, 10 15; Fulton, 8; Hannibal, 10; Jamesville, 2; Jordan, 2; Marcellus, 10; Oswego 1st, 21 61; Grace, 2 14; Skaneateles, 12 38; Syracuse 1st, 45 91; White Law, 2. *Troy*—Cohoes, 2; Fort Edward, 50 cts.; Green Island, 15 06; Hebron, 1; Malta, 4; Melrose, 1 10; Pittsford, 2; Sandy Hill, 44; Schaghticoke, 8; Troy 1st, 11 03; —Oakwood Avenue, 11 45; Waterford, 5 51. *Utica*—Little Falls, 1; Lowville, 7; Mt. Vernon, 4; Oneida Castle, Cochran Memorial, 10; Turin sab-sch, 75 cts.; Utica Olivet, 7; Wolcott Memorial, 14. *Westchester*—Croton Falls, 7; Darien, 10; Hartford, 12; Mt. Kisco, 8; Pleasantville, 8; Port Chester, 5; Sing Sing, 7 50; South East, 7; Stamford, 31 36; Thompsonville, 58 25; Yonkers Day-spring, 1.

NORTH DAKOTA.—*Bismarck*—Bismarck, per Jas. M. Anderson, 5; Mandan, 4 15; Fargo—Fargo, 10; Sheldon, 7. *Pembina*—Arvilla, 4 50; Emerald, 7 2.

OHIO.—*Athens*—Athens sab-sch, 5; Basha, 1; Gallipolis, 5; Marietta 4th Street, 5 35; Newsville, 11 94. *Bellefontaine*—Bellefontaine, 8 91; Forest, 4; Gallio, 10; Rushsylvania, 2. *Chillicothe*—Bourneville, 8; Chillicothe 1st, 21 55; —2d, 20; Concord, 1; Greenfield Men's Soc'y, 18 40; Hillsboro, 31 02; New Petersburg, 21. *Cincinnati*—Cincinnati 1st, 27; —7th sab-sch, 21; —1st German, 5; —21 German, 2; —Walnut Hills, 216 40; Elmwood, 3; Loveland, 12 51; Montgomery, 18 75; Morrow, 6; New Richmond, 2; Pleasant Run, 2; Somerset (sab-sch, 3); Williamsburgh sab-sch, 2; Wyoming sab-sch, 21; North Church, 10. *Cleveland*—Cleveland 1st, 110; —2d, 105 50; —Beckwith, 3; —Case Avenue, 20; —Euclid Avenue, 71; —Miles Park, 8; —North sab-sch, 10; Woodland Avenue, 123; Milton sab-sch, 1; Cleveland Calvary, 20; Parma, 4; South New Lyme, 3. *Columbus*—Circleville sab-sch, 10; Columbus 5th Avenue, 5; —Broad Street, 6 50; —Westminster, 9 48. *Dryden*—Dayton 3d Street, 577; Park, 27 97; Eaton, 4; Ebenezer, 1 30; Franklin, 3; Jacksonburg, 4; New Carlisle, 5; New Jersey, 1 80; Seven Mile, 6 80; Somerville, 3; New Plains, 3. *Huron*—Fostoria, 5; Fremont, 30; Norwalk, 27 07. *Lima*—Delphos, 2; Findlay, 63; Lima Main Street, 2 45; North Baltimore, 1; Ottawa, 4; Van Wert, 12. *Mahoning*—Beloit, 1 51; Canfield, 6; East Palestine, 8; Mineral Ridge, 3; North Benton, 6; Salem, 13; Warren, 7 50. *Marion*—Delaware, 21; Iberia, 2; Marion, 5; Mount Gilead, 8 81. *Maumee*—Defiance, 11 35; Delta, 3; Eagle Creek, 1; Montpelier, 1; Mount Salem, 3; Paulding, 2; Toledo 1st German, 1; West Unity, 2. *Portsmouth*—Jackson, 9 97; Portsmouth German, 4; Winchester, 2. *St. Clairsville*—Bellair 1st, 3; Bethel, 5; Buchanan, 1 60; Cadiz, 11; Cambridge, 10; New Castle, 1 66; Woodsfield, 1 68. *Steubenville*—Amsterdam, 10; Beech Spring, 9; Bloomfield, 2; Buchanan Chapel, 10; Cross Creek, 3; Dennison, 6; Harlem, 10; Island Creek, 1; Linton, 2 15; New Philadelphia (sab-sch, 2); Oak Ridge, 2; Richmond church and sab-sch, 5 19; Ridge, 2; Salineville, 3; Steubenville 2d 21 48; —Old 3d 2; Waynesburgh, 6. *Wooster*—Canal Fulton, 4; Orange, 7. *Zanesville*—Coshocton, 18; Jefferson, 3; Keene, 4 75; Madison, 20 30; Mt. Vernon, 12 81; New Concord, 1; Norwich, 1; Pataskala, 3; Warsaw, 2.

PACIFIC.—*Bentonia*—Arcata, 5; Big Valley, 2; Kelseyville, 6; Lakeport, 9; Napa, 10; Petaluma, 3; Shiloh, 1. *Los Angeles*—Azusa, 6; Hueneme, 20; Los Angeles Spanish, 2; Monrovia, 75 cts.; Rivera, 3; Santa Barbara, 10; Santa Monica, 1 20; Tustin, 4 80; San Gabriel, 1; Palma, 3. *Sacramento*—Colusa, 3; Davisville, 2; Red Bluff, 1; Sacramento 11th Street, 3 25. *San Francisco*—Danville, 4; San Francisco Trinity, 10 57; —Westminster, 39 35. *San Jose*—Milpitas, 2; Santa Cruz, 8; Watsonville, 8. *Stockton*—Bethel, 2; Oakdale, 1; Sonora, 2; Visalia, 1; Memorial, 2.

PENNSYLVANIA.—*Allegheny*—Allegheny 1st German, 5 88; —Bethel, 1; —Central (sab-sch, 16); 60; Beaver, 26; Bridge-water sab-sch, 18; Emsworth sab-sch asso'n, 5; Fairmount, 2 25; Leetsdale sab-sch, 15 12; Millvale, 13 14; Pine Creek 1st, 10; Sharpsburgh, 19 5; Springdale, 8; Vanport, 3. *Blairsville*—Beulah, 18 75; Blairsville, 02 75; Derry, 14 23; Ebensburg, 6 06; Murrysville, 5; New Alexandria, 21 88; Penn, 1; Plum Creek, 12; Salem, 7 74; Turtle Creek, 8 02; Union, 3 07; Kerr, 2. *Butler*—Amity, 3; Fairview, 1; Grove City, 1917; Martinsburg, 2; Middlesex (sab-sch, 8); 12; North Butler, 9; Petrolia, 1; Princeton, 9. *Carlisle*—Chambersburgh Central, 6 22; Falling Spring, 20; Dauphin, 2; Dickinson, 2; Duncannon, 18; Green Castle, 6 22; Harrisburgh Elder Street, 2; —Market Square, 105 06; Mercersburgh, 19 86; Petersburg, 2; Shermansdale, 8 11; Waynesboro, 3 22; Lebanon Christ, 66; Harrisburgh Olivet, 5. *Chester*—Chester 1st, 12; Calvary sab-sch of Rutledge, 5; Media, 8 70; New London, 15; Phoenixville, 4; Ridley Park, 7; West Chester 2d, 1. *Clarion*—Brookville, 18; Elkton, 2; Leatherwood, 10; Maysville, 2 18; New Bethlehem, 12;

Punxsutawney, 4 86; Reynoldsville, 1; Richland, 1 78; Rockland, 2 75; Wilcox, 36 cts.; Johnsonburg, 80 cts. *Krie*—Atlantic, 1 50; Concord, 1; Conneautville, 6; Erie Central, 55; Georgetown, 1; Hadley, 1 50; Mercer 1st, 20; —2d, 15; New Lebanon, 2; Sugar Grove, 2; Union, 10 36; Warren, 113 19; Waterloo, 1. *Huntingdon*—Altoona 2d, 40; Bald Eagle, 8; Birmingham, 15; Coalport, 8; Curwensville, 13 8; East Kishacoquillas, 6; Everett, 1; Fruit Hill (sab-sch, 1); 2; Irvona, 6; Little Valley, 5; Lower Spruce Creek, 9; McVeytown, 5 50; Mann's Choice, 1; Millfountain Westminster Y. P. S. C. E., 11 23; Milroy, 2; Phillipsburgh, 10; Pine Grove Mills sab-sch, 61 cts; Port Royal, 6; Saxton, 1; Shellsburgh, 1; Upper Tuscarora, 4. *Kittanning*—Atwood, 1; Bethel, 3; Bethesda, 4; Centre (Sustentation), 2; Crooked Creek, 1; Currie's Run (Sustentation), 1; Gilgal, 3; Glade Run, 18; Harmony, 8; Homer, 5 40; Jacksonville, 16; Leechburgh (sab-sch, 10); 20; Mount Pleasant, 2; Rockbridge, 2; Saltsburgh (sab-sch, 20; Sunbeam Miss. Band, 40), 75 35; Washington sab-sch, 4; West Lebanon, 2. *Lackawanna*—Bennett, 3; Brooklyn, 5; Canton, 11 52; Franklin, 1; Honesdale, estate of Stephen Torry, 130; Kingston, 1; 2; Monroeton, 2; Montrose (sab-sch, 18), 25; Mountain Top, 2; Orwell, 1 15; Pittston (sab-sch, 7 40), 15 02; Scott, 1; Scranton Washburn Street, 25; Sugar Notch, 2; West Pittston, 50; Wyalusing 1st, 6; Grant Street, 12 51. *Lehigh*—Allentown, 22; Audenreid, 23; Catasauqua 1st, 10 65; Easton 1st, 16; —Olivet sab-sch, 9; Lock Ridge, 6; Port Carbon, 6; Portland, 2; Shawnee (sab-sch, 1 41, C. E. Soc'y, 8 49); 8; Shenandoah, 6; South Bethlehem, 10 47; Summit Hill (sab-sch, 8 80), 5 96; Upper Mount Bethel, 1; Weatherly, 10; Jamestown sab-sch, 55 cts. *Northumberland*—Beech Creek, 1; Berwick sab-sch, 5; Briar Creek, 1; Buffalo, 6; Grove, 55; Mountoursville, 3; Mount Carmel, 9 64; Orangeville, 6; Pennsdale, 1; Shamokin, 7 48; Shiloh, 2; Sunbury, 30; Trout Run, 1; Williamsport 1st (sab-sch, 25), 35. *Philadelphia*—Philadelphia 1st, 5; —10th, 40 25; Calvary, 215 32; —South Western, 6 45; —Tabernacle, 340; —Walnut Street, 129 15. *Philadelphia* Central—Philadelphia Arch Street, 1 51 51; —Beacon, 10; —Bethlehem, 21; —Central, 39 70; —Cohocksink sab-sch, 17 50; —North, 11 12; —Northern Liberties 1st, 11 79; —Patterson Memorial, 11; —Susquehanna, 15; —Trinity, 21 62; West Park, 10. *Philadelphia* North—Chestnut Hill, 38; Frankford, 14 86; Germantown 1st, 12; —Market Square, 38 31; Manayunk, 20; Thompson Memorial (N. H. Chapel, 6 50), 12 50; Lawndale, 1; Carmel, 2; Wissinoming, 4; Lovettville, 5; Macalester, 2 53. *Pittsburgh*—Amity, 7; Chartiers, 7 50; Crafton sab-sch, 8; Hazlewood sab-sch, 5 67; Knoxville, 6 25; Lebanon, 10; Monongahela City, 25; Mount Carmel, 1; North Branch, 2 21; Oakdale L. H. and F. M. Soc'y, 14 86; Phillipsburg, 2 39; Pittsburgh 1st sab-sch, 19 2d, 6 56; —3d, 60; —6th, 7 10; —7th, 8 66; —Bellevue, 6 06; —Central, 3; —East Liberty (sab-sch, 113 77), 302 31; —Park Avenue, 80; —Shady Side, 51 34; Point Breeze, 800; Riverdale, 5; Valley, 3; West Elizabeth, 8; Church of the Covenant, 5 50; Concord, 5. *Redstone*—Dunlap's Creek, 12; Fayette City, 1; Leisenring, 8 36; Mount Pleasant, 28; —Reunion, 13 14; Sewickley, 6; Sutersville, 2. *Shenango*—Beaver Falls, 15; Emon, 5; New Castle 1st, 109 59; Pulaski Y. L. M. Band, 8; Sharon, 12; Unity, W. W., 6; Westfield (Anxious, 4, W. B., 5), 14; West Middlesex, 7 63. *Washington*—Allen Grove, 2; Cross Creek, 88 40; Cross Roads, 6; Forks of Wheeling, 38; Lower Ten Mile, 2; Moundsville, 12 40; New Cumberland, 20; Washington 2d, 25; Waynesburgh, 6; West Liberty, 3; Wheeling 2d, 21 76; Wolf Run, 1. *Wellso*—Antrim, 1; Beecher Island, 2; Wellsboro, 8 63. *Westminster*—Chanceford, 14 78; Donegal, 3; Lancaster 1st, 21; Little Britain, 10; New Harmony, 2 58; Slate Ridge, 6; Strasburgh, 3; York 1st, 34 13; —Calvary, 16 50. *West Virginia*—Grafton, 6; Morgantown, 6; Parkersburg 1st, 5; Ravenswood, 2; Sugar Grove, 2.

SOUTH DAKOTA.—*Aberdeen*—Aberdeen W. M. Soc., 10; Britton, 4; Groton, 3; Leola, 2; Pembroke, 1. *Black Hills*—Rapid City, 10. *Central Dakota*—Miller, 1 50; Pierre, 2; St. Lawrence, 1. *Dakota*—Ascension, 1; Good Will (Rev. M. V. Adams, 2 50) 8 50. *Southern Dakota*—Canton, 2 50; Parker, 12; Scotland, 4 80; White Lake, 1; Turner, 1st German, 5.

TENNESSEE.—*Holston*—Greenville, 31; Jonesboro, 4; Jonesville, 6; Mount Olivet, 1; St. Marks, 4; Salem, 99 cts; Bethesda, 1. *Kingston*—Bethel, 1. *Union*—Baker's Creek, 1; Cloyd's Creek, 1; Knoxville 4th, 14 60; Mt. Zion, 1; New Market, 4; Rockford, 1.

TEXAS.—*North Texas*—Henrietta, 3; Wichita Falls, 1. *Trinity*—Baird, 1; Terrell, 2 50; Dallas Exposition Park, 1. **UTAH.**—*Montana*—Bozeman, 33. *Utah*—American Fork, 1 19; Ephraim, 1; Hyrum, Emanuel, 30 cts; Logan, Brick, 1; Mantl, 8; Nephi, 1; Smithfield, Central, 1; Springville, 6; Mendon, 2; Salem Mission, 1 23; Gunnison Mission, 1 26. *Wood River*—Caldwell 1.

WISCONSIN.—*Chippewa*—Phillips sab-sch, 4 50; West Superior, 5. *La Crosse*—La Crosse 1st sab-sch, 1 31; Green-

wood, L. Lake Superior—Escanaba, 10; Ishpeming, 10 5/8.
Madison—Brothead, 2; Cottage Grove, 2; Janesville, 13;
Poynette, 7 4/4; Reedsburg, 13. Milwaukee—Alto Hol-
land, 1; Cedar Grove W. M. S., 5; Manitowoc, 2; Milwau-
kee, Grace, 8; Oostburg, 3; Ottawa, 33 cts; Milwaukee,
Westminster, 3 60; Racine, 45. Winnebago—Depere, 4;
Fond du Lac, 5; Fort Howard, 2; Marshfield, 3.

MISCELLANEOUS.

Woman's Executive Committee for March, 19, 019 9; Reported by Dr. J. J. Francis for Faith Hall—Rev. Frederick Campbell, Chicago, Ill., 1; R. B. Mason, Chicago, Ill., 8; C. B. Griffin, Charleston, Ill., 1; Thomas D. Foster, Ottumwa, Ia., 1; Eliza Taylor, Detroit, 5; Rev. R. Taylor, D.D., Beverly, N. J., 25; Rev. C. H. Fenn, Towanda, N. Y., 1; Central Pres. Church, Haverstraw, 1; Quique sab-sch, Westhampton, N. Y., 3 50; Andrew Rodger, Hammond, N. Y., 4; Wm. D. McCann, Middleburg, Pa., 1; Miss C. C. Thompson, Birmingham, Pa., 1; Miss Nancy Thompson, Birmingham, Pa., 1; Rev. R. Craighead, D.D., Meadville, Pa., 6; "Cash," Mauch Chunk, Pa., 8. Mrs. S. J. Voucher, Philadelphia, Pa., 1; Norriton and Lower Prov. Church, Pa., 2; Mrs. Sarah E. Calloun, Connellsville, Pa., 10; "A. J. C.," Buffalo, Pa., 5; W. F. White, Terra Alta, W. Va., 7—J. L. Janeway, N. Y., 20; Miss C. Van Voorhis, N. Y., 1; J. D. Thompson, E. Los Angeles, Cal., 50; B. F. Felt, Galena, Ill., 10; Mrs. John Hunt, Chester, S. C., 9 35; J. Parsons, Kalamazoo, Mich., 45 32; W. Allen, St. Louis, Mo., 15; "Two Friends," New Haven, Conn., 10; "A Friend, Glendale, O., 2; D. W. Cooper and wife, McComb, O., 40; S. P. Harbison, Allegheny, Pa., 100; Rev. Jos. Kerr, Chicago, Illinois, 10; Lewis McKenna, Alexandria, Va., 1; J. McIndoe, N. Y., 10; John W. Adams, Ind., 1; "A Widow," Jasper, Colo., 3; Rufus S. Green, N. J., 4 2; Jos. D. Smith, Delhi, Pa., 1; H. Nuguet, Hazleton, Pa., 1 5; Kate L. Dorsey, Indianapolis, Ind., 6; Peter Carter, N. Y., 5; "Applica," per Christian Steward, 1 7; Rev. Luke Dorland, Hot Springs, N. C., 3; Anna V. Peebles, Roanoke, Va., 1; E. C. Wyckoff, Mt. Joy, Pa., 3; R. M. Ely, Neosho, Kan., 2; Mrs. Henry Hays, 50; Mr. and Mrs. M. B. Rowan, Butler, Pa., 5; Mrs. A. A. Scott, Duluth, 3 55; Lakeside M. S., 2; Robert Houston, Oliveburg, O., 10; Samuel B. Shiffelstein, 3; Mrs. Kate Swingley, St. Louis, Mo., 15; Harris sab-sch, Ga., 5; Rev. Elias R. Ggy, D.D., Constantinople, Tur., 50; Rev. W. V. Couch, San Diego, Cal., 1; Newton Hamilton, Mifflin Co., Pa., 1; "A Believer in Missions," Pittsburg, Pa., 55; Mrs. F. Romero, Santa Fe, N. M., 50 cts; Rev. W. S. Tarbet and wife, Springfield, 2 40; "C.," Penna., 1; J. Holland, Bonner's Ferry, Idaho, 1 25; Mrs. M. J. Bingley and daughter, 1; "Tithe-Payer," 50 cts; Rev. E. M. McDowell, Persia, 1 25; Rev. C. McVee, Fredericktown, O., 1; Miss Mollie Clements, Antonille, Col., 5; Rev. H. P. Scholl, Big Flats, N. Y., 6; Rev. "R. M. H.," 1; "H. T. F.," 5.

Estate of Rev. D. C. Reed, New Castle, Pa., dec'd, 2 37; Alice H. Lowry, dec'd, 55; Mary Kerr's Estate, N. Y., 14 55; Robert Sloan, dec'd, Washington Co., Pa., 668 77; dividend on 4 per cent. U. S. Bonds, 61.

Total Miscellaneous..... \$ 21,532 04

DIRECTS.

Sent to D. J. Sanders, for Biddle University:—Samuel B. Turner, Iowa City, Ia., 2; R. S. Nichols, Butler, Pa., 50; George Harris and Sons, Phila., Pa., 1,000; Mrs. A. C. Brown, New York City, N. Y., 10; Pres. Church, Warren, Pa., 4; Miss A. Walworth, Cleveland, O., 5; J. T. Turner, Iowa City, Ia., 2; S. T. Carter, Huntingdon, N. Y., 50; L. M. S. Central Pres. Church, Summit, N. J., 9; Mrs. Henry J. Biddle, Phila., Pa., 80; The John F. Slater Fund, 60; Dr. Rackus, Schenectady, N. Y., 30; Rev. O. O. Singe, Plainwell, Mich., 5; Central Pres. Church, Haverstraw, N. Y., 10. Per Rev. Dr. Freeman:—W. D. Schoomaker, Troy, N. Y., 50; S. S. 1st

Church, Waterford, N. Y., 25; Washington sab-sch, Pa., 2; Per Johnson Contingent Fund, 19 21; Int. Va. Bonds, 3; Bal. from Prof. Hutchison, 13.

Sent to D. J. Satterfield, For Scotia:—Mrs. Griffith's Bible Class, South Church sab-sch, Phila., Pa., 1; Montclair, N. J., 1st Church sab-sch, 10; Bethany sab-sch, Phila., Pa., 45; Mission Band, Milwaukee, Wis., 22 50; Miss Hattie M. Ashley, Rochester, N. Y., 10; Slater Fund, 238 33; Sunshine Band, Holland Rilett, N. Y., 10; Walter McQueen, Schenectady, N. Y., 20; Mrs. John Scott, Phila., Pa., 2; Alumnae and Students of Scotia, 225; E. S. P., per Presbyterian, 10; Rev. C. S. West, Sumpter, S. C., 7; Mrs. T. C. Conway, Rochester, N. Y., 21; Bequest Duncan Mackay, 2,000; Pulaski, Pa., 10; E. B. Ellis, Cookville, Ill., 10; Mrs. H. L. Moes, St. Paul, Minn., 30; Rev. D. Stuart Dodg, 20; Mrs. W. E. Dodg, Sr., 100; H. M. S. Troy, N. Y., 20; H. M. S., Madison N. Y., 30; Avalor, Pa., Girls Band, 15; H. P. Perlin, Cleveland, O., 10; Miss Alice L. Gray, 22 50.

Sent to S. S. Sevier, for Albion Academy:—Rev. Dr. R. and P. Vall's Church, 450; Rev. Allen P. Draper's Church, 50; Rev. Dr. C. Earle's Church, Catsaqua, Pa., 96; Y. P. S. C. E. Oxford Street Church, Phila., Pa., 25; Mrs. David R. Breed, 10; Rev. Dr. J. Aspinwall Hodge, 6.

Sent to S. Loomis, for Brainerd:—From Springfield, O., 1; From Slater Fund, 333 33; First Church L. M. S., Toledo, O., 5; Greensburg, Pa., sab-sch Mission, 2; From Slater Fund, 333 33; Warsaw, Wisconsin, 3 50; Per Miss Marquie, 10; Y. P. S. C. E., 1st Pres. Church, Duluth, Minn., 25; Miss Hattie Carter, 1; Mrs. Logan, Greensburg, Pa., 1; A. R. P. Church, 5; Genesee Pres. sab-sch, Per H. A. Green, 35; H. A. Green, 30 54; Duluth, 21.

Sent to E. W. Williams, for Ferguson Academy:—W. M. S. of South Third Street Church, Brooklyn, N. Y., 22; W. M. S. of 5th Pres. Church, Brooklyn, N. Y., 13; Presbyterian Church, Hanover, N. J., 50; New York Ave. Washington, D. C., 5; Presbyterian Church, Madison, N. J., 50; Rev. D. W. Poor, D. D., 5; Rev. Jos. G. Craighead, D. D., 5; Westminster Pres. Church, Brooklyn, N. Y., 4; Rev. S. W. Doro, 5.

Sent to Graham C. Campbell, for Burkville:—Merriam sab-sch, St. Paul, Minn., 2; Mrs. Henry M. Butler, Indianapolis, Ind., 5; Mrs. C. E. Oakley, Buffalo, Minn., 2; Through Mrs. M. E. Fister, 12; Proceeds of Lecture at Amelia, C. H. Va., 21 84; Proceeds of Lecture at Jetesaville, Va., 1; Proceeds of Lecture at Albright Church, Va., 1; Proceeds of Lecture at Nottoway, C. H. Va., 5; From sale of second-hand clothing for men, 48 88.

Sent to F. C. Potter, for Cotton Plant:—Students, 84; Y. P. S. C. E., Englewood, Ill., 15.

Sent to J. B. Smith, for Mary Allen Seminary:—Y. P. S. C. E., 1st Superior, Wis., 2; "The Nine," Des Moines, Ia., 15 25; Band, Manteno, Ill., 45; Sab-sch Immanuel Church, Milwaukee, 45; Ladies' Bible class, Evanston, Ill., 5; Ladies' Bible class, Evanston, Ill., 60; Pathfinders, Philadelphia, Pa., 45; Sab-sch Roseville Newark, N. J., 5; Misses Mabel and Norma Pepper, Aledo, Ill., 45; Kearney, Neb., 25; Sab-sch Maticeate, Ind., 8.

Sent to Miss Laney, at Haines School, Augusta, Ga.:—Mrs. S. P. Harbison, 2; Mrs. Gregg, Crawfordsville, Ind., 5.

A friend of the Board, for clerk hire.

Total directs for March.....\$ 8,146 09
Total receipts for March.....51,474 33
Previously reported.....117,598 31

Total receipts to date.....\$12,060 11
Receipts during corresponding period of last year.....155,078 13

Increase.....\$ 10,225 53

J. T. GIBSON, Treasurer.

RECEIPTS FOR FREEDMEN, APRIL, 1892.

ATLANTIC.—Atlantic—Beean, 2. McGlelland—Fair Forest, 2; Allen's Chapel, 2. 8 00
BALTIMORE.—Baltimore—Sparrow's Point, 2. New Castle—Dawyer's, 1. 3 00
CATAWBA.—Cape Fear—T. D. Chapel, 1. Yaddie—Pittsburgh, 1. 2 00
COLORADO.—Boulder—Valmont, 1. 0 15
COLUMBIA.—Wilmette—Albany, 4; Woodland, 2. 7 00
ILLINOIS.—Cairo—Olney, 2; Richland, 1. 10. Chicago—Austin, 1; Chicago 1st German, 1; — 10th, 2; Pullman, 4. Mattoon—Neoga, 2. Ottawa—Rochelle, 10. Peoria—Peoria 1st, 2 15. Rock River—Calvary, 1; Coal Valley, 2 03. Schuyler—Ellington Memorial, 2; New Salem, 1 50. Springfield—Murrayville, 80 cts; Pingah, 1 00. 28 07
INDIANA.—Vincennes—Brazil, 6; Poland, 2; Vincennes, 19 44. 28 55
INDIAN TERRITORY.—Choctaw—Per Miss Hartford, 45; Per Mrs. M. E. Cr. wa, 20. 65 00
IOWA.—Iowa—Burlington 1st, 3 00; Winfield, 1. Sioux City—Union Township Church, 1. 5 00
KANSAS.—Emporia—Wichita Oak Street, 1; — Perkins, 2. Highland—Axtel, 6 15. 9 15
KENTUCKY.—Ebeneser—Mayville, 12 15; Murphysville, 1. 14 15
MICHIGAN.—Detroit—Detroit Memorial, 16. Grand Rapids—Jonia, 5 25. 20 25
MINNESOTA.—Mankato—Union Church, 2. Red River—Warren, 2. St. Paul—St. Cloud, 2 75; Stillwater, 7. 20 75
MISSOURI.—White River—Monticello, 1. Palmgro—Bethel, 1 50. 2 50
NEBRASKA.—Omaha—Lyons, 4 75
NEW JERSEY.—Monmouth—Asbury Park, 2; Englestown, 2; Moorestown, 1. Morris and Orange—Flanders, 2. Newark—Newark Park, 7 71. New Brunswick—Princeton Witherspoon Street, 1; Trenton Bethany, 5. Newton—Marksboro, 2. West Jersey—Clayton, 10; Cold Spring, 2; Gloucester City, 2. 41 71
NEW YORK.—Albany—Saratoga Springs 2d, 6 75. Brooklyn—Brooklyn, Hopkins Street German, 2. Buffalo—Buffalo North, 45 71; Fredonia, 15. Columbia—Valatie, 5. Genesee—Elba, 2; Wyoming—ab-sch, 15. Hudson—Port Jarvis, 10. Long Island—(Greensport, 10; Moriches 4 51; Shelter Island 15. Nassau—Huntington 2d, 12. New York—New York, Brick, 459 99; North River—Pine Plains 7. St. Lawrence—Brownville 1 91. Dexter, 3. Struben—Hornellsville, 5. Syracuse—Chittenango 15. Troy—Whitehall, 4 54. Winchester—White Plains 28 10. 875 00

OHIO.—Chillicothe—Bogota, 2; Frankfort, 2. Cincinnati—Island Hill, 6; Hartwell, 1. Sharonville, 2. Columbus—Scioto, 2. Dayton—Collinsville 2; Wayne Ave. 11. Mahoning—Leontonia, 2; Vienna, 2. St. Clairsville—Kirkwood, 7 50. Steubenville—Bacon Ridge, 7 40; Centre, Unity, 1. Zanesville—Newark 2d, 5. 55 20
PACIFIC.—Benito—Big Valley, 2; Mendocino, 10. Los Angeles—Coronado Beach, Graham Memorial, 11 45. Los Angeles 2d, 5. San Francisco—Brooklyn, 11; Golden Gate, 2. San Jose—San Jose 2d, 15. Stockton—Fresno, 2. 70 43
PENNSYLVANIA.—Allegheny—Natrona, 4. Blairsville—Pleasant Grove, 4. Butler—Clintonville, 4. Rehoboth, 1. Clarion—Big Run, 1; Greenville, 5, Sligo, 3. Huntington—Hedford, 2; Beulah, 75 cts; Duncansville 2; Gibbon Memorial, 1; Shirlersburg, 3. Kittanning—Cherry Run, 1. Lackawanna—Dunmore, 1; Newton 1 Plains, 1; Plymouth, 10; Rome, 1; Shickshinny, 2; Tunkhannock, 2; Wilkes-Barre Memorial, 50 81. Leitch—Tamaqua (sub sch 5), 6; Upper Lehigh, 2. Northumberland—Chillisquaque, 2; Montgomery, 4. Philadelphia—Philadelphia 2d, 47 96; — 9th, 40; — Grace, 5. Philadelphia North—Huntingdon Valley, 4; Lower Merion, 2; Pittsburgh—Pittsburgh 8th, 5; — Park Avenue, 10; — Shady Side, 25 75. Redstone—Brownsville, 6; George's Creek, Old Frame, 3 50. Washington—Unity, 1; Washington 1st, 91 08. Westminster—Peques, 2. West Virginia—Slatersville, 2. 387 70
WISCONSIN.—Lake Superior—Marquette, 121 16. Milwaukee Assembly, 2; Richfield, 2; West Granville, 4. Winnepeg—Oshkosh, 8 45. 145 62
Total from churches... 1 600 96
Womans Exco. Com. for April, 710 78; Rev. E. G. Moore, 5; W. L. Tarbet and wife, 1 20; W. C. Kuhn, State College, 15; Mrs. L. Chandler Detroit, Mich, 140; Jos. H. Beck, Troy, Iowa, 2; Captain T. W. Patton, 100; Mission Inquiry, 2 25; W. M. Millinger, Warren, Ohio, 2; Self, Des Moines, Iowa, 5. 900 20

DIRECTIONS.

Sent to Scotia:—1st Duluth, Minn., 14; Blairtown, Iowa, 3 51; Miss Laura Bell, Scotia, 10; King's Daughter, Lockport, N. Y., 20; Mrs. Helend., Bruyn Kaps, Phila., Pa., 15. 68 51
Total Directs... 1 669 39
Total Receipts for April... 1 669 39

J. T. GIBSON, Treasurer.

RECEIPTS FOR COLLEGES AND ACADEMIES, APRIL, 1892.

BALTIMORE.—Baltimore—Fallston, 1 25; Hagerstown, 9; Sparrow's Point, 2; Unknown, 1. New Castle—Dawyer's, 1; West Nottingham, 10 25; Wilmington West, 10. 25 14
CATAWBA.—Yaddie—Winston 2d, 1 00
COLORADO.—Boulder—Valmont, 18 cts. Denver—Denver Capitol Avenue, 12. 19 18
ILLINOIS.—Bloomington—Heyworth, 12. Cairo—Richland, 1 10. Chicago—Chicago 1st German, 1; — 10th, 2; Pullman 1st, 4; Riverside, 7 20. Mattoon—Neoga, 2. Ottawa—Rochelle, 7; Sandwich, 1. Peoria—Brimfield, 2; Elmwood, 4; John Knox, 2 25; Peoria 1st, 8 54. Schuyler—Herman, 10; New Salem, 1 25. Springfield—Murrayville, 1 00; Pingah, 1 25. Springfield 1st, 57 87. 127 13
INDIANA.—Crawfordsville—Romney, 4 53. Indianapolis—Indianapolis 2d, 74 80. Logansport—Michigan City 1st, 20. White Water—College Corner, 1. 110 43
IOWA.—Cedar Rapids—Wyoming, 3. Council Bluffs—Sidney, 6 50. Fort Dodge—Bethel, 1. Iowa—Burlington 1st, 4 55; Middletown, 1 20; Winfield, 1. Iowa City—Washington, 1 05. Waterloo—Salem, 7 50; Tranquility, 7. 83 58
KANSAS.—Emporia—Queenemo, 2 55; Wichita Oak Street, 1. Larned—Liberal, 1. Solomon—Concordia 1st, 10 45; Saltville, 51 cts. 23 51
KENTUCKY.—Ebeneser—New Concord, 1 00
MICHIGAN.—Detroit—Detroit Central, 20 00
MINNESOTA.—Red River—Warren 1st, 5. St. Paul—Minneapolis Stewart Memorial sub-sch, 2; St. Cloud 1st, 4 51. 11 51
MISSOURI.—Ozark—West Plains, 2. Palmgro—Birdseye Ridge, 1. Platte—Parkville, 13 70. St. Louis—Jonesboro 1st, 3; Ride Station 1st, 1. 19 70
NEBRASKA.—Hastings—Holdrege 1st, 7 87; Nelson, 6 00. Kearney—Ord 1st, 2; St. Paul, 1. 17 47
NEW JERSEY.—Elizabeth—Clinton, 12 37; Liberty Corner, 2; Westfield, 11 55. Jersey City—Jersey City Scotch, 5. Monmouth—Asbury Park 1st, 6 25; — Westminster, 2; Moorestown, 1. Morris and Orange—East Orange Brick,

100, Flanders, 2; Morristown 1st, 50; Mt. Olive, 4. Newark—Newark 2d, 10 23; — 1st German, 8 20; — Calvary, 1 00; — Park, 8 48. New Brunswick—Princeton Witherspoon Street, 1. Newton—Deckerstown 1st, 8 22. Delaware 1st, 9; Marksboro, 2; Oxford 2d, 10. West Jersey—Bilingsport, 1; Cedarville 1st, 7; Clayton, 10; Gloucester City 1st, 2; Swadesboro, 2. 512 89

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PACIFIC.—Benicia—Mendocino, 18; Vallejo, 5. Los Angeles—San Bernardino 1st, 6 70. Oakland—West Berkeley, 2; Brooklyn, 10. Sacramento—Ione, 1 90. San Francisco—Golden Gate, 4. Stockton—Fresno 1st, 5; Sonora, 2. 49 60

PENNSYLVANIA.—Allegheny—Allegheny 1st, 10; Evans City, 3; Industry, 2; Natrona, 4. Blairsville—Blairsville, 20; Manor, 2; Salem, 3 47. Butler—Allegheny, 1; Amity, 2; Clintonville, 4; Harrisville, 1 75; Middlesex, 4; New Salem, 2; North Washington, 2; Pleasant Valley, 2 01; Rehoboth, 1. Carlisle—Dickinson, 2; Harrisburgh Olivet, 7. Chester—Darby Borough, 17; Lansdowne 1st, 17 15; Ridley Park, 4; Unknown, 20 20. Clarion—Academia, 3 46; Big Run 1st, 1; Elkton, 2; Greenville, 5; Sligo, 3. Erie—Conneautville, 4; Erie Central, 25; Greenville, 9 10. Huntingdon—Duncansville, 3; Gibson Memorial, 1; Logan's Valley, 5; Lower Tuscarora, 9; Newton Hamilton, 1; Port Royal, 8. Kittanning—Cherry Run, 1; Crooked Creek, 1; Homer City, 5 40; Indiana, 40; Saltsburgh sab-sch, 20. Lackawanna—Dunmore, 1; Honesdale 1st, 75; Plains, 1; Rome, 1; Scranton Green Ridge Avenue, 31; Shickahanny, 4; Tunkhannock, 2; West Pittston 1st, 25; Wilkes Barre Grant Street, 7 20. Lehigh—Bangor, 3; Mountain, 4 50; Port Carbon, 5; Pottsville 1st, 18 06; Tamaqua 1st, 2; — sab-sch, 1; Upper Lehigh, 2. Northumberland—Chillisquaque, 3; Grove sab sch, 15; Montgomery, 2; Shamokin 1st, 4 19; Shiloh, 2. Parkersburgh—Ravenswood, 2; Spencer, 1. Philadelphia—Philadelphia Tabernacle, 79 19. Philadelphia Central—Philadelphia Central, 5. Philadelphia North—Germantown 2d, 59 57; — Grace, 5; Hermon, 30; Huntingdon Valley, 4; Jenkinson Grace, 3 50; Lower Merion, 3. Pittsburgh—McDonald 1st, 25; Mount Olive, 2; Pittsburgh 6th, 47 67; — East Liberty, 11 61; — sab-sch, 62 08; — Shady Side, 15 50; Riverdale, 5; West Elizabeth, 6; Coal Bluffs and Courtney, 3. Redstone—Belle Vernon, 4 53; Mt. Pleasant Reunion, 12 22; Mt. Vernon, 5 56; Suterville, 2; Uniontown, 71 25. Shenango—Beaver Falls, 10; Mt. Pleasant, 5; Pulaaki, 2 33; Slippery Rock, 4. Washington—Allen Grove, 1;

Cameron, 4; Limestone, 8; Unity, 1; Washington 1st, 51 93; Waynesburgh, 4; West Alexander, 5; West Liberty, 2 75; Wolf Run, 1. Westminster—Marietta, 14; Pequea, 5. West Virginia—Sistersville, 2. 1,074 12
TENNESSEE.—Holston—St. Marks, 1. Union—Clover Hill, 1 25. 2 25
UTAH.—Utah—American Fork, 1 47; Gunneson, 1 50; Salem Mission, 1 50. 4 47
WISCONSIN.—Winnebago—Oshkosh 1st, 4 24

Total received from churches and sabbath-schools.....\$ 2,450 09

PERSONAL.

Estate of Cyrus H. McCormick, 1,000; Mr. and Mrs. M. B. Rowan, Moharg, Penna., 5; John H. Hanan, New York City, 25; Rev. J. H. Dulles, D. D., Princeton, N. J., 10; A believer in missions, 500; Rev. W. L. Tarbet and wife, Springfield, Ill., 80 cts.....

INTEREST.

Semi-annual interest "Martha Adams fund..." 195 00

LEGACIES.

Estate of John McConnell, Rock Island, Ill., 899 10; Amount awarded by decree of court as the balance of income due upon a legacy yet to be received from the estate of Mrs. Anna J. Somerville, Philadelphia, Penn., to be known as "the Roger Sherman fund," the principal, when paid, to be permanently invested, and the income only to be applicable for the work of the Board, 3,342 06.....

Total receipts for April, 1892.....\$ 8,437 02

C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ill.

WEALTH, AS LIFE, SERVICE, TIME.—Since wealth is often labor stored up in portable form, it has in it a man's life. It partakes of his personality. A man's wealth, through his acting in it, becomes a personal force in social life which may be used for the noblest ends or prostituted to the basest uses.

No man can escape the fullest responsibility for the use he makes of his wealth, which is *potential power of service*. Every man holds all his powers in trust.

Talk of men as converted, as Christian men, who consciously and deliberately allow their property to be used for debasing and ruining their fellow men! Imagine that a man's heart and will can be converted to the service of God, and his property remain in the service of the devil! 'Tis an utter impossibility! The conversion that does not reach a man's use of his property is no true conversion. There is no truly Christian man who keeps an unconverted pocket-book or bank account.

Now, wealth must be used for service according to its own laws. Wealth is produc-

tive only as it is used as capital—that is, as wealth employed in the production of new wealth, of new values. Since wealth is "the usufruct of skill, intelligence, and morality," it places its owner under obligation steadily so to use it as to reproduce morality, intelligence and skill.

The time owed to distinctively Christian effort, to work for the good of his fellow-men may be in part made good, if the wealth into which his efforts and time were coined is used nobly and wisely. And while no giving for Christian work can take the place of personal interest in Christian activity, yet many men could do infinitely more by free and consecrated gifts of large sums of money than they now do by formal expressions of their sense of unworthiness and lack of effort in the past, unaccompanied even now by any large use of their wealth for Christ's cause.

"Redeem the time" that was withheld from God's service by you while you were making money. Redeem it, buy it back, by using your money conscientiously and generously for God's work.—*Extract from address by Pres. M. E. Gates, LL. D.*

OFFICERS AND AGENCIES OF THE GENERAL ASSEMBLY.

THE CLERKS.

Stated Clerk and Treasurer—Rev. William H. Roberts, D.D., Lane Theological Seminary, Walnut Hills, Cincinnati, O.
Permanent Clerk—Rev. William E. Moore, D.D., Columbus, O.

THE TRUSTEES.

President—George Junkin, Esq.
Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

THE BOARDS.

1. HOME MISSIONS, SUSTENTATION.

Corresponding Secretaries—Rev. Henry Kendail, D.D., Rev. William Irvin, D.D., and Rev. Duncan J. McMillan, D.D.

Treasurer—Oliver D. Eaton.

Recording Secretary—Oscar E. Boyd.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to O. D. Eaton, *Treasurer*.

2. FOREIGN MISSIONS.

Secretary Emeritus—Rev. John C. Lowrie, D.D.

Corresponding Secretaries—Rev. Frank F. Ellinwood, D.D., Rev. Arthur Mitchell, D.D., and Rev. John Gillespie, D.D.

Assistant Secretary—Mr. Robert E. Speer.

Treasurer—William Dulles, Jr., Esq.

Field Secretary—Rev. Thomas Marshall, D.D., 48 McCormick Block, Chicago, Ill.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to William Dulles, Jr., Esq., *Treasurer*.

Certificates of honorary membership are given on receipt of \$30, and of honorary directorship on receipt of \$100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House as soon as they are ready. Address the Treasurer of the Board of Foreign Missions, No 53 Fifth Avenue, New York, N. Y.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents per each half ounce or fraction thereof. Mexico, 3 cents per half ounce.

3. EDUCATION.

Corresponding Secretary—Rev. Daniel W. Poor, D.D.

Treasurer—Jacob Wilson.

OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

4. PUBLICATION AND SABBATH-SCHOOL WORK.

Secretary—Rev. Elijah R. Craven, D. D.

Superintendent of Sabbath-school and Missionary Work—Rev. James A. Worden, D.D.

Editorial Superintendent—Rev. J. R. Miller, D.D.

Business Superintendent—John A. Black.

Treasurer—Rev. C. T. McMullin.

PUBLICATION HOUSE—No. 1334 Chestnut Street, Philadelphia, Pa.

Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D.D., *Secretary*.

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and reports, orders and other communications of these missionaries, to the Rev JAMES A. WORDEN, D.D., *Superintendent of Sabbath-school and Missionary Work*.

All manuscripts for Sabbath-school Library books, also all matter offered for the WESTMINSTER TEACHER and the other periodicals, and all letters concerning the same, to the Rev. J. R. MILLER, D.D., *Editorial Superintendent*.

Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN A. BLACK, *Business Superintendent*.

Remittances of money and contributions to the Rev. C. T. McMULLIN, *Treasurer*.

5. CHURCH ERECTION.

Corresponding Secretary—Rev. Erskine N. White, D.D.

Treasurer—Adam Campbell.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

6. MINISTERIAL RELIEF.

Corresponding Secretary—Rev. William C. Cattell, D. D.
Recording Secretary and Treasurer—Rev. William W. Heberton.
OFFICE—Publication House, No 1334 Chestnut Street, Philadelphia, Pa.

7. FREEDMEN.

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OFFICE—No. 516 Market Street, Pittsburgh, Pa.

8. AID FOR COLLEGES AND ACADEMIES.

Corresponding Secretary—Rev. Edward C. Ray, D. D.
Treasurer—Charles M. Charnley, P. O. Box 204, Chicago, Ill.
OFFICE—Room 23, Montauk Block, No. 115 Monroe Street, Chicago, Ill.

PERMANENT COMMITTEES.

COMMITTEE ON SYSTEMATIC BENEFICENCE.

Chairman—Rev. Rufus S. Green, D. D. Orange, N. J.
Secretary—Walter Carter, Esq., 15 W. 127th Street, New York City

COMMITTEE ON TEMPERANCE.

Chairman—Rev. I. N. Hays, D. D., Allegheny, Pa.
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PRESBYTERIAN HISTORICAL SOCIETY.

President—Rev. W. C. Cattell, D. D., Philadelphia.
Corresponding Secretary—Rev. D. K. Turner.
Treasurer—DeB. K. Ludwig, 3800 Locust Street, Philadelphia.
Library and Museum—1229 Race Street, Philadelphia.

TREASURERS OF SYNODICAL HOME MISSIONS AND SUSTENTATION.

New Jersey—Elmer Ewing Green, P. O. Box 133, Trenton, N. J.
New York—O. D. Eaton, 53 Fifth Avenue, New York, N. Y.
Pennsylvania—Frank K. Hipple, 1840 Chestnut Street, Philadelphia, Pa.
Baltimore—D. C. Ammidon, 31 South Frederick Street, Baltimore, Md.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions.—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions.—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection.—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated Mar. 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work. to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education.—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief.—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board for Freedmen.—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges.—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, for *Sustentation*."

N B.—Real Estate devised by will should be carefully described.

THE CHURCH AT HOME AND ABROAD.

AUGUST, 1892.

THE PRESIDENCY OF THE REPUBLIC.—THE CHURCH AT HOME AND ABROAD has no connection with partisan politics. But it rejoices in every indication that political parties, in shaping their issues and directing their movements, are influenced by righteous principles, and with respect to the wishes of righteous men. It is now generally affirmed that in each of the two principal parties a candidate has been nominated for the presidency who represents the better moral elements of his party, and that in each the nomination actually made was strenuously opposed by those in whose "practical politics" the "ten Commandments" are not supreme.

It is generally claimed and admitted that the political debate of the coming summer and autumn is to be upon the political principles and policies of the respective parties, not upon the personal characters of their candidates for the presidency, and that, whichever party shall prevail in the election, the nation is sure of having for its next president a proved master in statesmanship, and an able, honest, upright man, each with an help meet for him, a wise, virtuous, godly woman.

It is now commonly said, that we are to

have, not "a campaign of detraction," but "a campaign of education," in which honest and able advocates of differing policies will instruct the people concerning them, appealing to their intelligence, their patriotism, and their conscience. This will be excellent "education," but, why should it be a "campaign"? Is education war? Do such terms as "enemy, victor, fight," etc., best describe the parties and processes of reasonable, educational debate?

How much less suitable are such terms and figures of belligerency to the discussions of brethren in Christ, seeking to help each other to more perfect knowledge of his word and to more wise prosecution of his work! Cannot we drop out such words and tropes from our Church literature?

"OUR COMMUNION"—"OTHER COMMUNIONS."—These are forms of expression which are found in our church literature, it seems to us, with increasing frequency.

They also seem to us of questionable propriety, "We believe in the communion of saints." We read in the New Testament of "the communion of the Holy Spirit," of "the communion of the body

of Christ," and "the communion of the blood of Christ." This sacred, generous, great word, "communion" ought not to be lowered nor narrowed. Can the *Saints* be separated into *different* communions?

We may need the word *denominations* for a great while to come. But we see no need of any plural to the word *communion*. We believe in *the communion of saints*. We do not believe in close communion, nor in separate communions, nor in "other communions."

DIED.—March 31, 1892, at Ichowfu, Province of Shantung, North China, of broncho-pneumonia, Georgia Boyd, little daughter of Lulu H. B. and Rev. Wm. P. Chalfant.

"He shall gather the lambs with his arm and carry them in his bosom."

Are we to think that the little missionaries whom God thus sends to the help of his adult missionaries, and whom he calls home so soon, have not fulfilled a useful mission? By no means. We may well doubt whether in mission fields or in home fields any lives are more *useful* than these very short lives. Their earthly homes are ever afterwards more heavenly for their having been in them, and then how sweetly they beckon us to the heavenly HOME!

The Undenominational Missionary Map of China, of which mention was made in our pages a year ago and which has been found a valuable assistant in missionary study, is to be followed by a similar one of Japan, which will be ready by the first of September. This map will represent the work of Societies laboring in Japan. Address Miss Mary Burt, care A. D. Horterman & Co., Springfield, O. A new

edition of the Map of China is in preparation which will also represent the work of all Missionary Societies in that land. The size of the Map of China was 34x45 inches. Price, \$1.00; and we suppose that the size and price of the Map of Japan will be the same.

THE CROSS-BEARERS' MISSIONARY READING CIRCLE desires us to announce to our readers its course of reading for its third year as follows:

I. *Biographical*.—1. Life of James Calvert, 75 cents; 2. Mackey of Uganda, \$1.00;

II. *Travel*.—3. Lands of the Orient—M. B. Chapman, \$1.00;

III. *Philosophical*.—4. The Divine Enterprise of Missions—A. T. Pierson, \$1.25;

IV. *Periodical*.—5. The Missionary Review of the world, \$1.50;

V. *Financial*.—6. Membership fee, per annum, 50 cents;

Handbooks, ect., explaining more fully the aim of the C. M. R. C. will be sent on application to Rev. Z. M. Williams, Sec., St. Joseph, Mo.

OUR PICTORIAL ILLUSTRATIONS.—For the cuts illustrating the following pages, and also for the one in our July number, page 5, we are indebted to the courtesy of Mr. James F. Aglar, General Agent of the Union Pacific Railway Co., St. Louis, Missouri. Mr. Aglar accompanied the special train for the General Assembly from St. Louis to Portland, and had watchful oversight of all that could affect the comfort and convenience of the passengers. He supplied us liberally with the litera-

ture of the Company explaining and illustrating the scenery through which it conveyed us, and generously gave us the use of any of their engravings for our pages.

Mr. W. H. Hurlburt, Assistant General

Passenger Agent at Portland, was equally attentive and courteous, and all other officers and employes of that railroad won the grateful regards of the party who enjoyed their courtesies during that unique and memorable journey.

ACROSS THE CONTINENT.

[*Continued from the July Number.*]

The Excursion to Garfield Beach on Monday afternoon, May 16, was a delightful one to the party on the way to the General Assembly—the more delightful because participated in by many Christian friends resident in the region, some of whom had come from considerable distances to meet friends whom they hoped to find. It was a rare

delight to meet some such with their bright and happy children glad to be thus presented to friends whom their parents had taught them to *love* while yet unseen.

The scene on Garfield Beach was a merry one. Some bathed in the water in which one is quite unable to sink, and some filled phials with the saline water to be taken, as souvenirs, to distant homes.

This remarkable lake is similar in extent

and in the character of its water to Lake Oroomiah in Persia. The water of both is much more salt and more heavy than the water of the ocean. By easy processes of evaporation salt for domestic uses is obtained from it. It is singular that both these bodies of salt water, a hundred miles or more in length, are commonly called lakes, while the lovely little fresh-water Genesaret is often called a sea.

We returned from Garfield Beach early enough to make leisurely purchase of baskets or bags of luncheon to be used on the remainder of our journey, for we were warned that all of so large a company might not otherwise be sufficiently fed. From this point our three cars from Missouri were to form part of the large train the most of which had come from New York, Chicago, etc. The whole contained twenty-six Pullman cars, and was divided into three sections prudently running at safe distance from one another.

We left Salt Lake City in the evening of May 16, and took our way directly northward through Ogden to Pocatello, from which point our course was but little north of west to Portland. For several hours we were running along the south shore of the Columbia, but at length swinging away from it and curving across the intervening land, struck the eastern shore of the Willamette flowing northward to the Columbia, and crossing that river near where the war vessels, Baltimore and Charleston, lay at anchor, we were in Portland before sunset—forty-six hours from Salt Lake City.

Socially this journey was a delightful and memorable one. We had daily seasons of worship, mornings and evenings; sometimes the occupants of two other cars came together in one of them for these pleasant services. Reading of Scripture, prayer and abundance of sacred song were greatly enjoyed. Wherever we stopped for a few minutes a group of our singers usually stood upon the rear platform of the car and sang

God be with you till we meet again,

to the evident delight of friends who gathered at such points to wave their greetings to the company of pilgrims, the largest number of persons, it was said, that ever crossed the mountains together; in what contrast to the weary passage through the roadless wilderness of that first band of colonists led by the dauntless Whitman!

A VISIT TO IDAHO.

Leaving Portland on Friday evening May 27, in the company and under the guidance of Dr. Wishard, I found opportunity to see something of what a synodical superintendent of home missions has to do, and how he does it. We had indeed a long distance to travel from Portland before coming into Dr. Wishard's proper field, the synod of Utah, but that synod covers Utah, Idaho and Montana. His official journeyings within it amount annually to more than 10,000 miles. Boise City in Idaho was the place at which he had invited me to spend the Sabbath with him. A continuous railroad journey of about 21 hours brought us there on Saturday, when the family whose hospitality we were to enjoy were seated at their evening meal.

ENTERING BOULDER CANON.

Genuine and generous hospitality indeed it was to which they heartily welcomed us.

Across the street from his pleasant home is continually revolving a water-wheel, like that lately described in our pages by a missionary in northern Syria. Each spoke or wing of the wheel carries a bucket which it dips full of water each time it descends into the stream that propels it; then empties it into a trough at the top of its circuit, whence it flows down and spreads abroad through a system of pipes leading to lawns and gardens. A number of such wheels send the water all over the city, a city of five thousand people, spreading verdure and freshness about all their homes, and making all their gardens bountiful to their

table. I ate at that missionary's table as fine cherries, peaches and even prunes as I have eaten anywhere. They were preserved, of course, at this season of the year, but they grew on the missionary's own grounds.

The stream which turns all those wheels is led in an artificial channel from the Boise river. Other similar channels carry its waters more widely and distribute them, through ramifying ditches over the fields. This artificial irrigation has transformed many considerable tracts of desert into fertile farms, and I am assured that its sufficient extension is all that is needed to replace the worthless sage-brush, now the only vegetable growing on hundreds, per-

haps thousands, of square miles, with grass and grain and trees and well-favored cattle and thrifty people. These wide and apparently barren wastes are yet to blossom abundantly, and the smell thereof shall be as the smell of a field which the Lord hath blessed.

Shall the people who will make and till these farms and build homes upon them and towns among them, be that happy people whose God is Jehovah? not unless they know and fear and obey Jehovah.

Christian churches, Christian schools, Christian literature are the irrigating channels and wheels which must spread the water of life over these regions. This is what Home Missions mean, and College Aid and Publication and Sabbath School Work. This is what the Church means in all her agencies. The Boise river may dry up, and the Snake, and the Willamette and the Columbia. But the river of the water of life of which these church agencies are the channels, proceedeth out of the throne of God and the Lamb.

MOUNTAIN MUSINGS.

Sitting in this comfortable car moving forward steadily and not slowly, closing my eyes or looking only at the objects within, I cannot tell whether we are ascending or descending or moving along on a dead level. But looking out of the window I see that we are passing among wooded and rocky heights and scenes rapidly varying as we move. And here just beside our track is a turbid stream running swiftly, its surface broken and often foaming, rapid all the way, and frequently dashing down a steep descent, or

crowding through a narrow gorge, each drop seeming angrily to jostle and push its neighbors. Evidently the mountain stream is swiftly descending, and its movement is opposite to ours. We are going up the mountain steadily, constantly, and more rapidly than we can easily realize.

Is the course of my life upward or downward? A good way to tell is by looking at streams which I know to be flowing downward—currents of turbid sensuality, of frothy frivolity, of jostling pushing, reckless worldliness. Am I moving along with them or in the opposite direction? If it is not easy to decide—which way does that prove that I am going?

What are those huge forms far away upon the horizon?—or are they beyond it?—My untrained eyes cannot at first surely discern whether they are clouds or mountains covered with snow. Or, if there be both, I do not immediately trace with assured precision the line between them.

Let me steadily gaze a good while; let me turn away for a time and then look again. I find that clouds do not long abide in unchanging steadfastness. But God by his strength setteth fast the mountains, those unchanging forms, meeting my gaze so steadily hour after hour and on successive days, and in repeated visits to the spot where I view them, cannot be clouds. They are not made of the “vapor which appeareth for a little time and then vanisheth away.” The clouds that towered and shone so yesterday are gone to-

LONG'S PEAK FROM ESTES PARK, COLORADO.

day or have been blown into various and still varying forms.

There is a like difference between verified science and ingenious theories—science of matter and science of mind, science of nature and science of God, all science, *truly* so called, is eternal rock. It cannot be moved. Hypotheses *may become* science. They will, if verified by patient and sufficient induction of facts observed or facts divinely revealed. Unless so verified, they will vanish away.

Masses of vapor looking like mountains will not remain unchanged in their form as the rocks do. The very breath of those

who most loudly affirm their solidity visibly moves and alters them.

Those masses of opinion which some affirm to be eternal hills, let us not hasten to build our homes or our hopes upon them until we have looked a good while to see whether the wind moves them or the sun dissipates them.

A DAY IN DENVER

Arriving in this beautiful city on June first at noon, after needed refreshment. I hastened to pay my respects to the venerable Dr. W. M. Thomson. At four score and five years of age, honorably retired from active service in the field of missions, he

rests and waits in the home of his daughter, Mrs. Walker with the constant care and ministering also of his other daughter, Miss Thomson, of the Syria mission. I was rejoiced to find him in comfortable health.

He is disabled from walking but as he sits, his robust-looking frame and strong animated face give no suggestion of great feebleness, and conversation with him forthwith showed him holding a vigorous grasp upon the subjects which have engaged the attention of the General Assembly; with vivid and happy memories of the land thro' which he has conducted so many readers in "The Land And The Book." It was delightful to see the light on his face, as he spoke of beautiful Beirut looking up to lofty and majestic Sunnin.

Our readers and his will rejoice to know in what comfort he waits, having finished his sojourn in the land where THE BOOK was written, ready to depart unto the better land to which THE BOOK shows the way.

On the next day, I was greatly aided by Rev. T. N. Haskell, Rev. Dr. Freeman, and Rev. Mr. Johnson to make the most of my few hours in their city. Rev. Dr. Monfort was not at home when I called, and other Denver ministers were absent from the city.

I found satisfactory evidence that these ministers are ably and generously sustained by their people in their vigorous and wise efforts for giving ascendancy to Christian principles in the educational institutions and agencies of the State.

Like Salt Lake City, Denver occupies ground reclaimed from desert barrenness, by artificial irrigation. Its verdant lawns, thrifty shade trees and wide, park-like

streets now give no hint of its original dreariness, but beautifully illustrate the amazing possibilities of the whole American Desert.

Across this one rides for hours at railroad speed, and sees it a dreary desert still. but dotted by small oases just about the R. R. stations, like mission stations scattered here and there through wide empires of heathenism—prophetical and typical both of the universal transformation yet to be effected by the physical and the spiritual irrigation.

FROM MOUNTAINS TO PRAIRIES.

Leaving Denver after 9 P. M. in a sleeping-car, my first outlook in the next morning dawn was in Nebraska, swiftly moving eastward. On either side, as far as the eye can reach, the land stretches away, level as the sea, and the eye misses from the horizon the snowy or rugged peaks and ridges to which it has lately become accustomed.

This region has evidently been abundantly watered by no artificial means, but from the "cisterns of the sky borne by the winds along"—*abundantly* but let us not say *excessively*, remembering by whose wisdom the distribution, as well as the provision has been made.

And if we thus trust our fields and their harvests to Him who rules the elements of nature, cannot we as calmly trust to Him his own church amid whatever storms may be beating upon her or which we seem to see brewing in the air?

But some one will ask whether we mean that no damage can be done to farms by excessive rains or to the church by wild winds of human speculation. No, verily,

MULTNOMAH FALLS, COLUMBIA RIVER, ORE.
On the Union Pacific System.

we mean no such blind optimism. We assent to good old aunt Chloe's dictum: "The Lord does let drefful things, happen in this yer world." But we remember that he who "sits serene upon the floods their fury to restrain," has given us many centuries of demonstration that "from seeming evil, and from real evil, he is ever educing good."

Thoughts on the Sabbath-School Lessons.

FIRST SABBATH.

AUG. 7.—*The Apostles' Confidence in God.* Acts IV: 19-31. Notice the wonderfully rapid growth of grace in Peter. Can it be the same voice which uttered the cowardly denial, "I know him not,"—which now declares, "We cannot but speak the things which we have seen and heard?"

What hath God wrought? His grace is sufficient, not only to save the soul from final perdition, but to transform the character, and that in a few months.

Observe again the subject of that united prayer. Not a word about deliverance from persecution, only—"grant unto thy servants—boldness." It was that prayer that led to the shaking of the place by the descent of the Holy Ghost. May it not be that revival blessings would be more frequent in the church to-day if there were less prayer for the removal of hindrances, and more for *boldness* to speak the word in spite of them?

While asking for courage for themselves, it was all for the glory of the holy child Jesus.

SECOND SABBATH.

AUG. 14.—*Ananias and Sapphira.* Acts V:1-11. Will a man rob God? Ananias and Sapphira thought to do it, but found too late that they had robbed themselves (1) of the favor of men, of which they had felt sure (2) of the divine blessing which they had thought could be "purchased with money."

Under the old covenant it was only the *whole* burnt offering that was accepted, and in the covenant of grace the offering called for is the whole heart. When that is offered, there will be no attempt to mock God with pretended piety.

THIRD SABBATH.

AUG. 21.—*The Apostles Persecuted.* Acts V: 25-41.

The captain and the officers feared the people.

Gamaliel feared God.

The apostles trusted God.

Which is the safest state of mind?

"The fear of man bringeth a snare."

"The fear of the Lord is the beginning of wisdom."

"Whoso trusteth in the Lord, happy is he."

It was only the persecuted apostles who stood on firm ground.

While Gamaliel did not profess to be a believer, God was able to use his wisdom now for the deliverance of two of his apostles, as he had already used it in the training of the chief apostle to the Gentiles.

He can make the wrath of man to praise him, how much more their talents, which he has himself bestowed.

FOURTH SABBATH.

AUG. 28.—*The First Christian Martyr.* Acts. VII: 54-60; VIII: 1-4. What strength and courage Stephen obtained by that steadfast upward glance. It was the glorified Saviour, who having himself suffered, being tempted, was able to succour his tempted servant.

Stephen's Master once surprised his disciples by sleeping amid the waves and the winds, Stephen fell into a deeper sleep amid the thuds of stones. "So he giveth his beloved sleep." Death, even in that ghastly form, was robbed of its terrors and came like sleep to a tired child.

Saul made havoc of the church, and the disciples were scattered far and wide by persecution, but the Lord was mindful of his own, and they were not forgotten of him, but went everywhere preaching his word, and defeating the ends of their persecutors by spreading the knowledge of the truth.

EDUCATION.

ACTION OF THE GENERAL ASSEMBLY.

An efficient committee was appointed by the Moderator, Rev. Dr. W. C. Young, which gave the Annual Report, Minutes and Accounts of the Board faithful and thorough investigation. The Chairman of the Committee, Rev. Dr. J. A. Liggett, (and others) in addition to the formal Report as given below, made earnest and telling addresses upon the important and vital functions and needs of this cause. We commend the facts, figures and suggestions that the Report contains to the prayerful consideration of every loyal Presbyterian:

1. "Your Committee have made a careful examination of the minutes of the Board, and find them in due form. They take great pleasure in giving a hearty commendation to the officers and members of the Board for the the faithful and persevering efforts they have made during the last year to further the interests of this great and deserving cause. These efforts have been crowned with a gratifying degree of success. The number of churches contributing to this cause is three hundred and twenty-one greater than during the preceding year. The total amount received from churches and Sabbath-schools was \$61,760.28. The grand total received from all sources, including legacies, was \$91,735.12.

2. At the beginning of the year the Board found themselves burdened with a debt of \$16,000. One of the first things to be done was to devise methods by which this debt might be extinguished. To effect this purpose it was found necessary to reduce the amount of the appropriations to the students under its care, so that those who had received \$100 should receive eighty dollars, and those who were receiving eighty dollars should receive only seventy dollars per year. This was done, however, with the understanding that at

the end of the fiscal year if the state of the treasury would permit it, there should be an additional appropriation to each student, to make up as far as possible, for the reduction. As a matter of fact, about 10 per cent. additional was allowed. As an additional help in the matter of reduction of the debt, it was resolved to drop from the roll of beneficiaries any student who might be found able to dispense with aid from the Board, and the students themselves were earnestly invited to co-operate in this matter, and assist the Board as far as possible.

It also resolved to decline the recommendation of all such as are denominated "special," and those in the Academic department—an exception being made in the case of colored and foreign students. In addition to all this, the Board determined that earnest appeals should be made to the churches, and as a matter of fact these appeals were made, and everything was done, to place the Board on a sound financial basis. As the result of all this earnest work, the original debt of \$16,000 was reduced to \$7,000, and had the churches been a little more prompt in making their remittances, the whole debt would have been extinguished.

3. It is worthy of notice and a matter for thanksgiving, that after all the precautions and reductions, the number of students applying for aid was only eleven less than the preceding year, the whole, number being at the close of the year 858—as against 869 in the previous year. Fifty-eight applicants were declined, and it is possible that many others were turned aside from the work to which they wished to devote their lives, from sheer inability to obtain funds to carry out their purpose and pay their bills. This is one of the saddest features of the case.

4. Attention should be called at this point to one of the methods by which during the past year the funds were aided and the debt diminished. This was through what is called the "Gratitude Fund,"—suggested by the

Rev. W. C. Covert, of Minnesota. The idea was that ministers who had received aid from the Board—while preparing for their work—should have the privilege of making contributions in aid of the Board in the day of its necessity. The sum thus contributed to constitute the "Gratitude Fund" amounted for the year to one thousand five hundred and seventy-one dollars and thirty-two cents (\$1,571.32).

5. The next matter to which your Committee would call the attention of the Assembly is the present great and ever increasing need of fresh supplies for the ministry. We must be wide-awake in this matter, or our beloved church will lag behind. Ponder well the following facts. In addition to the 169 churches of this denomination in foreign fields, we have in our own country 6,901 regularly organized churches.

For the great work of taking care of these churches, after deducting 388 Foreign Missionaries and 356 engaged as Presidents, professors, editors and teachers, there are but 5,119 who are marked as pastors and stated supplies—while there are about 930 who are from various causes unemployed in the work of the ministry. Some of these are aged, some are in bad health, and some possibly are inefficient. If we count the one half of the unemployed as capable of labor in the ministry, it leaves but 4,654 men to supply the wants of 6,901 churches.

As a consequence of all this, we have to face the fact that 1,183 of our churches are now marked vacant, and while many of them are small, yet in one sense all of them are important, and no Presbyterian church should be left to die for want of an under shepherd to feed and foster it. The Roman Catholic Church does not leave its parishes vacant. The Methodist Church does not leave its little churches without ministrations. Why should we?

6. Now in the next place let us glance briefly at the source of supplies for this great want.

Our Seminaries graduated this year only 228 men for the Gospel Ministry. Of these 228, we may suppose that about 28 will find work in the congregations of the Reformed and other related Churches. This leaves

about 920. Now, in the first place, we lost last year from our ranks 166 by death and dismissal. It will take more than three-quarters of the 920 to fill the vacancies thus made. This leaves of all the men this year graduated, but 84 new men to find their places in the 1,183 vacant churches. Besides this, 144 new churches have been organized on an average for the past five years. In view of these facts, the cry sometimes raised that we have too many ministers, excited by the fact that where a good church becomes vacant there are so many applications for the place, is simply absurd.

7. Then one other thing to which we wish to call the attention of the Assembly, is the grand results already achieved by the Board of Education. At this very time in which we live, there are two thousand, four hundred and eighty-nine ministers, variously employed who found their way into the ministry by the aid of this Board. This is something for those who have given their time and money to this great enterprise to be justly proud of. More than one-third of our whole ministry received aid from this source. Ninety-seven per cent. of the average amount expended each year in aiding students, from 1870 to 1888, has been invested in men who have entered the ministry.

8. In addition to what has been stated, we wish to call attention to one fact which is *almost startling*—and that is, that after this Board has existed for 73 years, and has achieved such grand results, yet according to the last report, there are 3,604 of our churches that have not during the past year contributed a single dollar to aid this great essential cause. 3,291 have contributed, and 3,604 have utterly failed. Is it any wonder then that the Board have been driven to cut down the already meagre appropriations, and devise so many ways to meet their ever increasing responsibilities?

Inasmuch as our country is filling up with vast populations, pouring in upon us like a mighty tide, and as the Board has under its charge representatives of the leading nations of the earth,—Germans, Africans, Bohemians, Bulgarians, and others, it seems only right and proper that our Church should heed

the call to send educated and evangelical preachers to work among these different nationalities.

Last of all, we feel called upon to notice one fact revealed by the tabular statements of the Board's report, namely,—that some of our wealthiest and most influential Synods draw as much from the Board as they contribute to it—while in other cases, some important Synods draw from the fund double the amount of their annual contribution, thus leaving the less able portions of the Church without that aid for their students.

Your Committee would recommend the adoption of the following resolutions:

“Resolved, First, That the thanks of this Assembly and the whole Church are due to the Board of Education and to its faithful officers for their fidelity and wisdom in conducting so successfully the affairs of this Board during the past year.

“Resolved, Second, That in view of the

great interests at stake, and the pressing need of men in the evangelistic field, we call upon all our ministers, elders and people to make unusual efforts to increase the funds of this Board, and we specially entreat all churches that did not contribute during the past year to do what they can to sustain the work of this most important arm of the church.”

In view of the above facts and recommendations is it not incumbent upon every one to ask, ‘What is my duty in this matter?’ ‘What account shall I render of my stewardship when it shall be required of me?’ What answer will the thirty-six hundred and four churches which gave nothing to this Board last year, make to this? This year, doubtless, a greater number of students will ask for the Board's assistance than last. And, therefore, in order to warrant the acceptance of all worthy applications and complete the year without debt, at least \$120,000, will be needed for this work.

FREEDMEN.

AN AFRICO-AMERICAN PRESBY- TERIAN ELDER.

MRS. S. J. NEIL.

[In sending us the following sketch from the rooms of the Board of Missions for Freedmen, Mrs. Coulter writes:—

I send you a sketch of a good old colored elder, written by Mrs. S. J. Neil who has been for many years a missionary among the negroes. The simple story interested me greatly and I think it will you. All of our teachers who have met Uncle Robert speak in the same way of him. Mrs. Rev. G. C. Campbell in writing of him several months ago and before his sickness said: “We teachers think him a wonderful man. I never heard him speak (and I have heard him many times) but he had something to say and that something “was to the point and

was something helpful to me at least. His face fairly shines with the light from the Cross.” We have some of the salt of the earth in these good old Uncles and Aunties.]

Robert Claibourn was born a slave. I do not know his exact age but think he was 69 or 70 years old. He was one of the first persons I met when I came to Amelia Co., in March 1866. I was told by the lady with whom I boarded that he was one of the best men she had ever known; adding, “he carries his religion in his face,” and such was the testimony of everyone. I never heard anyone speak of Uncle Robert but to commend him for his upright life. He was one of my first Sunday-school scholars at Big Oak and from the first would lead in prayer in our meetings. He lived near the school-house and came in almost every day to get a lesson during recess. He could spell a little when

he first came. His master's little boy had promised to teach him to read if he would play with him, but "Massa" found it out before he had learned much, and that was the last of the lessons till freedom came. He was very fond of hearing me read and even at that early day enjoyed hearing the "Presbyterian Banner" read to him, and would sit for hours listening. He was certainly a man of far more than ordinary talent.

Aug, 26, 1866, Rev. T. G. Murphy organized a Presbyterian Church at Big Oak. Mr. Claibourn was one of three Elders elected that day.

Many, many nights have I known those three to meet and pray all night.

He was very able in prayer and often came into school and led in prayer. He was a man of very tender feelings and a most amiable disposition. He was truly a safe counselor in Church matters, and while he was so gentle in dealing with those who needed discipline, yet, he was very earnest in showing them their duty and in reproving wrong doing. He loved the Church and had a very high sense of its honor and was always prepared to defend it. He loved and appreciated his liberty and spoke often and with deep feeling of the great privileges his people enjoyed and of the great responsibility resting upon them, often referring to the Children of Israel as a warning of unimproved privileges. He loved the Sunday-school and took great delight in seeing the children attentive. They loved to listen to his words of encouragement. His address on Children's Day was truly beautiful. I have known Uncle Robert for 26 years. Many a day he sat with his musket in hand in the pines near the Big Oak Church to be ready lest any one came to molest me, as the feeling was very bitter against me and my work the first year or two. I was not aware at the time of this protection, but I have more faith in his prayer for my safety than in his musket for he has always been a devout Christian and great worker in the Church. He never seemed concerned for the things of this life, only so he could see souls saved. For four years he came regularly once a month to preach for us at Jetersville. After

working hard all the week he would walk thirteen miles Saturday evening and then preach twice for us on Sabbath. This he did without any remuneration except a mere pittance given him occasionally. Last year he conducted our protracted meeting almost alone, preaching every night and leading prayer meeting every day for two week. He was blessed in seeing eleven received into the Church. He wept for joy as he took each one by the hand and entreated them to be faithful. When I would speak of him laboring so hard and doing so much for us he would say. "It is my pleasure to come here and do what I can for Jesus." He was fond of singing and had a real soft voice and had a great many hymns committed to memory.

I visited him a week or more before his death. He told me he was praying for the church, and he longed to come and speak to his people once more.

His sufferings were great and his comforts very few, but he was rejoicing and shouting over his prospect of a Home in Heaven. He died April 12, 1891. I think I can almost hear the "Well done, good and faithful servant," as he entered into the Heavenly Jerusalem he so often referred to and loved to talk about while here. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

TRUTH AND SOBERNESS.

Our hopes for our fellow-citizens of African descent are greatly strengthened by the soberness and reasonableness of their thinking and their appeals to the reasonableness of their countrymen. They wisely rely on moral and not physical force for their advancement to full and undisputed enjoyment of the liberty which emancipation began to give them. This is well illustrated by the action of the recent Convention of colored people at Cincinnati.

In their address to the people of the United States, they use the following temperate and just language:

We appeal to the American people in the imperial name of Justice. The problem to be solved is not a negro problem. The so-called negroes are scarcely one-tenth of the people of this country. They are powerless to solve any problem, but may again be the victims of the nation's injustice and the occasion of the nation's condemnation.

We ask nothing of you in behalf of colored people, except the right to eat the bread our own hands have earned, to dwell safely in our own homes, to pursue our vocations in peace, to be granted a fair and equal opportunity in the race of life, to be protected under the law and to be judged according to the law. We appeal to you against murder and violence, against robbery and extortion, against hasty and cruel judgments, against

fierce mobs that outrage our people and desolate their homes.

We appeal to the colored people in every part of our land to bear in mind that their prosperity and advancement in civil rights and political influence will depend upon themselves; that the consideration given them will be in proportion to their own good conduct and approved good character. For this reason we appeal to them to practice industry, that they may prove their own capacity to sustain themselves; to practice economy and sobriety that they may, out of their own savings, secure a fair measure of independence; to be patient and respectful, orderly, law-abiding and honest, that they may win the reputation of desirable neighbors and good citizens.

PUBLICATION AND SABBATH-SCHOOL WORK.

REPORT OF THE STANDING COMMITTEE.

At the close of an exceedingly able and exhaustive Report, the Standing Committee of the General Assembly remarked as follows:

IMPORTANCE OF THE BOARD'S WORK.

"After a somewhat extended survey of the department of Christian service committed to the Board of Publication and Sabbath-school Work, your Committee is deeply impressed with its importance. It is at the front in the evangelization of our country. It is the pioneer of the Church; the voice crying in the wilderness. In quietness and without observation, trusting in God, it lays the foundation, prepares the way for the organized church,

the permanent pastor, and also the ordinances of the house of God. Whilst the Christian college is preparing young men for the ministry, and the Board of Education is extending its helpful aid, this Board is opening doors to fields of usefulness, which, through its labors, are already white for the harvest, appealing for the missionaries whom the Board of Home Missions sends forth, and to the Board of Church Erection for houses of worship to shelter the little flocks they have gathered along the bridle-paths of the world's advance. Inasmuch as this Board reaches life at its very sources, and gives it direction thence, it performs a conspicuous part in providing ministers and elders, home and foreign missionaries, and all the Christian agencies by which these grow-

ing districts of the West shall be brought under Immanuel's rule and prepared for the higher and endless service of the world to come. And it is not only the van-guard of the Church, but it is also a nursing mother to the households of faith it establishes, the pastor's most efficient helper, the friend of the children, the educator of the youth, and the solace of old age.

LITERATURE.

"The literature of the Board supplies, as far as possible, a great and urgent need. We cannot exaggerate the value of books and periodicals, which inculcate and support the truth as against the most dangerous errors.

"Much is to be feared from the skepticism of the age. Conspicuous intellects, great though darkened, are arrayed against evangelical religion. Atheism denies the existence of God; Pantheism denies his personality; Rationalism denies the authority of his Word; Humanitarianism betrays Christ with a kiss, and Indifferentism repudiates all human responsibility. Only perpetual vigilance can conserve the simple, true, soul-saving gospel of Christ, the only hope of a lost world.

"This Board of our Church, through its consecrated missionaries and scriptural literature, seeks to resist and counteract the rationalistic and infidel tendencies of our times, and to give the crown of universal dominion to Him who is God over all, blessed forever more.

"Each depository of this Board in the great centres of population in all parts of our land, not thrust into a corner, but looking out in the highways of human

life, accessible to the hastening throng, may be the source of a corrective and life-giving influence which may be as abiding as the race, and every missionary who carries this literature into irreligious or Christian homes may be the instrument of leading many into a knowledge of the truth and confirming the faith of those who believe. It is the judgment of your Committee that the Board should continue to strengthen this department of its work, seeking and securing, as far as possible, the contributions to its literature of the strongest intellects of the land and the world, and advancing this part of its mission with the utmost energy, and a persistence that shall never yield.

COMMENDATION.

"In conclusion, for the energy and faithfulness of the officers and employees of the Board, and for the great and encouraging results attained during the year, it is fitting that we should express deepest gratitude to God, and gather from it an inspiration for further service. Living in one of the most energetic periods of human history, great religious and social problems crowding the closing year of this Nineteenth century, the sixth day of the world's progress, beyond which not far away may lie the Sabbath of righteousness and peace, it becomes us to do whatsoever our hands find to do, in the fear of God, in love to Christ and souls, without delay and with our might.

"Your Committee recommends the adoption by the General Assembly of the following resolution:

"We earnestly commend this Board to the sympathies and prayers of all our

people, and earnestly recommend that our churches and Sabbath-schools contribute to it during the coming year *not less than* \$150,000."

ITEMS FROM THE ANNUAL REPORT OF THE BOARD.

MISSIONARY DEPARTMENT.

MISSIONARIES.

The entire number of Missionaries at work during the whole or a portion of last year was 145. Of these, 72 were Permanent, of whom 58 are still in commission; and 73 were Theological Students who labored during their summer vacation.

ORGANIZATIONS AND REORGANIZATIONS.

The Missionaries organized 961 new schools, in addition to which 123 were organized under a standing offer of the Board to furnish free supplies of hymn books, lesson helps, papers and Bibles to any person establishing a Presbyterian Sabbath-school, making a total of 1,084 organizations. The Missionaries re-organized 311 schools. Into these schools were gathered 49,000 teachers and scholars.

MISSIONARY WORK.

In the performance of their work, the Missionaries visited 68,777 families and 3,454 Sabbath-schools; delivered 7,338 addresses; and traveled 377,782 miles.

GRANTS.

The number of pages of tracts and periodicals distributed by our Missionaries was 2,601,629; the number directly granted by the Sabbath-school and Missionary Committee, was 14,197,356; total, 16,798,985. In addition to these grants, the Department distributed 89,024 volumes of Christian literature, of which

5,339 were Bibles. Of this number, the Missionaries gave away, other than Bibles, 63,355, and sold 5,055.

The number of volumes directly donated by the Sabbath-school and Missionary Committee was 15,279.

The number of Sabbath-schools aided by these grants was 1,787. The number of grants made to churches and individuals was 584.

Every working day in the year the Board gave away 279 volumes, and 55,996 pages of tracts and religious papers.

CLOTHING FOR DESTITUTE CHILDREN DURING THE WINTER OF 1891-92.

Many of our Missionaries made such representation of the needs of hundreds of children who, because of the lack of clothing, were unable to attend either day or Sabbath-school, that an appeal was issued to Sabbath-schools and the various benevolent societies of Presbyterian churches in behalf of these destitute little ones. The response was prompt and generous. Boxes and barrels of clothing were forwarded to the Missionaries to the value of over \$8,000. No fewer than six thousand children and youth were thus enabled to attend the Sabbath-schools.

PERMANENCY OF THE SCHOOLS.

Each year a census is taken of schools that were organized during the preceding year. Reports have been received during the year just closed of the schools that were directly organized by our Missionaries between April 1, 1890, and April 1, 1891, from which the following facts are gathered: Of the 1,209 schools organized, 742 are alive and flourishing; 332 have succumbed to circumstances; 135 have

not been heard from. From the 742 living schools 55 churches have already grown.

It will enable us in some degree to realize the magnitude and importance of the work that was performed by our Missionaries during the year that closed April 1, twelve months ago, to consider the fact that they established, on an average, each day of that year, two schools that *continue to live*; and also the further fact that from those living schools one church has already grown for every Sabbath of the year.

The 135 schools established during that year under the offer of the Board to supply needed books and lesson-helps, are all alive and flourishing. These added to the 742 schools established by the direct efforts of our Missionaries make a total of 877 *living* Sabbath-schools that, in the year ending April 1, 1891, were added to our lists.

RECEIPTS AND EXPENDITURES.

The Missionary Department has received, for its current funds, during the year, \$126,816.20, of which \$36,515.15 came from churches and \$48,012.12 from Sabbath-schools; \$6,707.85 from individual contributors; \$5,088.40 from interest on invested funds; \$358.70 from bank interest on balances; \$330.76 from profits on sales by Missionaries; and \$29,803.22 from the Business Department, being two-thirds of the net profits of that Department for the year. The receipts were \$29,463.66 above those reported in 1891.

The total expenditures of the year were \$110,167.98, being \$3,209 *in excess* of the receipts for the year other than

those contributed by the Business Department.*

RESULTS OF FOUR YEARS' WORK—APRIL 1, 1888 TO APRIL 1, 1892.

In obedience to the directions of the General Assembly of 1887, the practical organization of the Sabbath-school and Missionary Department of this Board was completed, and it entered upon its labors, April 1, 1888. We have, therefore, the period of four years in which to note the results of this new enterprise.

Whilst it is true that four years in the operation of this branch of the Church's evangelizing activities can scarcely be deemed sufficient time for a complete judgment upon it from all points of view, they may enable us partially to answer the question: Has the wisdom of the Church in the formation of this arm of missionary effort been vindicated?

The following statement affords a satisfactory answer:

Sabbath-schools organized by missionaries and under special offer,	4,614
Persons gathered into these schools,	171,590
Number of volumes given away,	241,331
Number of pages of tracts and periodicals given away,	51,419,165
Number of grants of books, tracts, periodicals and lesson-helps,	7,667
Net value of grants,	\$61,254.70
Families visited by missionaries,	235,024

"Presbyterian Hymnals," new or second-hand, will be thankfully received by the Rev. G. E. Sanderson, Redmon, Edgar Co., Illinois. Dr. Sanderson has charge of two Mission Churches, in which the hymn-books are needed. Send to his address or to Everett Stewart, 603 Chestnut street, Philadelphia, who will forward to him.

MINISTERIAL RELIEF.

ACTION OF THE GENERAL ASSEMBLY.

The Chairman of the Standing Committee to which the General Assembly in Portland referred the report of the Board of Ministerial Relief, was the Rev. Thomas H. Robinson, D. D., of Allegheny. The report of the Committee, unanimously adopted by the Assembly, was made at the close of the afternoon of Monday, May 23rd, and we give from it the following extracts:—

An examination of the Annual Report gives abundant reason for gratefulness to God for the measure of success that has attended the work of the Board for the last ecclesiastical year. The year has evidently been one of diligent and faithful service on the part of those to whom the church has committed this department of her benevolent activities.

The Committee call the attention of the Assembly to the following statements drawn from the history of the Board during the past year. Presbyterian recommendations for aid were received from 168 Presbyteries. The number on the roll of the Board to whom remittances were sent during the year ending April 1, 1892, was 682. To these must be added 18 families provided for during the year at the Ministers' House at Perth Amboy, N. J., in lieu of receiving a remittance in money, making a total of 700 families upon the roll of the Board during the past year, an increase of 41 over last year.

The number of families upon the Roll of the Board has steadily increased since the year 1886, being now nearly 200 larger than at that date. The number of persons who have shared in the appropriations made by the Board to the 700 families aided may be estimated at not less than 2,500.

During the year, one hundred and ten new names were added to the Roll; that is, fifty-nine ministers, forty-eight widows and three orphan families. During the same time,

fifty-eight were removed from the Roll by death, forty-five ministers, twelve widows and one orphan. A few others who no longer needed the help of the Board have withdrawn their application for aid.

The apparently large increase in the number of applications for aid since 1886 is due in large measure to the wise action of the Assembly of 1889, which entitled every honorably retired minister over 70 years of age, who is in need and has served the church as pastor, stated supply, or missionary, for a period of not less than 30 years, to draw from the Board an Annual sum for his support. There are now upon the Roll of the Board 68 venerable men who are receiving from \$250 to \$300 for their support in their helpless old age. The entire sum appropriated to these aged servants of God and his Church, during the past year was \$18,800, only an average of \$269 to each family. The patriarch in this company is in his 92nd year; twenty eight are over 80; the average age is over 76, and the average number of years spent in the ministry is nearly 48 years. The Church should deem it a great privilege to brighten with her gifts the last days of these servants of Christ.

The income of the Board from all sources during the past year was \$161,714.43 and is the largest income the Board has ever received. Of this amount \$92,026.47, came in contributions from churches and Sabbath-schools, and \$11,817 65 from individuals, making a total from the church of \$103,844.12. The remainder, \$57,870.31 was from the income of the Permanent Fund, interest on Bank deposits and miscellaneous receipts. It is a matter of sincere regret to report that the enlarged income of the year is wholly due to an increase in the Permanent Fund. The contributions from the Churches have fallen off \$2,092.80 and from individuals \$2,578.89, a total of \$4,671.69.

While it may be deemed a matter of congratulation that the result of the operations of

the year is a balance of \$4,965.87, which with the amount left in the treasury at the close of last year gives a good working balance to carry the Board through the summer months, we call attention to the fact that needs to be emphasized and remembered, that the average appropriation to each family aided by the Board from the contributions of the Church alone has fallen from \$199 in 1886 to \$148 in 1891, a decrease of \$51 per family. But for the supplemental aid from the income of the Permanent Fund, the beneficiaries of the Church would have been in straits. The benevolence of the church is not keeping pace with enlarging demands nor with her augmenting ability to give.

We remind the Assembly of the following facts: First, that whilst the membership and the wealth of the church have greatly increased during the past four years, the contribution of the churches to this cause during the past year is but \$26 above the average for the four years. With all her increasing power of numbers and of wealth, the beneficence of the church stands four years in arrear of the times.

Secondly, we note the fact, upon which comment is surely unnecessary, that more than one-half of our churches are reported as having utterly failed to contribute anything to this noble beneficence. The contributing churches number 3,226; the non-contributing 3,552.

The total amount drawn out by the Presbyteries from the treasury of the Board, exceeds the contributions from the churches by the large sum of \$44,725.43. This sum indicates the amount of relief from present duty and privilege the church of to-day is receiving annually from the gifts of generous men and women in the past through their endowment of a permanent fund. Our Board of Ministerial Relief might justly and unfortunately be called a Board of Church Relief. It is one of the results of past generousities that the income of the Permanent Fund serves to relieve the church of to-day from both obligation and privilege. This evil should be corrected as promptly as possible. The Permanent Fund will prove, as similar funds have done in the past, a curse to the church so far as it checks

the generosity of the people of God. Each generation needs the burdens God puts upon it. It should take care of its own. The Endowment Fund of this Board was not intended to encourage Christian people of any succeeding age to cast from their minds and hearts the divine burden of loving and caring for those servants of the church who have worn themselves out for her welfare. The church needs these claimants on her love and help far more than they need her.

Past Assemblies have urged the use of special means to teach and persuade Christian people to bear this cause upon their minds and hearts. The people still need to see more clearly and to feel more deeply their duty in this matter. Your Committee would call the attention of Pastors and especially, the large body of our intelligent Ruling Elders to the efficient work they may do both in the instruction of the people and in securing their offerings for these servants of God, to whom nothing now remains but to pray and wait.

Our Presbyteries need the gentle reminder that this Board works under strictly defined limitations, imposed by the Assembly. It cannot care for all the poor in the church. It exists to relieve disabled ministers and the widows and orphans of deceased ministers. Its beneficent aid is not general but particular. In making their recommendations for aid, the Presbyteries should remember the fair and usual limitations that are given to the meaning of the terms that define the Applicants for the aid of the church.

Your Committee recommends the adoption of the following resolutions:

That the General Assembly commends anew to the whole Church the impressive claims of this Board and calls upon every pastor and stated supply and church session to see to it that the cause represented by this Board be fully and faithfully presented to the people and that their offerings for it be earnestly sought.

That, in harmony with the recommendation of past Assemblies, this Assembly earnestly recommends that the gifts from the churches and Sabbath-schools and from individuals be raised to a sum not less than one hundred and fifty thousand dollars.

CHURCH ERECTION.

ACTION OF THE GENERAL ASSEMBLY.

We give below extracts from the report of the Standing Committee—The recommendations were unanimously adopted.—

GENERAL ASPECT OF THE WORK.

Among the agencies which the Church employs for extending the Kingdom of Christ, few are more vitally related to its interests than the Board whose work we are called to review. It is the right arm of all successful Home Missionary efforts; and upon its efficient administration the aggressive work of the Church largely depends. The visible church edifice is an important factor in developing the invisible Church life; and more than it has hitherto done, does the Presbyterian Church need to emphasize and enlarge this department of Christian service.

Like every other phase of aggressive Christian activity, the work of the Board is constantly increasing. Urgent appeals for aid come to it from all quarters. Wherever a new church is organized a new house of worship is needed, and since most of these new churches are in comparatively destitute localities, help in rearing their new houses of worship is an imperative necessity. During the past year formal applications have been received for aid in erecting 171 churches and 58 manses, the aggregate sum asked for having been \$97,240 for church buildings, and \$21,985 for manses, a total of \$119,225. Adding to these the number of informal requests preferred, most of which will eventuate in formal appropriations, the number of congregations desiring aid in the erection of churches and manses would be scarcely less than 300 and the sum required to meet the emergency is fully \$150,000.

In response to these applications, aid has been granted during the year to 163 churches in the erection of church buildings, and to forty-four churches in the erection of manses, the sum of \$88,369 having been given to the

former, and the sum of \$16,425 having been appropriated to the latter. The number of churches reached in all departments of the work has been two hundred and fifty-two, and the aggregate amount placed for their aid \$106,242. One hundred and sixty-four churches and manses have been completed without debt during the year through the aid of the Board, aggregating in value, nearly \$400,000. These appropriations, moreover, have been scattered over twenty-four Synods, ninety-five Presbyteries, and thirty-two States and Territories.

CONTRIBUTIONS INSUFFICIENT.

It is indeed gratifying to note the fact that one hundred and fifty-five churches more than last year have contributed this year to the treasury of the Board; but out of our six thousand nine hundred and ninety-two congregations three thousand six hundred and fifteen have given nothing during the past twelve months in behalf of this worthy object. This failure of more than one half of our churches to contribute even a small amount to the funds of the Board is absolutely unwarrantable, and deserves the censure of the General Assembly. With rare exceptions all these churches could have given something; and the contribution of even a single dollar on the part of each of them would have enabled the Board to assist several needy enterprises which have now been compelled to suffer. Far-reaching in their results are these failures of individual churches to discharge the duties which God and the Church have devolved upon them.

Closely allied to this cause of decreased contributions is the tendency of the churches in our large cities to contribute to local needs at the expense of general interests. Church extension is the laudable effort of many of our wealthier churches and stronger Presbyteries. All honor to the spirit which prompts the strong to bear the infirmities of the weak in their own communities. But upon these very churches and Presbyteries is devolved

the duty of relieving the necessities of weak churches in remote and destitute neighborhoods; and while our large city churches should not abate one iota of their zeal for church extension at home, they ought also to be mindful of the claims on their contributions of churches which are planted in more sparsely settled and less financially endowed communities. To such an extent has this system of local charity come to prevail that last year more than eighty-two per cent. of the amount reported in the columns of our statistical tables appropriated to Church erection was given elsewhere than to this Board. Only a little more than seventeen per cent. reached its treasury. The discrepancy in the case of this agency of the Church is three-fold greater than in that of any other Board. It would seem but just to the Church and the Board that all our larger Synods and Presbyteries should pay into the treasury of the Board of Church Erection at least as much as they ask it to return to them, and that the large sums given as special contributions should pass through this organized and approved agency of our Church.

INTEREST IN THE MANSE WORK.

Your committee notes with extreme satisfaction the increasing interest on the part of the churches in the erection of manses. While among our wealthier congregations a manse is a source of comfort to a minister, among our feebler organizations it is almost a necessity to the church. Ordinarily a manse built and paid for is a partial endowment of the church. It counts very considerably on the salary of the pastor, besides relieving him from frequent changes of residence which imperil his comfort and impair his efficiency. We cannot too strongly approve of this department of the Board's work, nor too heartily commend to the churches the advantages resulting from availing themselves of the provisions offered for their acceptance.

THE LOAN FUND.

In accordance with the recommendation of the last General Assembly the Board has during the past year enlarged the sphere of

its operations by establishing a Loan Fund to be employed in assisting in the erection of churches not by absolute grants but by temporary loans. In accordance with the directions of the last General Assembly the details of the plan are set forth by the Board in its annual report to the Assembly and indicate wise forethought and marked business sagacity. All over our country young churches are being organized whose prosperity demands the erection of buildings exceeding in expense their present ability, but not their prospective needs. Many of these churches are debarred from borrowing through the ordinary channels by the high rates of interest they are required to pay, and can only find the relief they need through this department of the Board's efficient effort. Under the will of the late Mrs. Mary Stuart, of New York, the Board has been made one of the residuary legatees of her estate; and there is good reason to believe that the sum expected to accrue from this source will constitute a satisfactory nucleus for the fund which the Board has thus organized. The Church, however, should by no means depend upon this single legacy for the establishment and maintenance of this fund; but should put forth strenuous efforts to secure an increased basis for the loans, it proposes to negotiate. The attention of those whom God has gifted with wealth is specially called to this new phase of Christian effort.

There are two classes of congregations that apply to the Board for aid: (1) Infant churches that need absolute grants to enable them to secure, without burdens imperiling their lives, their church homes; and (2) young churches well established, but whose growth and well-being demand the erection of more expensive buildings, which, however, the church can itself erect if the time of payment can be extended over several years. The needs of this latter class, which are as imperative temporarily as that of the former, can be sufficiently met by loans payable in annual installments either with or without a low interest. Many such cases, debarred from borrowing through the ordinary channels by the high rates of interest demanded, apply for such aid to this Board. This help, owing to

the many pressing demands of congregations of the former class, the Board has hitherto been constrained to deny.

It is to meet the case of this latter class that the Loan Fund, a department entirely distinct from the General Fund has been established.

To provide for its efficiency special contributions are invited from churches and individuals.

Contributions may also be accepted with the promise that the sums given shall be subject to the payment of interest to the donors during their life time. This plan has long been in practice in other denominations and with excellent results; Christian men and women thus becoming their own executors and at the same time receiving during their lifetime the benefit of the property they propose to entrust to the church for the furtherance of the cause of Christ.

The fund thus established may be loaned in small sums to such churches as shall be proper recipients under the following conditions:

(1) Loans shall be made only to such churches as give promise of permanent life and strength.

(2) No loan shall be made ordinarily to aid in the erection of an edifice costing more than \$10,000.

(3) No loans to any one church shall ordinarily exceed either the sum of \$5,000, or one-half the value of the proposed lot and edifice.

The loans thus made shall be ordinarily returned within ten years in annual installments, the amount of each annual installment to be at the discretion of the Board.

Interest at 6 per cent. shall be charged in all ordinary cases, payable semi-annually, but in all cases where interest and annual installments are promptly and fully paid, the Board may upon the final

payment allow a rebate equal to one-half of the aggregate annual interest.

The Board is now ready to receive applications for aid under the rules of this new department. As soon as they can be prepared blanks upon which such applications may be made will be furnished to those churches desiring them.

RESOLUTIONS.

Resolved, That this Assembly heartily approves the work of the Board of Church Erection as at present conducted, and commends it to the generous liberality of all the churches.

Resolved, That it be specially urged upon pastors and sessions to see that contributions for this worthy Board be taken during the coming year in the churches under their care.

Resolved, That in the judgment of this Assembly not less than the sum of \$150,000 is needed for the work of the Board during the present fiscal year, and that strenuous efforts be put forth to realize the amount thus required.

Resolved, That it be recommended to the older Synods and Presbyteries east of the Mississippi River to have such consideration for their Western brethren as to contribute to the funds of the Board of Church Erection more than they ask from its treasury.

Resolved, That the claims of local and presbyterial work ought not to preclude contributions on the part of our churches to the general work of the Board, and that special contributions should so far as practicable pass through its treasury.

Resolved, That the Manse Fund is an important element in the work of the Board; and that while pastors and sessions are urged to support it, and churches are recommended to avail themselves of its benefits, its interests and advantages are specially commended to the Christian women of the Presbyterian Church.

Resolved, That this Assembly approves the plan for the Loan Fund submitted by the Board in its Annual Report, and commends this new department of effort to the confidence and support of the churches.

THE INTERNATIONAL MISSIONARY CONFERENCE OF 1892.

REV. J. A. DAVIS.

At Clifton Springs, June 8-14, 1892, were gathered men and women from countries more numerous and far more widely separated, and speaking in more dialects and languages than were represented at Jerusalem at Pentecost, as related in the second chapter of the Acts of the Apostles. These men and women did exactly what the apostles did in the various tongues mentioned—spoke of the wonderful works of God.

Men and women were present from widely separated lands of Africa, from Assam and Bulgaria, various parts of Burmah, China and India, from the extreme north of America, Canada, Mexico, Central and South America; from Italy, Syria, Persia and Turkey, and possibly from yet other nations.

Some had lived and worked among the lowest, others had associated with nobles and stood before kings. Modest women who had been content to toil among the out-cast and teach classes of a few women; men who had hardly a name to live outside of their own homes and a wretched tribe in some savage nation; college presidents whose names are known the world over, and men whose splendid achievements have startled the world, mingled as equals in that assembly. There were printers, authors and poets, mechanics and inventors, doctors of medicine, laws and theology, translators of and commentators on Scripture; and, not least, men, who like statesmen, are moulding, from fused masses, nations and governments.

This was the ninth annual gathering of the International Missionary Union. In 1884, several foreign missionaries discovered each other at a camp meeting at Niagara Falls, and formed themselves into an association for mutual comfort and convenience. They met again the next year

at the same place; and the two following years at Thousand Islands Park. Then they changed the place to Bridgeton; and met the year after at Binghamton; but for three successive summers have met at the Clifton Springs; and there probably will be the future meetings of the Union, beginning on the second Wednesday evening of June, to continue for seven days.

The Union began with a few tens, now, it has nearly as many hundreds of members.

A few, who do the routine work, meet each year; a few more are present at most of the meetings; but the vast majority are present at only a single meeting, or, at most, two in succession, and then return to the duties to which their lives are consecrated. There is hardly a land that has not within its borders a member of this Union. Two words describe the members of this Association—Foreign Missionaries.

Denominational differences are not noted and are seldom referred to; the only question asked the applicant for membership is, Have you been a Foreign Missionary? In the recent gathering, were members of the Baptist, Congregational, Disciple, Presbyterian, Lutheran, Methodist and Dutch Reformed denominations of Canada, Great Britain and the United States.

Other denominations may have been represented; but, as missionaries seldom refer to their church relations, apart from the Missionary Society, it is difficult to gain such information in a missionary gathering.

While several present were under appointment, but had never been in service in the foreign field, others, were home on their first furlough. More had spent a number of years on mission ground, and some were returning to complete the last decade of half a century of work there.

In the assembly were several, who, after

more than half a century of missionary life, are forced to remain like exiles, from the fields where their hearts still live. Nearly a hundred present had spent part of life as Foreign Missionaries; their united years of service were more than fourteen-hundred. If one might judge from the vigor and youth of many, it would be safe to guess that there was yet a thousand years of service represented in that gathering.

Parents and children, fellow-missionaries, were in the gathering. And, at least, one was present, whose parents and grandparents were Missionaries; and this one had just returned from a first season of service on the foreign field. A native of Turkey, soon to return as an ordained preacher to his countrymen, a Bulgarian ready to go back with his wife to preach the Gospel in the land of their birth, and a Siamese, just ordained by the Presbytery of Rochester, to the Gospel ministry in his native land, appeared in that assembly. The last mentioned is the son of the first Bible-woman, and grandson of the first convert, and first native preacher of Siam.

On the last evening but one of this remarkable gathering, was held the most thrilling service of all. The platform was filled with missionaries going to the foreign field during the ensuing year. More than thirty appeared; some had already left the gathering. Each address was of necessity short; each was inspiring. Some parting words were witty, others jovial, most of them cheerful; but now and then a sad refrain followed the cheerful tone.

Occasionally lively wit aroused peals of laughter; oftener earnest tones drew tears.

A veteran told of his sainted mother's dying message, as she bade him return to his chosen field from which for six years he had been kept, that he might care for her in her old age. Others spoke of their joy at the prospect of soon re-entering the work given up years ago, because of ill-

health. Some described the satisfaction in their work, others the peace that fills the missionary's heart, as he gives up all for souls, and the Savior. And their faces witnessed for the truth of their words.

Those short though suggestive addresses thrilled many a heart, and inspired yearnings for work like that to which those were going.

Two addresses touched hearts deeper than any that preceded or followed. A young man, just back with his invalid wife broken down by the intense anxiety and suffering during the terrible riots of China where she faced death in most horrid form, spoke of his speedy return without her who had stood by him in those trying days. Then his voice faltered, became husky, and ceased. In silence he took his seat, his farewell words unspoken, as the vast audience wept in sympathy with the sorrowing husband. Then arose a woman who more than forty-two years ago gave her hand to the man of her heart; her life to the country to which he was consecrated.

Thirty years after she buried that husband in the land for which he had toiled, and by whose people he had been murdered. Now she was going back to spend the last years of life in that inhospitable country, but among the many who had learned to love her husband better than any other mere human being. As she told her simple story; but not all that has been given in this statement, we felt that there is something in mission life that none but those who have tried can understand.

Few knew how that mother's heart yearned to be with her four children left behind, children known by many, honored by all who know them; few knew the agony that widow had endured when bereft of a husband worthy an angel-bride; few knew what home and comforts might be hers in this land of her birth. They merely saw and heard a modest woman telling of many who needed the gospel in the country of

her husband's grave, and her wish to go again and do what little she could to lead them to the Savior so dear to her.

At the close of the addresses a prayer so fervent that it seemed to have caught the fire of those warm hearts, was offered for them and their work, and then one of the most honored and beloved missionaries of America, a man who fifty-six years ago gave himself to the heathen world, bade the missionaries God-speed in behalf of the Union as they went to their fields.

If there be another gathering like the one sketched, the writer has yet to learn about it. While the men and women composing it were intensely human, and as practical, they seemed to live in another spiritual atmosphere than surrounds the multitude of human beings. Wit, humor and fun abounded; nor were the weaknesses of humanity hidden; yet there was a something pervading that assembly that inspired with its faith, thrilled with its enthusiasm and filled with its spirituality.

FOREIGN MISSIONS.

SR. TORRES was a student of the Rev. Messrs. Simonton, Blackford, Schneider and Chamberlain, and one of the group of four young men that constituted the beginning of the native Brazilian ministry. Of these four, Sr. Trajano is pastor in Rio, Sr. Carvalhosa is editor of the *Emprensa*, and Sr. Antonio Pedro preceded his brother of the ministry in entering upon his reward.

During many years Sr. Torres has been an invalid and 17 years ago he came to Caldas to die. But the cool, dry air gave him a new lease of life and he lived to plant the Gospel in this region, with half a score of books and tracts, and became the foremost figure in the Brazilian church. He received hundreds into the fellowship of Christ, preached in every hamlet over an area as large as the state of Connecticut, and is the spiritual father of five strong churches. His books have reached even more than his voice. His "Life of Christ" is the only work of the kind in good Portuguese. "The Church of Rome an Obstacle to the Gospel" has opened the eyes of hundreds to the follies and idolatry of Rome, while his other works

have commanded more readers than those of any other Brazilian Protestant.

But it was as a wise counselor and Christian leader that he was best known and will be missed most widely. His voice was always for peace. His presence calmed and his courage inspired every council of which he was a member. As Moderator of the Synod of 1891, (the first Brazilian chosen to that office), he rendered the Church inestimable service. To him more than to any other is due the harmony that rules within our borders to-day.

Personally, he was a delightful man. Child-like in his trust in Christ he was one of those who bless equally by what they do and by what they allow to be done for them. He walked with God.

His last illness was protracted but the final struggle was brief and painless. He had often expressed a wish to go to his Master and at the last a smile lighting up his face showed that he saw Him face to face.

This death, with that of Dr. Lane of Campinas, and Mr. Carrington's return to the States, removes three workers from that region. Who is ready to fill the gap?

In the forthcoming Congress of Religions to be held in Chicago in connection with the Columbian Exhibition, all the religions of the East are to be represented and are to plead their merits before the American public. It is understood that Sir Edward Arnold will be the champion of Buddhism, and Hon. Ameer Ali, of India, is to plead the cause of Islam. He will be remembered as the author of an article in the *Nineteenth Century* of June, 1891, on the *status* of woman under Islam. His article was called forth by representations of woman's condition in Mohammedan countries, which had been given by Mrs. Annie Reichardt and which accorded with the general testimony of twelve centuries as to the degradation inflicted on the sex by the Mohammedan customs and the authority of the Koran. It is a feature of the times that no system of error and no enormity of custom, law or belief fails to find somebody to take up its defense. Ameer Ali's article deals in large part with assailments on Christianity, its doctrines and observances and the moral effect of its teachings upon society. Coming at length to the discussion of the real question before him, he tries to make it appear that in all countries Mohammedanism has been an untold blessing to woman. This he

does by selecting from the annals of various countries those few exceptional cases where romantic sentiment has secured high honor to favorites, or where great talents have challenged respect. The degradation which the millions of Mohammedan women have suffered in all lands are passed in silence, and the intelligent people of the nineteenth century are asked to condone a tyranny only equalled by that of laws of Manu. The jibes and sneers of Ameer Ali toward Christianity, the facts selected from the Dark Ages or from the rude inconsistencies of the early church, the bigotry of Romanism, the tyranny and cruelty of Russia, the vices sometimes witnessed under the conventual system of southern Europe or South Africa,—all these are made use of with a facility which shows diligent use of those full quivers of weapons which have been furnished ready to hand by the alliance of western infidelity. A cheap familiarity with all the shortcomings and blemishes of the Christian Church in all the centuries, and in all lands is now placed wholly within the reach of any Hindu, Buddhist or Mohammedan who desires to make use of them against the Christian church and its missionary operations.

OUR NATIONAL ATTITUDE TOWARD THE CHINESE.

F. F. ELLINWOOD, D. D.

The recent action of Congress in relation to Chinese immigration needs to be considered dispassionately and with proper discrimination. That grave issues are at stake cannot be doubted or ignored.

The fact that many hundreds of American missionaries are now resident in China, that a half century of earnest and self-sacrificing labor has been expended and that a large amount of real prop-

erty in residences, chapels, hospitals, school buildings and printing presses has been acquired, renders the question of serious alienation between the Chinese Government and our own a very grave matter.

The Chinese Minister at Washington, stung with indignation at the recent legislation and its hasty approval by the National Executive, is reported to have said, "If this thing goes on for twenty

years to come as it has for twenty years past there will be no Chinese in America and no Americans in China."

A few months ago the Chinese Government proclaimed an edict requiring of its local governors to extend full protection to foreigners in life and property, and under that order a more complete and friendly recognition was granted to missionaries and other foreign residents than had been enjoyed for several years past, or, indeed, ever before. But telegraphic communication now makes the tone of sentiment prevailing at Washington quickly felt in Peking and in some of the provinces, and correspondence recently received from China shows that the arbitrary abrogation of treaties on our part is coming to be regarded as an insult and an outrage by the intelligent classes of Chinese.

It is not our purpose to criticise any department of our Government: the difficulty lies back of our legislation: it is in the public sentiment of the constituencies. Legislators are governed by the pressure which comes from the masses who wield the power of suffrage. Possibly the recent Exclusion Bill was thought by some real friends of the Chinese to be the best that could be carried, against others that were fraught with still greater injustice. The difficulty is that the very worst elements in the country are clamoring for the most rigid exclusion of the Chinese at whatever sacrifice of justice or national honor, while the better sentiment of the people is silent and inactive. The labor organizations, the sand-lot agitators, the political brokers, the laundry associations (mostly of European immigrants)—all these are forces which neither slumber nor sleep. The zeal and effort engendered by selfish interests are as unwearying as the sweep of the tides, as constant as the law of gravitation, while Christian sentiment, philanthropy and the love of justice to the oppressed are often lax or indifferent.

Even Christian men fall insensibly under the debased ethical notions that bear sway, and they come at length to speak of the necessity of "laying aside sentiment" and judging of great public questions in the light of "national interest." This same kind of argument has been used over and over again with reference to our national wrongs toward the Indians, and a generation ago it was applied to negro slavery: England has long applied it to the opium trade.

It is with a view to arousing a more active Christian sentiment in regard to the Chinese that venture to present this plea. If the laundry associations vote as they did some months ago that "the Chinese laundries must go"—though the Chinese first developed that industry; if hoodlums at the corners of the streets are emboldened by our apathy to assault the inoffensive Chinamen at will shall Christian men have nothing to say? Shall the churches, and ecclesiastical courts be silent? While labor organizations are constantly debasing the public conscience and overriding all principles of justice for the sake of selfish gain shall not missionary societies and all benevolent and philanthropic organizations exert their influence for justice and humanity?

Our complaint is not against restrictive laws: We believe that Chinese immigration should be carefully limited; but we complain of the manner and spirit in which the laws deal with the subject. We object: (1) To the cruel discrimination by which one nation with whom we have formed solemn treaties is subjected to a kind of treatment which we visit upon no other. Article VI of the so-called Burlingame Treaty of 1868 reads in part as follows—"And reciprocally Chinese subjects in the United States shall enjoy the same privileges, immunities and exemptions with respect to travel or residence as may be enjoyed by subjects of the most favored nation."

But not only are the Chinese denied rights accorded to worthy citizens of the most favored nations like England or France, but their treatment is in shameful contrast with that exercised toward the lowest and most degraded immigrants from Europe who soon wield the power of suffrage and even *rule* the cities that welcome them.

(2) We complain of the fact that our laws place the Chinese almost wholly at the mercy of any white citizen of whatever nationality who happens to hold the office of commissioner or justice and who under constant temptation to win the votes of the lower multitudes by summary proceedings against the proscribed race may exercise the power of a ruthless dictator and tyrant. The average Chinaman, without a knowledge of our language and with only a vague apprehension of the laws, always finds it difficult to defend himself; and yet any failure is visited with severe punishment. According to the present law "any Chinese person or person of Chinese descent, convicted and adjudged to be not lawfully entitled to be or remain in the United States *shall be imprisoned at hard labor* for a period of not exceeding one year and thereafter removed from the United States as hereinbefore provided."

To confine him at hard labor for a year or less before sending him back to China seems a spiteful and cowardly exaggeration of his hardship. Is this the even-handed justice that places China on the same level with "the most favored nations"? Would our government attempt such a course of proceeding with citizens of the great Powers of Europe?

A further wrong is done in the provisions which virtually exclude the testimony of Chinamen on questions of previous residence: at least "one credible white witness is required."

(3) A wrong is done to the Chinese Gov-

ernment by failing to make the proposed changes in our exclusion laws a matter of consultation. Our first treaty with China made by Hon. Caleb Cushing in 1845 stipulated that the terms of the treaty should be changed by China (and inferentially by the United States) "only in consultation with the representatives of the other contracting power." But this is just what we in our recent action failed to do, and the Chinese Minister had reason to complain and feel indignant.

As in our relations to the Indians, so with respect to the Chinese, our treaties have been so often violated that it seems to be considered a farce to regard any longer even the forms of treaty. We make regulations to suit ourselves and our supposed interests, as if no agreements had ever been made or thought of.

There has been an evolution downward in our diplomacy with China since 1845.

The treaty of that date was full of friendship and reciprocity. The restriction was then on the other side; it was for our interest to cultivate friendly relations. The treaty began thus:

"The United States of America and the Ta Tsing Emperor desiring to establish firm, lasting and sincere friendship between the two nations have resolved to fix in a manner clear and positive, by means of a treaty or general convention of peace, amity and commerce, the rules which shall be *mutually* observed in the intercourse of their respective countries."

The treaty of 1868 dealt mainly with privileges sought by the American party in the covenant—among these were several commercial advantages,—and also a clear enunciation of religious liberty vouchsafed to our missionaries in China and their native converts. We think it fair to say that whatever outbreaks of mob violence may have occurred, the Government at Peking has kept its pledges. The readiness with which it has paid indemnities for pro-

perties destroyed by mobs has often been a matter of surprise and admiration.

The Burlingame treaty of 1868 was intended to be an advance in the right direction; largely the aim was that of commercial advantage to ourselves, but there was also a noble plea for justice and friendship. The idea of "reciprocity" which was the one word by which Confucius inculcated the essence of the Golden Rule was made preeminent in the Burlingame treaty. The whole matter was a matter of congratulation throughout the country. Christians of every name looked upon it as a glorious fulfillment of the prayers which they had been offering for access to the Chinese. In Boston, philanthropic citizens of all creeds had public rejoicings and Oliver Wendell Holmes read a poem which might be considered a sort of wedding hymn upon the marriage of the East and the West. From that holiday spirit how sad has been the lapse!

The first article of the covenant then agreed upon granted the United States the the right "to regulate, limit or suspend" the immigration whenever it should reach such dimensions as "to threaten the good of the country or any particular locality," but it stipulated that "it should not amount to an absolute prohibition of such immigration" and that it "should only re-

late to the laboring classes." This article faithfully carried out would have ensured all reasonable degrees of protection on our part, would have preserved the respect of the Chinese Government and race and would have left us free to exert that great and beneficent influence over China which our geographical position favors. Alas! that this covenant should not have been judged sufficient.

As the question now stands, we have a law which must be obeyed whatever its faults, but there is much that Christian men may do:

(1) They should every where strive to raise public sentiment to a higher plane, to resist the ethical trend of this law, which is gradually debasing the moral sensibility of the nation.

(2) They should as far as possible endeavor to secure fair and just administration of the laws toward Chinamen in the communities where they reside and have influence.

(3) They should in all ways try to show to the Chinese whether here or in China, the difference between the Christian attitude of the church and the political attitude of the country.

This difference has been noticed by the Peking authorities and it should be more patent to all people.

ITINERATING IN SHANTUNG.

REV. W. H. ELTERLICH.

The vehicle in which we journeyed was a large wheelbarrow propelled by a man pushing behind and another pulling in front assisted by a donkey hitched between two long ropes.

This kind of wheelbarrow consists of a wooden framework balanced on a large wheel in the center. Two boxes, one con-

taining stores, the other books and tracts, were placed at the upper ends of the barrow, and over against these our *peitaos*, large sacks with a horizontal opening in the centre were spread. These contained our bedding, mattresses, blankets, etc., and made a comfortable seat, while the box formed a back to lean against. Our pur-

pose was to visit several of our stations to the north and north east, the farthest being about ninety miles distant. It was my first experience in barrow travel, and I found it more comfortable than either mule litter or cart. We travelled on an average twenty-five miles a day. The second day we reached one of our stations called Nan Tsoca Ch'wan where we stopped for a little while at the shop of a native Christian, Mr. Chang, to deliver some silver which he was to pay to some of the country helpers. Mr. Chang is quite wealthy from a Chinese stand-point as he owns most of the village, besides a great deal of land and an oilmill.

A RANSOMED MAN.

Quite an interesting story was related to me by Mr. Chalfant of his early life.

The great Tai Ping Rebellion had extended to this province. The people, in order to protect themselves, built stone forts on the summits of hills; the ruins of many of these forts can be seen to this day.

During the day the men would work in the fields after having first posted sentinels; at night or in case of a sudden alarm they would return to the fort for safety.

It happened one day, while Mr. Chang was working in the fields with the others that the alarm was given of an approaching body of rebels. In attempting to reach the fort Mr. Chang was intercepted and captured. The rebels perceiving that he was a well-to-do man determined to have him ransomed if possible instead of putting him to death as they usually dealt with their captives. They, therefore, sent a message to the fort to the effect that if a certain number of horses were given to them they would release Mr. Chang; if not, they would put him to death. The required number of horses were found but who was to take them to the camp of the rebels, for they well knew that the man who would deliver the horses would be seized and put to death in Mr. Chang's

place? No one seemed willing to take the risk until at last his brother volunteered. When he arrived he was promptly seized and bound and threatened to be put to death the following day, while his brother was released. During the night he was fortunate enough to loosen his bonds and make his escape, but he never fully recovered from the effects of the fright.

After examining Mr. Chang's oilmill we started again in order to reach the next village, where we were to stop for the night. Just outside of the village we were welcomed by a crowd of school boys from the mission school. They greeted us with smiling faces, wishing us peace. Such a contrast to the jeering and hooting reception tendered us at some of the villages we had passed through! We stopped at the school-house which also serves the purpose of a church. Here all the Christians in the place assembled to greet us and meet for service. After service we retired for the night, pastors, helper, and barrowmen all sleeping in the one room, as there was no inn in the village.

Just before retiring one of the barrowmen went out and returned with the wheel of his barrow under his arm in order that his barrow might not be stolen.

The next morning we started again on our journey. Up to this time we had enjoyed mild, pleasant weather, but now we had to travel directly in the face of a cold biting N. E. wind, which made travelling difficult and slow; with two suits of wadded cotton clothing, it was difficult to keep warm; but in foreign clothes we could not have stood it at all. We reached K'uchow city 22 miles to the N. E. after dark. Our destination was a small station in the mountains to the N. E. of this city.

CHINESE SUPERSTITIONS.

As we were passing out of the suburb I noticed on the wall found opposite all temple entrances some tiles on which was represented a popular Chinese supersti-

tion—it was that of a large fish leaping upward toward a gateway. The Chinese, aware of the leaping qualities of the carp, have a superstition to the effect, that if he succeeds in leaping through this gateway, which is the Gate of Heaven, he is transformed into a dragon and as such becomes an object of worship as controller of thunder and rain. On this wall there was also pasted up a poem written by the mayor of the city on the subject of "Litigation" in which he warns the people against lawsuits and shows how little are the advantages to be gained therefrom. A tract on this subject might not be without advantage in western countries.

We reached a mountain village that night. Our bed which had also to serve as a table, was a broken-down k'ang (*i. e.*, a bed made of mud brick), the room was full of travellers and the air thick with smoke from the fire on which food was being prepared. But we were too tired to mind these discomforts and soon fell asleep. About 10 o'clock next morning a snow storm which had come on during the night cleared up so as to enable us to go on with our toilsome journey over the mountains. We still had to go about 15 miles, and to walk the whole way as riding was out of the question.

After a difficult and exhausting journey, we came in sight of the village, and arrived there at dark. We stopped at the house of a native Christian who had fitted up a room to serve as a chapel. Here we were warmly welcomed by the Christians, who could scarcely believe that we had made our way to them in such weather, and over such a road, and expressed their appreciation in the highest terms. Their warm welcome made us forget the hardships undergone.

The next day was Sunday. The whole day our room was full of villagers, who had come to see the foreigners, which they did to their hearts content, gaping and staring at us, scarcely giving us time to eat.

By and by some of the Christians began to drop in, and one of them immediately seized the opportunity to preach to the crowd.

"Why," he began, "do you think these foreign gentlemen, these pastors, came over the mountains in this terrible weather, and endured such hardships? It was to bring you good news, to tell you how you could be saved from your sins. God has been gracious in permitting them to grow up in a Christian land, and now they have left their parents, their friends and their country, in order to bring you the blessed message of salvation."

His words were earnest and heartfelt and a fitting introduction to the words of Mr. Chalfant and the helper in which the "old, old story," was told again. One man was evidently impressed by what he heard.

The Christians at this station are not more than half a dozen, but, since my arrival in China, I have not met elsewhere such simple-hearted, earnest Christians. As I looked upon their earnest faces lighted up with a light that could only have come from on high, and then glanced at the stupid, besotted faces of their fellow-villagers, I realized, as never before, the enlightening power of the Gospel, and the difference it makes in the hearts and lives of men. On the following morning we started on our way homeward accompanied by some of these faithful Christians, who not only guided us over the mountains, but rendered effective assistance in pulling the barrow, and shovelling the snow away.

On our way we visited another station, where we examined the girls' school, and held a communion service. At another village, while stopping for dinner, we examined an inquirer who made an excellent profession and will be baptized in the autumn.

Two of the helpers, whom we met at one of the stations, reported increased interest throughout that region,

THE MEXICAN CHRISTIAN AND THE AMERICAN CHRISTIAN.

REV. WILLIAM WALLACE.

I have often made mental comparisons between the Mexican Christian and the American Christian. Having spent two years in pastoral work at home before entering the Foreign Missionary field, a comparison of this sort has been a most natural one. Many things lead one at first to pronounce a rather harsh, and possibly an unfair verdict upon the Mexican brother. Our converts come largely from the lower strata of society, and with little in their antecedents to help them in their moral and spiritual development. There is among them an almost absolute lack of culture and refinement. Mexicans are for the most part lazy, dirty and improvident in their habits, faults which an American deems altogether unpardonable. It is not impossible that we Americans lay an undue emphasis on points in Christian character, such as cleanliness, and a provident activity in which it is easy for us to excel. And when we find these traits woefully lacking in our Mexican brother, it leads us to overlook the fact, that in certain other respects, he comes nearer to the spirit of the New Testament teachings than ourselves.

1. The Mexican Christian excels in true courtesy. When I go into the houses of our poorest people, I am invariably greeted with courtesy both of word and of deed. The whole family rise to salute me, and if they are eating the scantiest of meals I am invited to partake. I do not recollect this to have been the case either among the tenement-poor of New York or the lumbermen of the pine-woods in Minnesota. I have never been greeted here with the cold frigidity or the coarse sullenness exhibited by many among the working-classes at home. In my relations with the Mexican Christians I always feel that I am dealing with gentlemen and gentle-

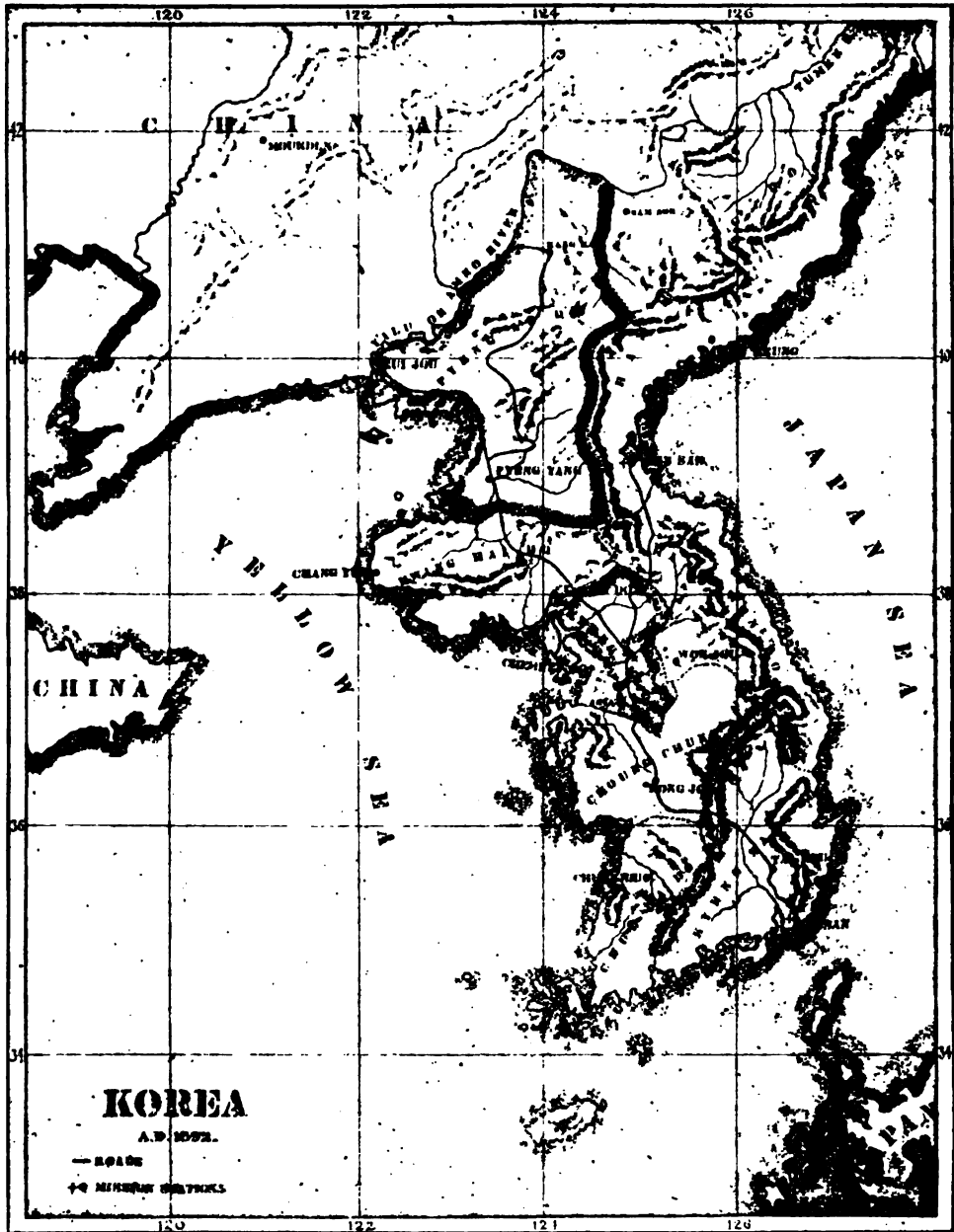
women. They exemplify the charity described by Paul "which doth not behave itself unseemly, and is not easily provoked."

2. Their trust in Providence and patience in suffering is something remarkable. When the last piece of corn-cake is about to be divided by the mother among the half-naked and half-starved children, and the father has been without work for weeks and months, I have never heard the bitter cursings of God and man, in which some Americans indulge under similar circumstances. "Let God's will be done!" "God will take care of us!" are expressions very frequently on the lips of the lower-classes. For many months past we have seen a great deal of distress, owing to the failure of crops last year. Food is scarce, prices are high, trade is dull, the people have swarmed in from the country to the city, and the labor-market is glutted. Corn is two dollars a bushel, when cheapest, and rags and ruin are seen everywhere.

I know several cases in our congregation where a wife and mother is compelled to grind corn on her knees, in a smoky kitchen, from 6 A. M. till midnight in order to get food for the family. She lives with her children in a dark room with earthen floor, no windows and one small entrance. The furniture is limited to a few earthen dishes, a stone for grinding corn, and two low rush-chairs. Yet when I go to visit them, I am always greeted with happy smiles, contented faces, and expressions of trustful confidence in the protection of a Heavenly father. In fact I hardly dare to emphasize those parts of the Sermon on the Mount and of the xii Chap. of Luke, which urge us to be unanxious about the morrow. They are apt to be taken in too bald and material a sense.

What has been said has been only in a suggestive fashion, showing that there are points in which the Mexican Christian ex-

cels altho he is only emerging from the superstitious barbarism in which Rome has kept him floundering for three centuries.



Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Korea.
SEPTEMBER,	Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

MISSION IN KOREA.

SEOUL: the capital, near the western coast, on the Han River, and twenty-five miles overland from the commercial port, Chemulpo: mission begun in 1884; labors in 1884; laborers—Rev. D. L. Gifford and wife; Rev. S. A. Moffett, C. C. Vinton, M. D., and wife, H. M. Brown, M. D., and wife, Mr. and Mrs. J. S. Gale, and Miss S. A. Doty.

FUSAN: on the southeast coast; occupied as a mission station, 1891; laborers—Rev. W. M. Baird and wife.

In this country: Rev. and Mrs. H. G. Underwood.

Under appointment to sail during the summer:

Rev. and Mrs. S. F. Moore, Rev. and Mrs. W. S. Swallen, Rev. Graham Lee, Rev. and Mrs. F. S. Miller, and Miss V. C. Arbuckle.

The accompanying map of Korea exhibits sufficiently the relation of that kingdom to the great empires of China and Japan.

An ordinary steamer makes the voyage from Chemulpo, on the west coast of Korea, to Chefoo, on the east coast of China, in about a day. The sail from Nagasaki, in southern Japan, to Fusan, on the southeastern corner of Korea,—the customary track of steamers—is but little longer. On the northeast the long arm of Russian Siberia reaches down the Pacific coast to Korea. The fortified city of Vladivostock, bristling with Russian cannon, its ample harbor the resort of Russian navies, rests like a mailed hand, ready to strike or to defend, just across the Korean border. With this exception, all along its northern and northwestern

boundary Korea is confronted by Chinese Manchuria.

Rev. D. L. Gifford, of Seoul, in a recent communication, gives us much information relative to the interior of the country. Mr. Gifford writes in substance as follows:—

If one were asked what is the most striking feature in the physical formation of Korea itself the answer would be, its mountains. The coast rises precipitously, although the great mountain ranges lie mainly in the interior. The islands sprinkled (often a perfect archipelago) all along the coast seem to be sheer mountains. In traveling from one end of the country to the other one is never out of sight of the mountains, and is frequently winding from one capacious valley into another. One prominent mountain chain in the east traverses the entire country from north to south.

The eight provinces into which the country is divided each has its capital in which the governor resides, who is appointed by the King. Commercial cities are scattered through the country, particularly in the south. In the interior regions, owing to their more mountainous character, the population is relatively sparse; while in the more open country towards the sea-board there is a closer grouping of important towns. The population is probably something over ten millions, but an exact estimate is difficult to form.

The places in which foreigners are by treaty authorized to live are, first, the royal capital, Seoul, in the central western part of Korea. This city is in every respect by far the most important city in the country. All roads lead to Seoul. Another place thrown open by treaty is Chemulpo, the sea-port of Seoul, on the west coast, about thirty miles from the capital. This is a town of third

rank, built up largely by foreign trade. Still another treaty port is Fusan, at the southeast corner of Korea, with a population largely Japanese. This is the first point touched by boats from Japan, and it is from this place that new-comers desiring to go to Seoul, telegraph to friends in the capital to have ponies and chairs in readiness upon their arrival in Chemulpo to convey them to Seoul. The third treaty port is Gensan on the eastern coast, in the province of Ham Kyeng. The population here also is largely Japanese. Most of the work of Protestant missionaries up to the present time has for some reason been done in the north, although by no means limited to that region. The places where we have inquirers are as follows: in the province of Ham Kyeng, Sam Sou; in the province of Pyeng An, Kou Syeng, Eui Jou, An Tjyou and Pyeng Yang; in the province of Hwang Hai, Chang Yun and Hai Jou; in that of Kyeng Ki, Seoul and An San; in the province of Kyeng Sang, Fusan. Native rumors have come to us by way of Manchuria of there being a large number of believers in the mountain valleys of the extreme north of Korea. The investigation of these rumors has not, up to the present time, yielded altogether satisfactory results. Our inquiries are still in progress. Our mission stations at present consist of Seoul and Fusan, with the prospect of entering Gensan in the immediate future. Fusan and Gensan while being Japanese, are much resorted to by Koreans for trade; and they furnish excellent centers from which to itinerate—from Fusan, through the two populous provinces of the far south; from Gensan, through the succession of towns which skirt the sea-board of the province of Ham Kyeng.

While the Korean Government gives explicit permission to foreigners to live only in treaty ports, yet it implicitly sanctions French

priests living wherever they like throughout the country, under travelers' pass-ports. The Protestant missionaries therefore raise the question: If the Catholic Fathers can live in the interior, why may not we? As soon as it seems best, another full station should be opened at Eui Jou and one also at Pyeng Yang, the most important and prosperous city in the north, and the centre of a large population.

WHAT IS THE RELIGION OF KOREA ?

The strange lack in Korea of any religion commanding respect or even attention from the people as a whole has often been commented on. In a British Consular report on Korea occurs this paragraph: "I was told there were a few Buddhist temples in the vicinity of Songdo; [The old capital of Korea, about fifty miles north of Seoul.] but I saw none, and scarcely any appearance of religious observances. As for religion 'the Koreans have scarce any,' was the judgment of some shipwrecked Hollanders, who spent many years in Korea in the seventeenth century. Of the influence of superstition over the people constant evidence is seen in offerings to the spirits of the mountains in the shape of rags tied to branches of shrubs, heaps of stones at the top of mountain ridges, long ropes hanging from trees, shrines two or three feet high placed by the roadside, and, most quaint of all, in thick planks set in the ground, with the face rudely hewn and painted to represent a human head, with teeth fiercely prominent. These figures are said to be intended to keep foes out of the villages and thus protect the people from their spells and witchery. Beyond these few objects, and a small Buddhist temple near a fine figure of Buddha cut in the rock not far from the north gate of Seoul, there was no trace of any religious feeling having any hold upon the people."

This testimony is corroborated by a joint letter sent from Bishop Scott of North China and Bishop Bickersteth of Japan to the Archbishop of Canterbury a few years ago. They said, "As regards existing religion, Buddhism has but little influence here compared with that which it exercises in the neighboring countries. Buddhist priests are not allowed inside Seoul (the capital) on pain of death. Taoism and Shintoism, the alternative heathen systems in China and Japan, are both unknown in Korea; there are very few temples, large or small, to be seen; the Koreans are the least religious of all these Eastern nations. The Confucian philosophy remains as the religion of the learned classes; the unlearned have none, unless it be an excessive reverence for, or dread of, ghosts and evil spirits."

KOREA has only thirty-two missionary workers of all denominations for her twelve millions of souls.

OUR OWN MISSION IN KOREA:—The Presbyterian Church of Seoul now numbers 119, of whom 21 were added last year. Of these, two were from the boys' school and two from the girls' school. Five of the twenty-one were women. There have also been sixty-two enrolled as applicants for baptism, and these have been placed under regular instruction from different members of the mission. The attendance at the regular Sunday services has averaged between forty and fifty, a very high average when we remember that more than half of the church membership live outside of the city. A Sunday-school for boys numbers twenty-five, and a Bible class of eighteen meets regularly for instruction from Mr. Gifford.

BUDDHIST PRIESTS:—Mr. C. W. Campbell, of the British Consulate in Korea, describes the

Buddhist monks of that country as he saw them in a journey of thirteen hundred miles through the northern part of the peninsula. He speaks appreciatively of their hospitality and genuine kindness to travelers, but with this exception he finds little to admire in them. He says, "The monks do not shine as earnest exponents of their faith. Few of them know much of Buddhism or its history, and none could make any pretence to explain intelligibly the purport of the books they use at their services. The pronunciation of a few constantly recurring Sanscrit and Thibetan syllables is the stock in trade of all, though many possess a respectable knowledge of Chinese, which is the Korean embodiment of everything we mean by the word 'education.' One would look far for the remotest tinge of religious fervor amongst the dull, cadaverous creatures who predominate in most monasteries. On the whole, the shrines themselves are not wanting in the impressiveness characteristic of holy places, but whatever effect this might be calculated to have upon the minds of devout persons must certainly be dissipated by the perfunctory mummary which is dignified with the name of worship. *Bona fide* pilgrims in search of spiritual comfort are rare; I only came across two. "Of the classes from which the monks are drawn, Mr. Campbell says, "They are recruited from two sources; from children whose parents have got rid of them on account of poverty or because they are weakly, and from grown-up persons whom the contrast between the peaceful indolence of these lovely mountain retreats and the struggle for existence elsewhere has allured into monastic vows."

THE POVERTY OF KOREA.—The same observer makes an interesting comment on the poverty of Korea. He combats the prevailing

notion that this is due to the natural poverty of the land. He says, "Though her people live in squalor and poverty, Korea is naturally a rich country and one of excellent capabilities in every way. In my opinion this fact is not always remembered sufficiently. Rough comparisons are made with Japan and China, very much to Korea's disadvantage.

and, as such, directly interested in the well-being and advancement of his people. The Korean governor or magistrate is appointed from the capital, through favor of the king or some other adventitious circumstance, and his whole aim is concentrated usually on amassing as much wealth as the term of his office allows him. Which of the two is the better system for promoting and fostering the arts and industries which go to build up a progressive civilization there can be no doubt. At any rate, it is certain that the Korean character would alter for the better under an administration which would insure people in the lawful possession of their property, protect them from arbitrary molestation, and furnish them thereby with an incentive to honest exertion."

A KOREAN CARRIER.

Travelers who pass casually through Japan and Korea always wonder that the civilization of the former should have been so advanced, of the latter so backward, in pre-Treaty times, and this in spite of the assertion of history that Japan was indebted to Korea for many of the aids to her present superiority. I venture to think that this was due to the radically different systems of government prevailing in the two countries. In Japan the feudal system created bonds of mutual assistance and confidence, which the centralized government of Korea absolutely forbids; the lord of the soil, though compelled to exact his quota of imperial expenses from the tenant, was still a permanent resident

THE BIBLE IN KOREA.—One of the great tasks pressing upon missionaries just now is the translation of the Bible into the vernacular. A beginning has already been made and a joint committee from our mission and that of the Methodist Church has been appointed to carry forward this important and difficult labor.

NOT A NICE PLACE TO LIVE IN.—Bishop Corfe, the leader of the Anglican Mission which entered Korea in 1890, finds Seoul, externally at least, a most unattractive place. He writes: "The squalor and filth of both the streets and the houses of Seoul baffle description. I have a wide experience of foreign towns and have never seen, even in China, anything to equal it. It is not the squalor of poverty (I have seen no beggars), but of acquiescence in dirt by all classes, though by a strange irony the outer clothes of the inhabitants (which are entirely white) are often spotlessly clean."

A MISSIONARY RESIDENCE IN KOREA.

THE LANGUAGE OF KOREA AND MISSIONS.

In the matter of language the missionary in Korea finds himself favored by circumstances beyond his brethren in Japan and China. While Chinese is cultivated by all who make any pretensions to scholarship, and all documents, public and private, are written in Chinese, it is not the spoken language of the country. This, called *Enmoun*, (also written *Onmun*), is a tongue widely differing from both Chinese and Japanese and the difference is all in its favor, as regards facility of acquirement. It is polysyllabic and possesses a grammar, as well as the almost inestimable advantage of an alphabet. This comprises 37 letters, 11 vowels, 12 diphthongs and 14 consonants. A few hours will suffice to master it, while in studying Chinese years must be spent before the elements of the written language are acquired. Mr. Underwood says of the Korean, "It took me not quite a year to

learn how to use the language, and in two years most men can make themselves quite at home in it."

Another circumstance most fortunate in its bearing on missionary work is the absence of distinct dialects. To be sure, the speech of one province differs somewhat from that of another, so that in the capital a Korean can tell at once by a man's accent from what part of the country he comes, but there are no such differences as would make the language of one province unintelligible in another.

The curious relation which exists between Chinese and the native language in Korea is illustrated by this anecdote, told by Mr. Appenzeller, of the Methodist Mission in Seoul:—"In an audience with the governor of a province not long ago, I was asked something about Washington which I did not understand. Paper and brush were called for and brought. The governor began

to write in Chinese, when I had to plead ignorance of the characters, but in the same breath announced that I understood the native characters. He immediately handed the paper and brush to one of his attendants. Whether His Excellency *could* not or *would* not write the Enmoun, I have no sure means of determining."

OUR KOREAN EVANGELISTS.

REV. SAMUEL A. MOFFETT, SEOUL.

Nearly twenty years ago one of the smaller officials of Eui Ju, in the northwestern part of Korea, near the Manchurian border, while on a visit to Moukden, made the acquaintance of Rev. John Ross of the Scotch United Presbyterian Mission in Manchuria. On his return to Eui Ju he took with him some Chinese Gospels and a tallow candle which had taken his fancy. It is a little remarkable that a tallow candle should have been the means of the first entrance of Protestant Christianity into the "Hermit Kingdom," but nevertheless such was the fact. Through his interest in this candle the son of that official, a young man of perhaps twenty-three years, was led to examine the books which accompanied it. Soon he and a group of his friends were studying the Gospels, and continued their study for two or three years. Finally he went with three others to Moukden to see the missionaries about this new doctrine. After spending a few days with Rev. Mr. McIntyre, these four young men were baptized by him and sent back to Korea, the first baptized Christians of that land—except the Romanists. This man was Paik Hong Chyoun (in the accompanying picture, the one sitting at the left). He began to sell books in Eui Ju, bringing them from Moukden. Upon two occasions his books were seized at the Custom House and he was thrown into prison. The first time, he was

beaten. The second time, he was threatened with death, but he coolly replied, "All right, it will make no difference to me." The official then demanded money, but Paik replied, "I have no money." He was again told that he would be put to death, but he merely replied, "Very well, you have that power." Finally, after several months imprisonment, he was again beaten and then set free. Since that time he has been going in and out among the merchants of Eui Ju, witnessing for the gospel. He is known to all as "Paik the disciple." For the last few years he has attended our theological class in Seoul and is now in charge of our property and work in Eui Ju. Paik is not a highly cultured man and is lacking somewhat in the more refined manners and sensitiveness of our Seoul evangelist, but is rather a hearty, rough, good-natured, companionable fellow. His depth of feeling was manifested in his broken voice and tearful eyes as he led in prayer at the last celebration of the Lord's Supper. He has been faithful in family worship, and it was my privilege last fall to baptize his wife, who was the first Korean woman outside of Seoul to receive baptism.

Our Seoul evangelist, Saw Syang Youn, (in the picture, the one in the centre) first heard of the gospel through Paik. He commands our heartiest admiration and respect. Left an orphan when he had finished but the first two books in his study of the Chinese characters, he began the struggle for a living as a travelling merchant between Korea and China. In his spare moments he continued his studies and has industriously pursued them until, to-day, he reads the characters with ease and commands the respect of scholars. On one of his journeys into China he became seriously sick and sought the missionary physician in Moukden. While under treatment he was frequently visited by Mr. McIn-

KOREAN EVANGELISTS.

tyre, who asked him to read the gospel. He steadfastly refused to do so, until he was at last dismissed by the physician, cured. Being then told that there was no charge for the medicine and treatment, but that they would be glad to have him read that book, he became ashamed of his former refusal, took the book and began to read it. At first he was not interested, but, as he read on, the Spirit of God opened his eyes and he saw his need of a Saviour. He again visited Moukden and was baptized by Mr. Ross. This was twelve years ago. A year after that he removed to Seoul where he began quietly to distribute Christian books. Three years later he moved to a farm in Hwang Hai To with his brother, who is now Mr. Fenwick's helper in Gensan. For four years more he journeyed back and forth between his farm and Seoul and upon one of these journeys found Mr. Underwood, who had arrived in Seoul from our own Presbyterian Church. Four years ago he again moved his family to Seoul and ever since has been our chief helper in all work. Naturally cheerful, with a bright sparkle in his eye, his conviction of the truth of the gospel and his

concern for the condition of his people have made him grave, sober and intensely in earnest. He is so refined and polite as well as dignified that his personality impresses one at a glance. A gentleman from New York visiting Seoul, upon being introduced to Mr. Saw immediately exclaimed, "Why, he is a fine-looking man!" As a preacher Mr. Saw is earnest and pointed as well as Scriptural, while as a man his whole character and demeanor are a power for good.

The third and youngest of our group is Choi Myeng O, who lives in Hwang Hai To, and first heard of the Gospel through Mr. Saw during one of the latter's journeys between Seoul and his farm. He and Saw's brother were among the first of those baptized by Mr. Underwood. He is by far the best scholar of the three, being well versed in the Chinese classics. He is also an earnest student of the Scriptures, and being very apt to teach proves a most valuable assistant as a travelling companion when groups of inquirers or of uninstructed Christians are to be met. For two years he labored as a colporteur of the British and Foreign Bible Society, at a time when to do so was to be abused and scorned. For the last two years he has been under our direction, looking after our work on the west coast or traveling with one of the foreigners.

These three men have qualities which will make them a great power if only they receive the baptism of the Holy Spirit. We ask that they may be made the subject of special prayer during the month which the church has appointed for united study and prayer in behalf of Korea.

NO CALL FOR TIMIDITY IN KOREA.

MRS. H. G. UNDERWOOD, SEOUL.

Although Korea has always been considered the most exclusive of nations, has, indeed, come to be generally known as the "Hermit

Nation," the short history of Protestant Missions in that country is one of the brightest and most promising that can be found in all the annals of pioneer work. Rumors and sensational reports of mobs, persecutions, etc., have repeatedly helped to fill a column in the newspapers, so that almost the first question which a returned missionary is asked is "But do you not find a great deal of government opposition?" The simple fact however is that hitherto very little of such opposition has ever been met.

Two of the most open and outspoken missionary workers in Seoul, one a Presbyterian and the other a Methodist, once took a trip together in the interior. Though they made no secret of their object, they were treated with the highest honor by the governors and magistrates through whose districts they passed. One high official in particular, whose son had just returned from the government school in Seoul and who therefore must have known perfectly what their character and business were, sent them presents of the choicest dainties and loaded them with every attention. Upon their return one of them was waited upon by the highest dignitaries of the state and urged to take charge of the government school where the sons of the noblest families are educated.

Later, the same man made another trip to the extreme north. After spending about ten days in one of the largest cities, he called before leaving upon the governor of the place. His Excellency apologized for not having himself called upon the missionary, and remarked that he understood that Mr. ——— had been distributing a great many good books and that he was greatly indebted to him.

Again, when one of our native Christians was arrested and thrown into prison by a provincial magistrate, his superior in Seoul made the amplest apologies, ordered the man

released and feasted and tried to explain the matter to the missionary by saying that the official who had caused the arrest had been a long time in the interior of the country, remote from the capital and did not understand affairs.

In the very early history of Mission work in Korea, a colporteur who had been seized and whose books had been confiscated was set free with only an admonition to sell no more. A few days later his books were all privately returned by the official himself, in person, who told the man to go on with the good work, but to be careful.

Some of the heathen youths at the hospital school, which is under government control, complained to the president of the hospital that one of their companions was a Christian (their real objection to him was on quite different grounds) and requested his dismissal. The president replied, "Your teacher also is a Christian, but he is none the worst for that, and if you do not like to remain in the school with the young man, you may leave." He refused to dismiss the young convert.

Not only do we enjoy the good-will of high official; we have received many tokens of royal favor. It is not without significance that the King and Queen on the royal birthdays and national holidays send to the physicians of the Presbyterian Mission ample presents of beef, pheasants, fruits, etc., the same as those sent to the Korean officials. They have also sent generous wedding presents and other gifts to the lady physicians who have treated Her Majesty. It is true that these physicians were in a certain sense Korean officials, but there is no mistaking the feeling of good will, passing easily into tolerance and confidence which such acts indicate. Another instance of a similar character occurs to me.

When Her Majesty, the Queen, after strictly secluding herself for two years, finally gave an audience, she invited the ladies of the legations and consulates, omitting others of high rank, but her invitation expressly included the Presbyterian woman physician and the wife of the Presbyterian hospital physician. To realize the full significance of this, one needs to understand that throughout the East missionaries are usually considered inferior in rank to all officials and are very rarely invited to official entertainments of any kind.

Although public religious services are held several times a week in the Mission compound with singing which can be heard all through the neighborhood, and the people make no secret of their coming or going, and though government officials often call at our house, making numerous inquiries about our work which are always frankly answered, no one has ever laid hands on any of the native worshippers, nor have they ever been threatened or forbidden to attend the services. It is true that in 1888 a note was sent to the consulates asking that Christian teaching be stopped, but as Korea just then had the best reasons for hostility to the French Jesuits and could not frown upon them without a pretence of silencing us also, we concluded that this admonition was never intended except to save appearances, nor has it ever been other than a dead letter. The Korean Government has shown and we are confident, feels no hostility toward Protestant missions, but for political reasons they prefer that we should not force our doings upon their official cognizance too openly. Nor is this necessary. There is more work ready at our hands than in many a day, alas! we can find hands for, and when that work is done, the way will be cleared for more.

Letters.

CHINA.

CHURCH VISITATION.

REV. V. F. PARTCH, *Ningpo*:—I am writing about 200 miles from Ningpo in our farthest out-station in the Tongyang district. We are a committee of three appointed by Presbytery,—two natives and myself, to examine the church up here. Mr. Tsiang of Hangchow, where he has been pastor for some twenty years, and Mr. Yi, of Zong-yu, pastor for fifteen years, are my fellow committee-men. We made the journey here by boat on river and canal about three fifths of the way, the rest by land either in a chair or on foot. With the natives I encourage walking by both precept and example. Chairs are costly, and walking is just the exercise needed.

The nature of our errand has made calling on the church members our first object. They are very scattered. The church has two principal stations, one at Leo-si-dzeh and one at Loh-zih-keo, where I am now writing, distant about six miles. The members are scattered in all directions from these two points, far and near. They number seventy-seven all told. We have carried on pastoral work with a great deal of vigor during the past two weeks. The members all seem to be earnest and faithful. Some of them have to endure a great deal of hardness for Christ's sake. I have in mind now, two women in a village about three miles distant, who have persevered in their Christian profession for years, in the face of the bitter opposition of their husbands. It seems that now their perseverance is to be rewarded. The opposition has almost ceased. The husband of one of them welcomed us with a great deal of cordiality. These two women came through the rain to church yesterday, one of them carrying a baby. Three miles, for a Chinese woman with small feet, is no small undertaking.

With our pastoral, we have done a great deal of evangelistic work. The foreigner is not such a common object here as to be passed by with

indifference. Whenever we call on a member, a great crowd of the neighbors assembles to see the foreigner. We, of course, take the opportunity to tell the story. It is indeed difficult to fasten conviction on these souls hardened by centuries of superstition. One man being asked if he had sin, said,—“Yes, I am afflicted and poor, and the neighbors don't treat me well.” Another, told to prepare for death, said he hadn't forgotten the coffin, clothes, etc; he would make provision in time. They do not take hold instinctively of spiritual truth.

We have sold quite a number of books on the way, in one place and another, sometimes taking a special trip for that purpose. We trust these and the words we have spoken may not be wholly lost, but may make the impression that the Lord wills.

CHILI.

A REMARKABLE CONVERSION.

REV. W. H. LESTER, JR., *Santiago*:—For a number of years I have received letters from a man whom I will call José V. These letters, apart from the generous contributions they often contained, were remarkable for simplicity of language and for the deep spiritual life that evidently inspired them. It was with a good deal of interest, therefore, that I sought out this man whom I found employed in a smelting establishment a little way from the place where I was staying.

On going to the office of the works I found the director was an old acquaintance, a man who takes no interest in religion, in fact, a professed unbeliever. I asked him if he had in his employ a workman named José V., and he replied: “O yes, José is one of my best men, competent and perfectly trustworthy. He is, I believe, one of your proselytes, and one who is a credit to you, for he does a great deal of good in the works.”

In the evening José visited me in the hotel, and related the following experience:

I was in Cobija in 1877, just after the earthquake, and was employed with a number of others in saving the wood carried out into the Bay by the tidal wave. One day a workman brought me a few leaves of a book found floating among the debris. I dried and

carefully arranged the leaves which proved to be the last part of John's Gospel, and the Acts of the Apostles,—the first time I had ever seen any part of the Bible,—and I can assure you I read the leaves with a good deal of curiosity.

Shortly after, my house burned down and I lost my precious leaves. In Copiapo, however, sometime afterwards, a man offered me a Bible for fifty cents. I studied and read it, but many things I did not understand. Then the thought possessed me: God does not give you light to understand these things because you have been such a wicked man. I remember once I was reading the Bible far into the night, but my inner darkness was so great I threw the book to the other side of the room, put out the light and went to bed. Being unable to sleep, I sat up, lighted the candle and began reading again. But it was of no use; I could understand nothing, and I threw down the book and went to bed. As I lay awake thinking, the thought struck me: why not ask God to forgive your sins and give you light to understand His word. I got up and knelt down and prayed, when suddenly it seemed the whole room was full of light; my heart seemed to come up into my very throat, and a flood of peace and happiness almost drowned me. Then I knew I was changed, and began to understand Christ's words about the new birth, words which I had often read without knowing their meaning. That night I wrote on the margin of my Bible: 'I, Jose V., on this 11th of Nov., 188-, was born again.' I am over fifty years old, and what an old baby I am, Sir." Such was in substance the simple and affecting story he told me. The old man is still living, a light in a dark place.

INDIA.

NATIVE PASTORS CALLED.

REV. J. M. GOHEEN, *Kolhapur*:—Two of our native churches have been stimulated by Dr. Gillespie's talks on the importance of native churches having their own pastors. The churches at Itiwadi and Kolhapur have both called pastors who were ordained and installed over them last March. The following letter of acceptance was sent to me by the man called to the Kolhapur church:

"REVEREND AND DEAR SIR:—Firmly believing the call to be from the Lord, I dare not refuse it, but after many prayers and a hard struggle, I give myself entirely into the hands of the Lord for guidance, strength and grace, and accept the call from the church.

Now, sir, I think I need divine as well as human help. I cannot believe for a moment that I am worthy for that high calling. Let me tell you that I shall be dependent upon you for instruction, direction and advice, and you must kindly give me a free benefit of your long experience and knowledge of

human nature. By accepting the call I do not think I shall be able to accomplish anything till I learn under your direction, to bear the burden of cares and troubles which the work involves.

In conclusion, sir, I beg the earnest prayers and sympathy and help from all my Christian friends in the church and abroad, and casting away all my doubts and fears, I heartily say, 'Lord, here I am; use me for Thy service and glory.'

I beg to remain, sir,

Your obedient servant,

SHIVARAM MASOP."

To attain this end has been my prayer for ten years. I am thankful to add that the church pays all its pastor's salary.

LAOS.

A CHURCH ORGANIZED.

J. W. MCKEAN, M. D., *Cheungmai*:—On Feb., 26, I returned from a tour to the Northern Laos Provinces. I had long desired to make this tour with Dr. McGilvary, and this year I enjoyed that great privilege.

We left Cheungmai, Jan. 5. By evening of that day we had entered the mountains, and for the next three or four days our way was over mountains, through mountain passes, crossing mountain streams, one of which we crossed more than forty times in a single day, until we had passed the watershed between the Ma Ping and the Great Cambodia.

At the end of four and a half days we reached the Pa Pow Church. Until our visit there had been no formal church organization. Presbytery, in December last, appointed Dr. McGilvary and the Elders who should accompany him, a committee to establish a church at this place, if the way were open. We were glad to find the way open, and accordingly a church was organized with thirty-seven adult and twenty-nine infant members—three elders and two deacons were elected, ordained and installed.

Our next point was Maa Con, about two days' travel from Pa Pow. Here we spent a week. It was from this place that Dr. McGilvary went into the mountains last year, to visit a Moosur village.

A MOOSUR VILLAGE BAPTIZED.

The Moosur live in the mountains, coming down into the plain only to trade. Their form

of government is patriarchal. They are considered by the Laos to be a very honest, upright people. Their chief vice is opium smoking. In this village there were twenty-two people last year. The two fathers seemed to embrace the Gospel from the first, and after three months of instruction were baptized. One of these men was a confirmed user of opium. From the time he became a Christian until the present, he has not used opium at all. What was our joy on visiting them in their mountain home, to find that they *all desired to be baptized*. Although there are but two families, they have built a chapel at their village, for their daily use. On Sabbaths they go down to the plain to worship with the Laos Christians at the Chapel in Maa Con. We visited them on Saturday. On Sunday, of the twenty-three persons now comprising the families, twenty-two were present. Two were baptized last year. Of the remaining twenty, seven children received infant baptism, and thirteen adults were received into full church membership. The two women and children do not speak Laos. I have never seen a grander sight than that—these twenty persons standing up to receive the seal of God, the patriarch of the village acting as interpreter between them and Dr. McGilvary.

Their Laos neighbors report that during the past year they have been very diligent in observing to do all they ought to do, so far as they understand it. Their building their own chapel, which is much the best house in the village was their own motion.

So important do they consider the observance of the Sabbath day that they have prohibited their Moosur friends from visiting them on that day.

From Yung Laa we made a visit to Moosur villages high up on the mountains. Providentially we were directed to the village of the Achan or teacher. He is the priest of three or four villages. In his village are some forty or fifty persons. We were received very cordially by all, but especially by this priest or teacher. He seemed to receive the truth gladly from the very first. He said "true, true, true," to every truth

of the Gospel presented to him. He said that he had heard that many years ago, a teacher of the true religion came to the city of Cheungsaan, and from there by boat descended the Great Cambodia River. That ever since that time he had looked for the return of this teacher, and "Now," says he, "I behold him." He said that nine nights before he had dreamed that this foreign teacher came and sat on the hearth stone where Dr. McGilvary was at that moment sitting. We spent two days at this village. At this point, just forty days from the date of leaving home, we received letters from Cheungmai, asking that I return. The return was made safely in less than two weeks. Surely the Lord has set before us a widely opened door in this Moosur race. This tour has given me to see the importance of spreading the gospel in these isolated places, as I have not seen it before.

CHINA.

NARROW ESCAPE FROM FIRE.

REV. J. GARRITT, *Hangchow*.—The subject on which I write to-day, is one which may well cause us all to turn to God with thanksgiving. On Tuesday night, March 15 a very large fire took place, starting but a small distance from our Fung-loh-k'iao compound. In this compound stand the dwelling-house erected by Mr. Lyon some years ago, and the chapel building, and also a street preaching chapel. The house stands back from the street about a hundred yards, but the west wall of the house forms part of the compound wall, fronting on an alley not six feet wide. At the corner of the alley and the street, is our front gate, with a little room upstairs for the gate-keeper. To the right, or west of the gate, and not two hundred yards away the fire started, in some shop in which night work is done. The fire caught in some garments that hung by the fire, was communicated to the wooden partition, and in an incredibly short time was raging along both sides of the street. These houses were not enclosed in walls, but built side by side, shakily frame structure such as the great majority of the Chinese live in,

They always burn like tinder. The wind was blowing towards the west, and so the fire tended away from our premises, but the houses being built up close, the fire came toward us to the east. High party walls opposite us finally stayed the flames. These walls are built of mud, and plastered; and they usually stop the progress of fires. But as the fire came up to the alley on our west, and along this alley nearly even to the house, our station was very dangerous. If the wind had carried the sparks into, instead of away from our compound, our house would probably have caught. We woke up about twelve o'clock, our room as light as day from the flames, and at once gathered some of our clothing together, ready for flight if it should be necessary. As the fire came nearer, Mrs. Garritt went to Mr. Judson's, a few minutes' walk away. But while there still seemed to be danger, we felt reasonably sure by two o'clock that we were safe. One of our Christians, a widow, lived in one of the houses without mud walls, and the fire was stopped where it was by pushing one of the frame structures over into the fire, thus making an open space.

The fire consumed altogether about a hundred *kien*, or apartments. Each apartment represents a family, the apartment referring only to the breadth, and not to the depth of the house. Most of these houses were rented, not owned by the inmates. If then they had time to take their clothing and valuables to a safe place, they were not much the poorer by the fire. But as most of these houses are shops also, they nearly always lose their stock in trade. Often the only things saved by the poor people are the clothes on their backs. The fire spreads so rapidly, too, that often there is not time to escape from the house. It was said that no one was burned in this fire, unless it was an old woman who lived alone, having no relatives. No one had seen or heard of her the day after the fire.

I saw, the day after the fire, posters stating that anyone left penniless or friendless, could find temporary shelter in certain charitable institutions. So one must feel that the Chinese are not, devoid of charity.

ORDER AND PROTECTION.

Perhaps the most remarkable thing about a Chinese fire is the order that is preserved. Very soon after the alarm is given, a military official, with a squad of soldiers appears, and keeps order. There are also fire brigades, whose members are known by the lanterns they carry, held aloft on a short pole. These men line the streets on each side, giving passage to those who carry their goods to a place of safety, and to the water-carriers, but stopping any suspicious characters who cannot give an account of themselves. A man may carry off chairs, tables, or doors, or any such loose furniture, for doors and windows are always loose in China, but if a man is caught attempting to steal a trunk or box, he may be summarily thrown into the flames.

KOREA.

GOOD NEWS FROM THE NORTH.

REV. SAMUEL A. MOFFETT, *Seoul*:—Feeling the necessity of having some one look after the very promising work in the North, I made arrangements to leave Seoul the last of September.

Taking with me one of our country evangelists we reached Ping Au in about ten days, selling books on the way and preaching wherever we stopped for meals. At one village we found an old man of over sixty who had gotten hold of one of Mr. Underwood's tracts, and who met us in the road eagerly desiring to know more. We stopped and had a good talk with him.

In Ping Au work is being quietly done by our one member there, but there is great reluctance to identifying themselves with a foreigner. While here I was delighted to meet a man who brought good news from a point in the extreme North among the mountains. Several years ago he met Mr. Underwood here, and obtained books from him. He was again here on a visit to his parents and came to me applying for baptism for himself and six others whom he is teaching in far off Sam Syon. Giving him a course of study for the instruction of the class and after several talks and prayers with him, I promised him I would do all I could to have some one sent to his province to occupy the Eastern treaty port, Gensan, from which his home would be most easily reached. On the return trip we spent three days here, giving instruction to a few and enrolling

four applicants for baptism, the first evidence that the wedge which has entered here is being driven in. In Au Ju for the second time I was prevented from seeing a number of men reported to be studying the Scriptures. It was impossible to get a room free from the crowd of curious Koreans and the men have not yet the courage to acknowledge their interest in Christianity before their fellow citizens. Their leader will try to obtain a private room for me another time and I hope we shall soon see some here who will count it a privilege to suffer reproach for Christ's sake.

EAGER LISTENERS.

From Ping Au to Eui Ju we found many eager listeners. It is to almost all of them a strange, new story and at first only excites curiosity and wonder, but the harvest time will come along this road even as it is beginning to come in Eui Ju.

This time I stayed in Eui Ju nearly a month and was busy from morning till night meeting all classes of people who came from every motive imaginable. Some came to see the foreigner, some came out of curiosity to know why I had come, others to inquire if I would give them a living if they studied the Bible, others came out of curiosity to see the man who report said had bought a house there, others came out of a real desire to be instructed in the truth. It was my privilege to baptize three men who had applied last spring and who gave every evidence of a sincere desire to serve Christ, even if called upon to suffer persecution as some here have already had to do. As yet persecution takes the form of reproach from one's family or friends, submitting to be thought a "fool" or a man with no sense of shame or of respect for one's parents if he refuses to sacrifice to his ancestors. One of the Christians here who this spring refused to sacrifice at his father's tomb showed me a scar on his forehead which he received from his aunt who knocked him senseless with an ink stone.

WOMEN CONFESSING CHRIST.

Most encouraging reports were brought to me of the influence of the gospel among the women. Many of the Christians have been teaching their wives and seven women were reported as believers, while others have given up all sacrifice toward worship of evil spirits and devils. One night in the presence of their husbands I baptized two women the first in this province to be enrolled as believers. One was the wife of our evangelist who was one of the first

Koreans baptized by Mr. McIntyre in Monkden fifteen years ago.

VILLAGERS CONFESSING CHRIST.

We returned from Eui Ju by another route in order to reach a mountain village in the magistracy of Kon Syeng, where there were a number who applied for baptism last spring. Here we were most pleasantly surprised to find that an old man and his son who attended the Theological class last winter, had been so faithfully spreading the gospel news that there were nearly 20 men in various villages desirous of being baptized. I met a number of them for examination and found they had been diligently searching the Scriptures and that the old man had faithfully instructed them. Desirous that they should be enlightened on a few subjects before being baptized, I advanced some to the second class, enrolled others for the first time and promised them a visit in the spring. Here also two women, relations of the old man, were reported as having given up the worship of evil spirits and as being believers in Christ Jesus. With glad hearts we pursued the return journey taking with us the old man's son for this winter's Theological class in Seoul. More than ever desirous that we may send some one to occupy this province where we have nearly half our enrolled membership and more applicants for baptism than in any other province, we returned to Seoul in time to thoroughly enjoy Thanksgiving Day.

AFRICA.

IN THE BUSH.

REV. W. S. BANNERMAN, *Talaguga*:—I have recently made a long hoped for visit to the Bush people back of the Ogowe River. We started out early one morning, Bible-readers, three Mpongwe boys and myself. Our path, although it scarcely deserves that name, lay up the mountain for a good half-hour. The summit reached, the journey was one alternate climbing and descending and skirting along the sides of hills and crossing, or being carried across, streams of water. I have seen woods from the Atlantic to the Pacific, but nothing like an African forest. For long distances at a time we could scarcely see the sky. There were huge trees equal to the finest of Washington State, and attached to them vines from one inch to a foot in thickness. Add

to this close underwood brushing your face. and the Pangwe path underneath it all; then there might be all the animals from the elephant to the monkey and boa to the parrot around and above you as usually pictured in the old geographies under the heading "Africa," and you see nothing of them.

After travelling about three hours and descending a steep hill we heard voices. There were five Pangwe women damming a small stream to catch tiny fish. They did not leave their nets and run; one of them had seen me before, and they had been expecting me for a long time. They were shy at first but stood by the path in a row and began asking and answering questions. They were fine specimens of full grown dusky maidens. Two of them wore native bark cloths before and behind, while the others were clad in Edenic simplicity—two had put on two or three small leaves, one the fifth was shrouded as I think I've seen fine statuary in art galleries. These women told us that their town was further on, and they begged us to remain there over night, they had long expected us, and they had long wished to hear the words of God—they would give us a house and food, they would soon be back with their fish which they would cook for us. We passed on to the town, were welcomed, held a meeting, spoke to them, asked them questions and sang for them. Most of the men and older women knew something about God and Jesus and Heaven and Hell. As river-men trade with them, or as they visit the river, they ask questions about the "words of God." They hear that the "white minister" says that when a man dies that isn't the end of him; that God hates stealing and adultery, and lying and all wickedness and cruelty. They readily assent to most of this. They are always pleased to have us teach their children to honor their parents. But that God should hate lying, is a great stumbling block to them, for they specially love lying. The other forms of wickedness they love also, but it makes them much trouble, and they like to hear it condemned, and they know

that stealing and adultery is wicked and expect God to hate them, but lying is so ingrained in their characters that they have almost come to look upon it as a virtue. The next town was small and people in their gardens. We rested only a few minutes. It was very warm and close, walking—clothing wet with perspiration.

The third town was very large, we took dinner there and held two meetings. We were well received, were asked many interesting questions and many childish ones. They were greatly disappointed that we would not remain over night, saying that it was a long distance to the next town. However they were partially satisfied by our promise to talk long to them on our return next day. The fourth town we reached at sundown; the people gave us a warm reception. No white men had ever before visited them. They were honored and we must remain with them over night. They gave us one of their best houses, a cabin, perhaps five by eight and six feet high. We had a most enjoyable evening. From 7 to 10 in the street, moving from one palaver house to another or sitting with them about their torches in the street, talking, answering questions and singing, an attentive, anxious, interested crowd, men, women and children about us all the time. The boys stretched themselves on low beds above the floor and I had my hammock swung above them. Well, if I must go, they will see the white man go to bed, or 'put to bed.' The men and women, but especially the women crowded about the door and occupied the cracks in the wall to watch the white man go to bed, they were very much disappointed to see me simply pull off my boots and jump into my hammock. However I had an audience for an hour longer. We had little sleep, the goats and chickens seem to have appropriated the adjoining house, and once the rats took possession from "cellar to garret." We were ready to start home soon after day-break, but even then the town was almost emptied. The people were off to their plantations. On the return journey we had good meetings.

HOME MISSIONS.

HOME MISSIONARY MEETING AT SALT LAKE CITY, UTAH.

The commissioners to the late Assembly who went over the Union Pacific to Portland spent the Sabbath at Salt Lake City. Arrangements had been made by the brethren on the ground to have all the Protestant pulpits supplied by the ministerial delegates. "Notwithstanding the fatigue incident to the long journey," says the *Salt Lake Tribune*, "most of the delegates were up and stirring at an early hour and at eleven o'clock every church in the city where a visitor was to preach was crowded to the doors." The city was flooded with the simple truths of the gospel, tellingly and eloquently put by Rev. Drs. R. M. Patterson, D. R. Frazer, R. S. Green, Alex. McKelvey, James Roberts, E. T. Lee and J. Wynne Jones. The *Tribune* adds:

Long before eight o'clock in the evening every seat in the Salt Lake Theatre was filled. The stage was occupied by the combined choirs of the Presbyterian, Congregational, Baptist and Methodist churches and the speakers of the evening. It was a grand feast of religion and eloquence, and is bound to prove of great and lasting benefit to the faithful workers in the Lord's vineyard in this valley. Before the exercises had fairly begun, Dr. McNiece announced that an overflow meeting was being held at the same hour in the Methodist Church. The Rev. Dr. E. R. Craven presided and explained in apt terms the object of the meeting. He told the audience that it was a union meeting of the evangelical churches of Salt Lake City in connection with the representatives of General Assembly. The Rev. Dr. Wm. C. Roberts, secretary of Board of Home Missions, proved to be a most interesting and eloquent speaker. He also has thorough knowledge of the peculiar conditions which now exist in Utah and which

have existed here for years past. "Mormonism," he said, "is striking deadly blows at the very foundations of society in these important particulars, namely, to family, to church and the state. It deals deadly blows at the family by encouraging polygamy; at the church, by placing the dreams and vagaries of Joseph Smith on equality with, if not above, God's oracles; and at the state, by disloyalty. When in the Territory about eight years ago, I read in one of the newspapers of this city a quotation from a speech made by a noted Mormon leader in which this passage occurs: 'The sooner the United States flag is made to trail in the dust of the valleys of the Wasatch the better it will be for us.' Thanks be to God, things have changed, through the labors of these Christian churches. The family is more respected, the church is more highly thought of, and the stars and stripes are being more honored. The future is brightening and good things may yet be expected from this benighted Territory.

The Rev. W. T. Elsing of New York followed in an address which was a vivid word-picture of the distress, misery and darkness that exist in overcrowded cities like New York. He was followed by Dr. S. E. Wishard, synodical missionary for Utah, who gave an interesting talk, in his characteristic manner. He compared the great gathering present with the state of things in Salt Lake City twenty years before. At that time ministers could secure no place to preach the gospel, except by going to a stable, and there Brother Welch told the old, old story of Jesus and his love. To-night the representatives of the leading branches of the Protestant Church speak on missions, without let or hindrance, in the Mormon theatre!

Dr. Mutchmore, of Philadelphia, was the last speaker. His address was a blending of wit, knowledge, and anecdote. One point covered was "the labor problem confronting the Christian church."

THE DISCOURAGING DRAWBACK.

The writer has, at the urgent solicitation of the Church, returned to his old place in the Home Board. It cost him a protracted and severe struggle to reach the conclusion that it was his duty to leave a most honorable and useful position in the educational for a more perplexing and difficult one in the ecclesiastical world.

But he did reach it, and he has cheerfully entered upon his new, old work.

Upon entering this, he was confronted with the discouraging sight of a debt amounting to \$67,000. The contrast between an institution that had no debt, and a board struggling under a heavy one is very great. I have an instinctive dislike for debt. May I not hope that the Church will wipe out forthwith the Board's present indebtedness, and let us have the opportunity to try to conduct Home Mission affairs free from that greatest conceded impediment to its progress? Since I have responded to her call, is it more than right that the Church should furnish us with a clear path and a fair chance at success? I care not whether this is done by special contribution, or by an additional percentage to the Churches' yearly collections and individual gifts. I have no fondness for special contributions, because they do injustice to the other boards and usually create a prejudice against us in the minds of contributors.

What I ask, beloved, is that you remove the debt—remove it in your own way,—in any way.

Secretary Roberts sailed on June 28 for Europe, where he will spend his vacation—July and August.

A TOUCHING SCENE!

At one of the small stations on the Utah Northern Railroad, a plain, but earnest looking woman, with a baby in her arms, asked a number of the Commissioners to

the late General Assembly, how to secure a home missionary for her God-forsaken town. The brethren addressed went immediately in search of one of the Secretaries of the Home Board who was on the train, but he could not be found. They personally promised her to do all they could to furnish the town with an acceptable preacher. Their first impulse was to pledge their churches for a sufficient amount of money to support a missionary for at least a year. All this they communicated to the Secretary, who was sorry not to have seen himself the seeker after truth.

His first impulse would have been to accede to her request. But, the heavy debt of the Board that had prevented for a year the undertaking of new work, kept him from taking any steps in that direction. It makes one's heart sad to think that that poor woman's hope is to be deferred and that her excited expectations are, for a time, to be blighted. She is doubtless looking earnestly for a man to baptize her baby and to tell her neighbors "the old, old story of Jesus and his love."

She has probably led many of the town's people to hope for religious services on the coming Sabbaths and perhaps for a church of their own. Shall these people be disappointed? Shall they look for the water of life, and find that spiritually as well as physically, they must content themselves with looking for some months or years to come, over a dry and depressing waste?

That town, Alas! is not the only one through which the Commissioners to the General Assembly passed, that is without a church, a Sabbath-school, or a preacher of the Gospel.

Everett is the latest phenomenal "booming" town in Washington. It is thirty-three miles north of Seattle, on the Great Northern Railroad. Its site is a peninsula, over a mile wide, one water front being on a

noble harbor of Puget Sound, which will one day be a smaller Mediterranean—and the other, the Suohomish river, with thirteen or fourteen feet of water. Last September the big trees of the “forest primeval” were growing there undisturbed.

Last New Year's Day there were only a few buildings erected. Now, a milesquare has been cleared, from bay to river; there is a population of twenty-five hundred, mostly men; broad avenues and streets, one hundred, eighty, and sixty feet wide, have been laid out and paved or paving with two inch plank. Hundreds of houses, hotels, and several handsome public and business buildings have been erected; hundreds of men are at work grading, draining, paving and building; a big steel nail mill, a steel barge foundry, a paper mill, and other industrial plants, at a cost of several millions, already are, or soon will be, completed and running; a railroad is to be built forty miles to iron mines in the mountains at a cost of nearly two millions; large piers and wharves are ready for ships and steamers; a neat Presbyterian church and several other churches are finished, ours having a most satisfactory pastor in Rev. Thomas MacGuire, whose service at La Grande, Ore., and Tacoma assures his good work at Everett. Eight miles up the river at Suohomish we have another, and older, church under the faithful care of Rev. John W. Dorrance. The whole thing is a typical American phenomenon of the last decade of the nineteenth century. In this case it seems as if it had “come to stay.” Some “booms” die out from inanition and almost all have inevitable and natural interims of slackening and stagnation; but one with so much industrial stuff and financial strength can hardly fail to have a future. And if so, the Everett church will have a future also. The sketch here given is from personal inspection.

THE GOOD work and tender spirit of our teachers has an admirable illustration in the following extract from a recent report:

I can never forget the last day of school. The higher department had closed, and so the little ones were alone. I proposed to them to march for a little time and sing the songs we have learned together. In the midst of the singing, one by one they broke down crying, and at last I gave up myself. I told them to take their seats and soon dismissed. My prayer that morning before them was that although we were to separate from each other God's kind and watchful care would ever be around about each one of us; and much more that I could not express. Surely God will bless my feeble efforts to help those dear children of his.

I have felt encouraged in many ways during the last quarter from the fact that many with whom I have been associated have told me personally that I had been a help to them. I have loved them dearly, because God loved them. One of our patrons whose children have always attended our school, took me with my baggage to the station. I offered to pay him, when he said, “No indeed, I couldn't think of taking a cent, when you have done so much for Parowan and for my children. I'm sorry I cannot do more.”

The Rev. R. H. Hartley writes thus pleasantly from Riverside, Cal.:—“For three years this church has had the help of the Home Board. At the beginning of that time we had a membership of sixty, now it is ninety-three. Then, we had no property; now, we have a church seating comfortably five hundred in the auditorium and eight hundred in the parts all thrown together, costing, all told, twenty-six thousand dollars. Then the usual attendance at Sabbath morning service was from ninety to one hundred; now, it is from three hundred and fifty to four hundred and fifty. Last year we gave two hundred and eighty-five dollars to Home Mission work.

Our gratitude for the great, helpful wing of the Church cannot be told in words.

Henceforth we will need no help from the Board, and will earnestly try to return to it, within a few years, more than we have received."

The writer has just travelled from San Francisco to New York by the "Overland Flyer" over the Southern Pacific, Union Pacific, Chicago and Northwestern, and Pennsylvania railroads, three thousand two hundred and seventy-one miles, in four days and seventeen hours. This is at the rate of very nearly twenty-nine miles per hour for the whole distance, including the crawl over the mountains at twelve or fifteen miles an hour, and the many stops, from a minute to an hour long. The train arrived at Jersey City on the minute.

One car went through from San Francisco to Chicago. It is pretty safe to say that, distance and difficulty and speed included, there is no other such train or travel in the world; and the comfort and convenience, with berth and dining cars and every pleasant appliance imaginable, make the whole transit most notable.

Flying at forty to fifty miles per hour down the long easy slope of five hundred miles or so from Cheyenne to Omaha, in which space one descends some six thousand feet, or about twelve feet to the mile, going almost as straight as the crow flies, and discussing, meanwhile, a good meal, one cannot help thinking how many good and brave men have tramped and fought and starved over the same ground, and how differently Marcus Whitman, the pioneer missionary and patriot, toiled across those plains to carry the Gospel beyond the Rockies, and save Oregon to the United States. All this heightened speed, haste and tension means added speed and

pressure and clamorous call for home missions. We must work hard and give hard to keep up.

A letter just received from Utah—for obvious prudential reasons we withhold the name of the town—has the following suggestive sentences:

"In view of much that has been said about the Mormon question of late, I believe it wise to distinguish between the question of the propriety of statehood and the question of Mormon progress in patriotism.

"There can be no doubt that statehood at the present time is inexpedient, unnecessary and reactionary. But, on the other hand, we ought to recognize the marvellous change that is manifested in public sentiment. We have here an old liberal of the liberals, one who abominates Mormonism and has slept with a gun at his side for thirty five years. I asked him the other day what proportion of the Mormon people could, in his opinion, be influenced by the church in opposition to the National authority. He replied, 'Not forty per cent.' I afterwards mentioned this opinion to one of our leading liberals who knows the Mormons as no missionary ever comes to know them, and he said, 'It is a fair statement.' It is also significant that in this community of 3,500 souls there is but one man left who ever had any known connection with the Danites or kindred organizations. This is not so much because of the law, which is really a farce, as because of the change in public feeling. The atmosphere is no longer congenial to them. The change may be realized when I say that the leading Mormons here are now ready to help us to an advantageous site, on moral grounds. They say, 'Churches help to keep out the saloons.'"

THE BOARD'S DEBT.—The announcement at the last Assembly of a remaining debt amounting to \$67,000 was most depressing. A shadow could be seen passing over the faces of the commissioners and visitors. It so wrought on the mind of one of the noble California elders that he offered at once \$5,000 toward its extinction, if the rest could be raised within ninety days.

The Chicago delegates pledged the churches of their Presbytery for \$2,500, on the same condition. At the popular meeting, in the evening, a husband and wife, friends of the cause from Cortlandt, New York, subscribed \$600, and "a lover of his country" added on the same condition \$250. Shall these generous offers prove unavailing to the Board? May we not find a sufficient number of friends to cancel the remaining \$58,750? This must be done by September 1st, if we are to secure the subscribed \$8,250. The sum is not alarming, if we can only convince the friends of Home Missions of the untold importance of paying it at once.

Nine years ago Rev. J. H. Potter went to South Florida utterly broken down in health. His physician had told him he could do nothing more for him. He met Dr. Kendall at Jacksonville, Fla., who told him to go and select a field and the Board would support him. He went to Eustis and began there with not so much as one human being to count on or consult with. There was not a church then in our connection in all South Florida and there were few in the Presbytery of East Florida.

We now have over forty churches in Florida and an entirely new presbytery of South Florida where we had not one church then.

Three new churches are being built. Our young people's societies afford us ground of great encouragement. Some three of our churches have had blessed gatherings last winter, many coming in

from our Sabbath-schools. I know one of our churches has four or five young men and boys studying with the ministry in view. In Eustis we have an Academy doing a grand good work in this direction.

No saloon can exist in our town and there is no place where we even suspect that liquor is sold in town. Quietly, steadily continuously the germinative influence of righteousness is being exerted.

SIGNIFICANT FACTS.

FROM REV. T. M. GUNN.

Over four hundred miles of new railroad will be completed in the Synod of Washington by January 1, 1893, and not one new missionary has yet been placed on it. Two places, of vital importance, have been undertaken. Shall they be maintained or shall they be ignobly forsaken?

A strong agricultural field in east Washington, where the Presbyterians had spent seven years' labor, has been taken possession of by the United Brethren and Methodist churches. Why? Because the field expanded so as to demand additional laborers, and thus became *new work*.

Wide reaches of the finest agricultural country in the world are now awaiting occupancy by the Presbyterian Church in northern Idaho. The pioneer has taken up his land, made his improvements, raised his harvest, has orchards in full fruitage, and perhaps children half-grown who have never heard a sermon or been in a Sabbath-school. Is not that a Macedonian cry to the Presbyterian Church?

Our needs? Two home missionaries in the Presbytery of Spokane; three in the Presbytery of Walla Walla; three for Presbytery of Olympia, and eight for the

Presbytery of Puget Sound. The majority of these should be sent out at the expense of the Board with support guaranteed, that they may go untrammelled, reporting what they find and what they receive from the field. Twenty such fields could be profitably occupied in west Washington.

EMPORIA COLLEGE.—Rev. Samuel Ward writes: The Ministers of Emporia, and other Kansas Presbyteries, are exerting themselves in behalf of the College.

We are deeply concerned for the continued life and usefulness of the institution; Dr. Kirkwood in presenting its claims has said, "The college is now worth more than any three of the largest churches in Kansas, and, if properly, cared for, in twenty years will be worth to Presbyterianism as much as any fifty of our best churches."

The year closed very favorably for Park College, and its future appears invested with larger promise of success than at any previous commencement. So writes one of its trustees, an intelligent layman of Kansas City, Mr. J. W. Byers. Nothing bodes better for Home Missions than the prosperity of such colleges.

We are often asked if polygamy in Utah is not dead, and Mormonism itself so nearly dead, and Utah so thoroughly Americanized as to relieve us of the necess-

ity of supporting mission work longer in that territory. The following extract from a sermon recently delivered by a Mormon elder in one of the Utah villages is a sufficient answer. A little reflection will make it plain that in order to obey the elder's admonition many of the girls would have to go into polygamy. The elder's argument is one of the stock arguments for polygamy:

"For the husband is the head of the wife." He commented on these words as follows: "See? The husband is the head of the wife. Therefore the woman who has no husband has no head. Imagine the women of this town running around without any heads! What an awful calamity that would be. Yet that is the way it will be in the next world. Every woman who lives in this world and dies without being married, so as to have a husband to call her up on the resurrection day, will have no head in the next world. Let all the sisters take warning, and see that they are prepared to avoid this awful calamity. Remember that this is the word of God. It is not the word of man. Whether the truth is what we would like to have it to be or not, it does not matter. In dealing with questions of such great importance, it does not make any difference what we would like; but it is all important to know the facts; and the fact in this case is, God's Word plainly teaches woman can not be exalted in the world to come unless she is married in this world."

Concert of Prayer for Church Work at Home

JANUARY, . . .	The evangelization of the great West.
FEBRUARY, . . .	The Indians of the United States.
MARCH, . . .	Home Missions in the older States.
APRIL, . . .	City Evangelization.
MAY, . . .	Our Foreign Population.
JUNE, . . .	Our Missionaries.
JULY, . . .	Results of the Year's Work.
AUGUST, . . .	The Mormons.
SEPTEMBER, . . .	The Outlook.
OCTOBER, . . .	The treasury of the Board.
NOVEMBER, . . .	The Mexicans.
DECEMBER, . . .	The South.

THE MORMONS.

On the way to Portland the writer stopped over a day at Salt Lake City. Nearly four years had elapsed since his last visit, and thus there was a specially good chance to note and measure change and improvement and growth. Some gains were visible at once—the very large increase of the city's area, the splendid new Knutsford Hotel, the handsome new stone building in which the courts are to have much improved quarters, the large increase of paved streets, and the general evidence of thrift and stir. Then an examination revealed new and still more solid proofs of advance. In the four years past, the city's population has probably increased one-fourth, although we cannot find the exact figure claimed for it four years ago. A population of fifty-two thousand is claimed to-day. There is no doubt a rapid increase still going on, and will continue. There has not been much movement for two years, but greater stir is now manifest. Salt Lake City is now a Gentile city. Americans hold municipal offices, control the schools, and have the upper hand generally. All this greatly increases the attraction to newcomers, who find now a bright and home-like American city, instead of a community shadowed and blighted by Mormonism. The new status of the public school

system in one sense narrows the range of our Collegiate Institute, which has been, from the first, the leading school in Utah, but it leaves it still the best academy for higher school training, and the opening prospect of a Presbyterian college on a separate foundation in the near future puts the Collegiate Institute in the well-defined and indispensable function of a high-grade preparatory school. This renews and intensifies the demand for its larger equipment with all needed appliances, especially a new building, for which it has been waiting for years, including dormitory room to accommodate students from other parts of the Territory, in addition to the city pupils, which it can accommodate already. There is a great desire to have this building finished in order to the full opening of the school in September next. The foundation has already been erected at a cost of \$3,000. We need \$15,000 to complete the building. It would be a noble and timely benefaction if some rich and generous Presbyterian would at once complete this building, and, if he chooses, put his name upon it. With the most efficient corps of teachers and trustees which the Institute now has, nothing could check its effective and successful career, and no school in Utah could probably rival it. We do most earnestly hope that this may appeal to some friend of Christian education in the West, and move him to carry out this attractive enterprise.

We had a half-hour's pleasant talk with President Woodruff and Presidents Smith and Cannon, in the headquarters of Deseret, as the Mormons call their Territory. They were very courteous and pleasant in what they said about the recent visit of the delegates to the General Assembly, to whom they extended all possible courtesies. They are keen, bright men,—President Woodruff not seeming to feel in the least the weight of his eighty-four years.

Westminster Church, formerly Camp Mission, holds on its way under the faithful care of the Rev. F. L. Arnold, and two new points have been recently occupied in other parts of the city, completing a quadrilateral of great importance and promise. In one of these last the Rev. Josiah McClain has already taken hold, than whom our Church has never had a better man in Utah. He was last at Nephi, and formerly at Ogden.

The whole impression gained from our visit was to the effect that the wealth and resources of Utah have hardly begun to be developed, that Salt Lake City is to be one of the notable points in our country, and that our work there and throughout the Territory is of the utmost importance, and will repay any amount of pressure and expenditure. The faster we push our missionary and educational work the sooner will Utah be prepared for safe and wholesome statehood, and to take its place in the Union as one of the richest and noblest of the sisterhood.

W. I.

Letters.

NORTH DAKOTA.

REV. JOHN MARDY:—Towards the close of 1891, I was urged by Mr. Woods, our Synodical missionary, and others to start a service at Canton, a station of the Great Northern, six miles north of Crystal. At that time the West Park people would not consent to have their service removed and as I did not feel at liberty to interfere with the arrangements already made, I could reach Canton only by starting a fourth service which I undertook about the beginning of the year, and have since continued up to the present time, preaching at Hoople at 11 A. M., Crystal at 2 P. M., Lane's School-house at 4.30 P. M. and Canton 7.30 P. M. Since that time, the West Park people have consented to worship at Canton and all with one exception have asked letters of dis-

mission from West Park, and united with the congregation organized at Canton, on the fourth day of March. There is the nucleus of a village there, containing two elevators, four stores, a blacksmith's shop, post-office, etc. We have subscriptions amounting to nearly \$800 to erect a church and the work will begin immediately. Besides the Sabbath service I have organized three weekly prayer meetings which have been regularly conducted by myself during the last quarter, besides an occasional meeting in a distant part of the field. The prayer meetings all go from house to house and are very well attended. The sacrament of the Lord's supper was dispensed in Hoople, when there was added to our roll two by profession of faith and four by certificate. The weather was exceedingly severe and the attendance very poor. The communion was dispensed at Crystal also, when four were added by certificate. The severe weather spoiled our attendance here also. When Canton was organized two were added by profession and one has since come in by certificate, but the communion has not been dispensed in this field since I came.

The very large area of country covered by the field makes pastoral visiting very difficult, and discouraging, as the pastor may travel 12 or 15 miles to see a family who are absent from home when he gets there. On this account I consider it better to organize prayer-meetings which go from house to house and visit as far as possible by a definite appointment when neighbors are invited in to take part in the service.

SABBATH SCHOOLS.

I regret very much that on account of circumstances over which we have no control, it is almost impossible to have a Sabbath-school. At Hoople where we have a church nearly all our people live so far away that we could not get them to come out for a school. At Crystal and Canton we have no building. We have the use of the Baptist Church in Crystal, but only for service. In Canton the service is held in a dwelling house and we hardly feel like asking the use of it for a school also.

The attendance at Sabbath service improves as the weather grows mild.

Our attendance in Crystal, the best village, has very greatly improved, and we are expecting the country people to turn out as the good weather returns. We are now agitating for the building of a Manse at Crystal, but nothing definite has been done. The field on the whole is in a very prosperous condition.

One thing which is very greatly needed all over this large field is a lending library, by means of which we may do something to direct the reading of our people. There is a dearth of books, and every now and then some agent comes tramping through the country, leaving behind him an amount of heresy in the form of heretical books and tracts, which will take an enormous amount of work to counteract.

UTAH.

REV. E. N. MURPHY, *Mt. Pleasant*:—I enclose to you my quarterly report one month before the quarter ends. My family and I left Mt. Pleasant, Utah, our former field, May 12th, and arrived at this point yesterday, where we begin a new work. The 14th of June, it will be eight years since we began work in Mt. Pleasant, where we have been laboring during the years that have intervened. During that period we have received from the people of Mt. Pleasant, for church and school work, \$3,700. One hundred and twenty-three members have been received into the church, 22 by letter, and 101 by profession of their faith in Christ. The work in Mt. Pleasant has been purely missionary work, and hence nearly all that have been received have at one time been Mormons. During these years about sixty-five girls have been in training in the Girls' Home, many of whom are now useful women, serving the Master in different spheres in life. During this time the Girls' Home has been enlarged through the generosity of the ladies in our church at Titusville, Pa., and a handsome, new Academy has been erected by the generous gifts of the ladies of the Synod of New York, together with a gift of \$1,500, given by the people of Mt. Pleasant, who gave as they were able.

During the past quarter three members have been received into the church. We leave the church in a prosperous condition, and believe that our successor will find it to be a grand field for labor. The Academy has enrolled 150 students this year, and under the management and care of Prof. I. N. Smith and his excellent assistants, Misses Miller and Buchanan, its prosperity is assured. Mt. Pleasant is the field where the Rev. Dr. McMillan, now an honored Secretary of the Home Mission Board, began his work in Utah. We take it that this is the place where he not only laid broad and deep foundations for future work in Mt. Pleasant, but also where he planned and prayed for a similar work in every other part of Utah.

REV. CHAS. M. SHEPHERD, *Springville*:—This will be my report for the quarter ending to-day. All work has gone on without interruption.

The average attendance for the quarter has been 45. The average of the morning service has been 48; yet one year ago a morning service was considered almost out of the question. A gratifying feature is the large proportion of children. The attendance during the Week of Prayer was the largest ever known here. Our prayer-meeting will average 25. The Sunday-school is larger than at any time since I came here. Our reports this year will show 40 per cent. more money raised on the field than last year. The truth has been heard with good attention, and some have been thoughtful. Undoubtedly the field needs evangelistic work; but we have been unable to arrange for that. We now plan to begin it next fall, in connection with several other neighboring fields. The population is growing. The following improvements are now regarded as certain: an ore sampler, a creamery, a fruit cannery, a large hotel, a railway station and eating house, four large business blocks, five or six smaller ones, and a large number of dwellings. A smelter is planned.

But Mormonism is a long way from dead yet. Yesterday our leading citizen was taken to Salt Lake on a polygamy warrant, and there are many hidden cases for every one exposed.

This is a fine commentary on the Statehood business and the amnesty petition. The man above mentioned has served one term in the penitentiary; has been convicted of a second offence, but released upon his oath to obey the law, and now this third trial, with a moral certainty of conviction, is the sequel.

NEVADA.

REV. C. A. PORTER:—I have known Christians often to go anywhere from five to thirty miles for a dance in the worst of weather and spend their money at it but who could not go 2 miles to church or S. S., nor give one cent toward any Christian cause. I have known a Synodical Missionary to work 6 days and nights and be paid \$6 for it, and in the same school-house 2 "fiddlers" got \$25 for one night's work. Among dancers, whether Christian or not, the church, the prayer-meeting, the S. S., are things of very little importance and of no importance at all as compared with a dance. It is a fact, too, which I think few who have taken notice will deny that God's Spirit withdraws from a dancing Christian and the warmest Christian by it soon gets cold, careless, thoughtless and ready to fall into all kinds of sin. I have seen the seriousness of a revival work simply obliterated from the minds of young seekers by one or two dances. In short I think it the worst evil we in the west have to contend with and after years of watching I am compelled to say that it has a worse influence than the saloon or the lottery or the prize fight, and if I had my choice I should much prefer any or all these to the dance, as being less conducive to wickedness, and less resisting to the Gospel. I write this weighing my words.

MONTANA.

REV. GEO. EDWARDS, *Lewistown*:—I am about to put Dan and True Boy to the buggy to drive to Philbrook, but will first report on my field of labor so that it will reach you by the 25th inst., according to postal received last evening.

The enrollment in Sunday-school, this quarter has been over 100, with an average of nearly 70.

We have added 70 volumes to our Sunday-school library, and a week from next Sabbath I will distribute two or three dozen minlon, gilt edge, leather-bound bibles and as many testaments, as a reward for regular attendance, according to an offer made three months ago. There are no Bibles for sale in this part of the world, and so I have taken this means to partially supply the need, and at the same time create an interest in Sunday-school work and attendance.

There is an increased attendance at prayer meeting, several times as high as twenty or thirty.

Three heads of families have been received into church membership by profession, two receiving the rite of baptism.

I do not anticipate any difficulty in erecting a chapel on our church lot, during the coming season.

The winter has been so mild that I have had no difficulty in keeping my appointments.

Next month I hope to make the trip to Helena, to attend the meetings of Presbytery and Synod.

NEW MEXICO.

REV. JAS. A. MENAUL, *Sup't*:—I have just been in attendance on the meetings of the Presbytery of the Rio Grande. In many respects it was the most encouraging meeting that we have had since the organization of the Presbytery.

I would like to give the Board some account of church work and school work during the past winter, but work on the field is demanding my presence; then the meetings of the Arizona Presbytery at Phoenix, and that of Santa Fe at Raton, demand my presence. So it is not in my power to prepare such a report of my work as I would like, and attend to my work on the field.

The following buildings have been attended to during the past quarter:

At Las Vegas, three rooms have been built, and a system of sewerage put in; at Pajarito, school room and teacher's room have been plastered; at Pena Blanca, a board floor has been put in school room and teacher's room; at Corrales, a new roof has been put on three rooms

and a hall, the building occupied by the teacher; at Seama of Laguna, a new roof has been put on school room, and three rooms occupied by the teachers.

The following buildings are in course of erection; La Luz, chapel and school; Los Valles, chapel and school; Aroyo Seco, school; painting the inside of the Raton school; sewerage at Santa Fe. I go to Santa Fe to-night, expecting to find the sewer finished, and in addition to these, trips have been made to Zuni, Einbudo, Taos, and many other places, to plan for other work that is about to be done.

In addition to this work, I have preached eighteen sermons during the quarter, besides addresses delivered in the schools I have visited.

I have traveled in my work during the quarter, 6,449 miles.

KANSAS.

REV. J. D. HEWITT, D.D.:—We have just closed a very successful meeting of our Presbytery. In relation to the work of Home Missions, Presbytery has resolved unanimously and enthusiastically upon the following things:

1st. We will ask \$500 less from the Board than last year.

2d. We will send \$1000 more to the treasury of the Board than we did last year.

3d. We will continue from year to year to decrease our demands and increase our contributions until we send as much as we ask.

4th. This is to be done in ten years or less.

The Committee of Home Missions were in session for two days and two nights, doing nothing else than hearing applications, urging churches to increase their subscriptions and ministers to agree to take as little salary as possible. We put a number of churches under the care of neighboring ministers, with no demand upon the Board to help in the salary. Our demands will be more than \$500 less than last year.

We have adjusted these matters according to our best ability. In view of what we have done and what we propose to do, we ask you to let our "budget" go through with as little alteration as possible.

I send you a copy of our estimates as they passed Presbytery. Our object is to care for these churches at the lowest possible expense, and in such a way as to keep them alive and growing.

We thought very seriously of asking the Board to commission a man for a number of these little fields, say eight of the most hopeful of them. Let the others be cared for by neighboring pastors, and thus cover our whole field. Let us know what you think of this last idea!

MICHIGAN

REV. R. L. WILLIAMS:—I herewith send you my report for the quarter ending April 1st.

The month of January was a trying one for pastor and people. Usually the weather is very cold in these lake towns of Northern Michigan at this season of the year. But January was mild, but dark, damp and dismal. Many persons were attacked with la grippe, and many funerals, as high as four in one week and two on one Sabbath, I attended. I was kept very busy visiting the sick and sorrowing, and burying the dead, till I was attacked with the same disease and was absent two Sabbaths from my pulpit, but I supplied it by proxy, and was soon restored to health and labor.

The spirit of worldliness has been humbled by the fire which burned our buildings and impressed us with the instability of material things. We need this kind of discipline, Tammany may be wicked, but the wickedness of our City according to means and opportunities is just as wicked, and is more feebly restrained by law and public sentiment. But we have good people and many in our Aux Sable and Oscoda—our little Sodom and Gomorrah. That is the reason we are not entirely burnt up. The "oldest inhabitant" says we are a "Canaan" compared with the "wilderness" of 20 years ago. Certain it is that the discipline of financial depression is a blessing. There is now a disposition to think of the spiritual and the eternal. Very encouraging has been the pastoral work of the last two months. I have found a ready response to religious talk in their homes, and 12 or 15 will probably

unite with our church at our next Communion. Many of them will come from the circle of Sunday school teachers—the intelligent and cultured. It is very encouraging to see this breaking up of the wintry ground of moral indifference by the warm, shining “sun of righteousness.”

I have only to say, finally, that I hope to do more and better work now, as the conditions improve.

HOME MISSION APPOINTMENTS.

J. M. Davies, Manchester, Westminster,	N. H.	G. E. Moore, McArthur and Wilkesville,	Ohio.
M. D. Kneeland, D. D., Roxbury,	Mass.	J. A. Seymour, Streetsboro,	“
W. Fryling, Fall River, Globe.	“	S. D. Taylor, South New Lyme,	“
J. M. Craig, Newport,	R. I.	C. D. Hoover, Wapakoneta,	“
F. A. M. Brown, D. D., New Haven, 1st,	Conn.	W. W. Tait, Delta,	“
S. Ordway, Marathon,	N. Y.	S. D. Conger, Toledo, 5th,	“
F. W. Cutler, Woodhaven 1st,	“	M. Koehler, Toledo, 1st German,	“
A. B. Pritchard, Arlington ave., of Brooklyn,	“	H. W. Cross, Milton Centre and Tontogany,	“
J. A. Billingsley, Bethany of Brooklyn,	“	O. N. Hunt, Edgerton,	“
C. H. Schwarzback, 5th German, of Brooklyn,	“	R. R. Brent, Staunton,	Ill.
W. H. Chapman, Franklin st., of Elmira,	“	W. H. Bradley, Upper Alton and North Alton Mis-	sion.
J. E. Tinker, Rockstream,	“	M. A. Stone, Du Bois and Old Du Quoin,	“
H. B. Sayre, Branchport,	“	E. B. Kennedy, Hope Mission of Chicago,	“
D. L. McQuarrie, Orleans,	“	A. L. Hutchinson, Elwood,	“
F. E. Taylor, Centerville,	“	G. P. Williams, Emerald ave., of Chicago,	“
J. Todd, Bellmore.	“	J. A. Gray, Brookline,	“
P. McHenry, Christian Hook,	“	H. J. Petran, Calvary of Chicago,	“
D. Mackintosh, Shavertown,	“	M. H. Jackson, Grace of Chicago,	“
J. A. Miller, Ph. D., Angelica,	“	J. A. Mackelvey, Ridgeway avenue of Chicago,	“
J. G. Snyder, Belmont,	“	J. W. Campbell, Herscher,	“
A. R. Pennell, Hastings and Parish,	“	G. E. Hunt, South Englewood, 7th,	“
G. F. Danforth, Constantia and West Monroe,	“	W. R. Scarritt, D. D., Morgan Park,	“
L. O. Rotenbach, Bay Road, East Lake George and station,	“	R. H. Milligan, Libertyville,	“
B. B. Knapp, Argyle,	“	G. E. Sanderson, Redmon,	“
F. L. Benedict, Warrensburg,	“	H. H. Gregg, Jr., Ottawa, 1st.	“
S. Nelson, North Gage and South Trenton,	“	G. A. Pflug, Nauvoo.	“
M. H. Gardner, Martinsburgh and Glendale,	“	T. G. Smith, Mission Wood of Grand Rapids,	Mich.
J. W. Campbell, Toughkenamon and Unionville,	Pa.	J. A. Green, Tekonsha and Eckford,	“
G. Chappell, Kylertown and Winburn,	“	J. C. Smith, Reading,	“
R. M. Wallace, D. D., Little Valley,	“	W. F. Jones, Alma, 1st,	“
N. Webb, Mechanicsburg,	“	T. Dougan, Ashland, Bethel,	Wis.
J. O. Best, Brooklyn and station,	“	C. C. Todd, West Superior, Steel Plant,	“
O. Hemstreet, Presbyterian Missionary,	“	L. Abels, Plattville and Rockville,	“
J. Fraser, Ph. D., Sparrows Point,	Md.	J. Deighton, Prairie du Sac,	“
W. M. Hyde, Fallston,	“	A. V. Gulick, Kilbourn City,	“
W. E. I. d'Argent, Point Pleasant, Wyoma, Upper Flats and stations,	W. Va.	R. M. Williams, Cambria,	“
L. L. Haughawout, Crystal River, Homosassa and stations,	Fla.	B. H. Idsinga, Milwaukee, Holland,	“
E. H. Porter, Westminster of New Decatur,	Ala.	O. H. Chapin, Manitowoc,	“
F. M. Fox, College Hill and Reems Creek,	N. C.	J. F. Jungeblut, 1st German of Milwaukee,	“
D. L. Lander, Bethel,	Tenn.	R. de Lange, Alto, Holland,	“
M. Hunter, Kismet and Wartburg,	“	G. D. Heuver, Perseverance of Milwaukee,	“
J. B. Creswell, Erie and Mt. Zion,	“	J. S. Simpson, Cambridge,	“
A. J. Thompson, Kuttawa, Marion and Grand Rivers,	Ky.	W. L. Clarke, Weyauwega,	“
G. J. Reed, D. D., Columbia Edmonton and 2 stations,	“	W. H. Parent, Green Bay, Robinson and St. Saver,	“
J. M. Walton, Greensburg and Ebenezer,	“	A. Doremus, Ely,	Minn.
J. E. Alexander, Rushsylvania and Rush Creek.	Ohio.	H. B. Sutherland, Jasper,	“
		H. G. Fonken, Canby,	“
		C. G. Miller, Marshall and Swan Lake,	“
		H. Sill, Reiderland, German,	“
		H. Cullen, Crystal Bay, Long Lake and Maple Plain,	“
		R. E. Hawley, Knox of St. Paul and South St. Paul Mission,	“
		H. J. Colwell, Alden 1st,	“
		R. Tweed, Fremont and Utica,	“
		G. McKay, Washburn and Coal Harbor,	N. D.
		J. H. Baldwin, Goose Lake,	“
		D. G. McKay, Rolla and stations,	“
		J. S. Butt, Groton,	S. D.
		E. J. Nugent, Presbyterian Missionary,	“
		G. A. Wilber, Minnesola, Beulah and Hay Creek,	“
		W. O. Tobey, Sturgis, Pleasant Valley and stations	“
		C. Loudon, Stanley and vicinity,	“
		G. Williams, Mitchell and Hope Chapel,	“
		A. Kalohn, Germantown German,	“
		W. Sickels, Harmony of Hurley,	“
		M. M. Marshall, Tyndall,	“
		W. J. Bollman, Springville,	Iowa.

J. B. Taylor, Walnut,	Iowa.	F. E. Thompson, Cawker City and Glen Elder,	Kan.
R. A. Paden, Wilson Grove and Dayton,	"	A. Steed, Belleville	"
W. H. McCuskey, Franklinville and French Creek,	"	R. Arthur, Lincoln,	"
J. R. McGlade, Lime Springs, 1st,	"	W. Mayo, Mankato,	"
J. B. Kaye, Manchester, 1st,	"	J. Patterson, Wilson, 1st,	"
W. H. Ensign, Volga and Rossville,	"	M. E. Koonce, Hope,	"
W. L. Vincent, Farley, 1st,	"	D. Wallace, Barnard and Fountain,	"
J. T. Wyllie, Pine Creek,	"	F. E. McGillivray, Herington,	"
G. J. Bloemendaal, Ramsey, German,	"	H. W. Clark, Clyde, 1st,	"
A. J. Burnett, Manning and Manilla,	"	H. Farwell, Clinton,	"
M. T. Rainier, Laurens,	"	W. Campbell, Riley, Seymour, Sedalia and Bala,	"
R. T. Pressley, Mission Work in Keokuk,	"	J. Smallwood, Barren Ford, White Water and Elm	I. T.
J. Stickel, Early,	"	Grove,	
D. Mouw, Hoopers, 1st,	"	A. D. Jacke, Claremore, Oowala, Ward's Grove	"
H. G. Stoetzer, Ruskin and Oak,	Neb.	and stations,	"
F. W. Russell, Marquette and Bromfield,	"	W. R. King, Tahlequah and stations,	"
H. O. Guthe, Kearney, German, and stations,	"	C. Manus, Catechist,	"
C. N. Armstrong, Cherry Creek and Berg,	"	A. E. Weston, Atoka, Caddo and Durant,	"
J. A. Bardill, Buffalo Grove and Salem, German,	"	C. W. Burks, Lehigh and Oolgate,	"
J. W. Hill, Diller 1st,	"	S. Weston, Catechist at San Bols, etc.,	"
A. Litherland, Ohioa,	"	H. A. Tucker, Presbyterial Missionary,	"
C. E. Rice, Belmont, Marshland and Willow Creek,	"	J. N. Diamant, Econtuchka and stations,	"
W. E. Bassett, Norden,	"	R. J. Lamb, Tulsa and Red Fork,	"
L. W. Sibbet, Elgin and Oakdale,	"	W. Tanyan, Kowasatetown,	"
R. L. Alter, Rushville, 1st,	"	J. Anderson, St. Joe, Montague and Adora,	Tex.
C. F. Graves, Ponca,	"	A. S. Carver, Glen Rose,	"
A. B. Byram, Craig,	"	C. H. Cook, Sacaton, Pima,	Ariz.
J. H. Shields, D. D., Omaha, Southwest,	"	H. J. Furneaux, Aztec, Farmington and vic.,	N. M.
R. L. Wheeler, South Omaha and stations,	"	G. C. Huntington, Brush,	Col.
A. Robinson, Plymouth and Webster,	"	J. Gaston, Ouray,	"
W. F. Shields, Sharon and Drexel,	Mo.	T. Crowl, Salida, 1st,	"
G. B. Sproule, Montrose,	"	E. N. B. Millard, Las Animas,	"
J. Mayou, Centre View and Greenwood,	"	W. W. Dowd, La Junta,	"
A. McLaren, Osceola and Vista,	"	T. Lee, Spanish Fork,	Utah.
J. L. Hughes, Golden City, Lockwood and White	"	E. M. Knox, Kayesville,	"
Oak,	"	S. Allen, Franklin Centennial,	Idaho.
J. E. Leyda, West Plains, 1st,	"	E. N. Murphy, Belleview, Soldier (and Hailey),	"
F. M. Hickok, Irwin, Salem, and Preston,	"	J. H. Barton, Boise City,	"
J. A. Gehrett, Bethel,	"	F. W. Pool, Helena, Central,	Mont.
H. W. Marshall, Birdseye Ridge,	"	D. Deuninck, Gallatin Valley,	"
C. K. Elliott, Clarence and Shelbyville,	"	J. F. Lynn, Boulder Valley and Wickes,	"
J. J. Bagsley, Reece and Salem,	Kan.	H. V. Rice, Port Townsend Bay,	Wash.
J. P. Viele, Mt. Vernon and Oxford,	"	A. H. Lackey, D. D., Aberdeen,	"
W. C. Templeton, Quenemo and Maxon,	"	S. H. Cheadle, North Yakima,	"
V. C. Byers, Wichita, Perkins,	"	B. L. Aldrich, Carbonado,	"
E. B. Wells, Bethany, Pleasant Unity and stations	"	C. R. Shields, Portland, Mizpah,	Oreg.
W. W. Curtis, Belle Plaine,	"	G. Ross, Tualatin Plains,	"
W. N. McHarg, Blue Rapids,	"	F. H. Fruht, Eagle Park and station,	"
W. H. Wieman, Corning and Vermillion,	"	A. Marcellus, Oakland, Wilbur and Yoncalla,	"
W. R. Vincent, Baileyville,	"	W. A. Smick, Roseburg,	"
G. E. Bicknell, Edwin, Kendall and Syracuse,	"	E. C. Jacka, Dallas, 1st,	"
B. Mills, D. D., Greensburg and Spearville,	"	G. Gillespie, Yaquina Bay, 1st,	"
A. Axline, Arlington,	"	J. M. Smith, Grizzly Bluff, Port Kenyon and For-	Cal.
W. C. McCune, Miami and Somerset,	"	tuna,	
M. D. Smith, Cherokee and Monmouth,	"	G. W. Hays, Shiloh, Big Valley and Freestone,	"
J. M. Crawford, Lake Creek, Edna and stations,	"	W. H. Darden, Petaluma,	"
P. Palmer, Herndon, Blakeman and White Lily,	"	E. L. Burnett, Healdsburg, 1st,	"
D. Moore, Plainville and Shiloh,	"	H. W. Chapman, Lakeport and Kelseyville,	"
T. Bracken, Long Island, Zion and Bow Creek,	"	J. P. Rich, West Berkley, 1st, and Bethany Mission,	"
W. C. Axer, Norton and Calvert,	"	C. J. A. Porter, Arbutuckle,	"
A. T. Aller, Hays City,	"	J. A. Mitchell, Highland and Wrights,	"
E. M. Halbert, Carlton and Culver,	"	A. H. Croco, Sonora and Columbia,	"

COLLEGES AND ACADEMIES.

ADDRESS OF THE SECRETARY TO THE GENERAL ASSEMBLY.

Mr. Moderator and Brethren:—The report of the standing committee referred to the loss sustained by our Board and the Church in the death of Dr. Ganse, and very kindly alluded to the one who takes his place, asking that the mantle of the predecessor might fall upon the successor.

In appearing before you I think I know how that young and inconspicuous prophet felt, who crossed the Jordan one day from the east side and met the students of the Jericho theological seminary. They asked him, "Where is your master?" I suppose he told them of the chariot and horses of fire; and they but half believed him, for they sent out fifty young men to look for their master. Our vanished master's presence is felt to be needed whenever this subject comes before the Church. The paramount thing I have to say to you is to ask the earnest prayers of the Church in behalf of this bereaved Board, and that the mantle of the predecessor may fall upon the present Secretary, and with it a double portion of his spirit of wisdom and foresight which laid so broadly and finely the foundations of this Board; his spirit of geniality and kindness which everywhere won friends to him and to the Board; his spirit of devoted love to individual institutions, and of entire personal consecration to the educational work of the Presbyterian Church; so that when the Secretary has to cross some deep waters, and shall smite them and say, "Where is the God of Elijah?" those who watch may see the way opened and praise the God of Elijah, the God of every prophet who has followed Elijah's example in founding and foster-

ing institutions for the higher education of the servants of God.

Of that single point I wish to speak to you, emphasizing the education of ministers.

The need of more ministers we know. The Home Board wants ministers. This great West needs them. The Foreign Boards want ministers. The Secretary of our Sabbath School missionary work tells me that they need two hundred more ministers annually to follow up the work begun by that board. A careful, conservative study of the situation warrants the statement that our Church needs to-day at least two thousand more ministers than we have, and that it needs annual increase of the number at least five times as great as our present rate of increase. Where shall this supply come from? Ten years ago, when this Board was talked of, it was found that the Presbyterian Church had twice as many theological seminaries as any other great denomination of this land, and that they were well endowed as compared with the seminaries of other denominations. Why then had we not more ministers? I understand that near my former home in Kansas a syndicate of New York capitalists built a sorghum sugar manufactory. Kansas is a great state for sorghum; it makes elegant sugar which brings a good price. This manufactory had a fine plant, the best machinery, and capable experienced help. Yet it failed the first year. Why? Because they had neglected to arrange with neighboring farmers for a supply of sorghum; and it is difficult to make sorghum sugar unless you have a supply of sorghum. It was found, ten years ago, that, while we had a good supply of theological seminaries, we had

less than half the number of colleges and academies possessed by either of the other great denominations, and our endowments were inferior to theirs: we did not have the schools to furnish the raw material out of which our theological seminaries could manufacture the ministerial product. Hence this Board was founded, to foster colleges and academies, to give our seminaries a supply of young men to be made into ministers.

Here is the central thing in my speech: *the Board of Aid for Colleges and Academies is doing this work; it is producing the desired result.*

In 1884, when the Board was getting under way, our Church had 275 candidates for the ministry; in 1891 it reported 1,317 candidates, an increase in seven years of 382 *per centum*, an increase due in large measure to the work of this Board. Consider the following facts: A few weeks ago I examined the catalogues of our five largest theological seminaries for three years past. I found that of the students 32 were supplied by state institutions, and 447 were from our smaller colleges. The reason for this fact is evident; certain characteristics of our smaller institutions, such as this Board aids, disclose it.

First is the spirit of their foundation. Dr. J. M. Buckley said recently that a very respectable academy, still existing in one of the older Eastern states, was organized a hundred years ago by Christian people in a tavern, and its first building was erected from the proceeds of a lottery, and it sold a colored slave to secure funds with which to pay a professor who should teach dancing in the academy. The institutions aided by this Board are founded, not in taverns, but in prayer meetings and church sessions and presbyteries. Their little buildings are not put up by money from speculative methods, but by the self-sacrificing gifts of Christian peo-

ple who want this country taught the Word of God, and the science and history and philosophy which are directed and informed by the Word of God.

In the second place, the teachers. Our institutions have not, so far as I am aware, professors of dancing; but they have consecrated men and women who are engaged in the work because they love it. The test of their consecration is a simple one; it is the financial test. Most of them are working under salaries from one-half to two-thirds as large as they are offered in state institutions; (state institutions like the sort of teachers that we have;) but our teachers do this work because they want to teach where they can teach Christianity and do distinctively Christian work with young people. It is the missionary spirit. The home and foreign missionaries of our Church have the Church's heart-felt love and admiration; and our teachers are, many of them, as worthy of our love and admiration. The stories I could tell you of their patience, their simple heroism, and their sacrificing splendid financial opportunities that they may stay in their humble spheres and do toilsome ill-rewarded work, are beautiful. They ought to have the appreciative praise and thanks of the Church. I hope for the time when the contributions of the churches will enable us to aid them as they should be aided, and not, as now, restrict our aid to one-half the needed amounts.

A third thing in our institutions is the teaching of the Bible. Your College Board believes that the Bible is not only the best of books, but that there is no other book like it; not only that it is the word of God, but that it is the foundation of all true education. I had occasion a few years ago to study the curricula of most of the Christian colleges of this country and to correspond with their presidents on this subject. I was amazed to find how few Christian colleges teach

the Word of God systematically; in Presbyterian colleges best of all, I am glad to say, but not as it should be in many of them. Too many institutions make their students acquainted with all the ancient religions except Christianity; give them knowledge of all classic religious literatures except the bible; and instruct them in the characters and teachings of all the world's religious leaders except Christ. I resolved then, years before I thought of being the servant of your Board, to do whatever I might be permitted to do to secure better teaching of the Bible in educational institutions. Your Board proposes, if you approve the proposition, to see that in every institution aided by it the Bible shall be a leading text-book, systematically and thoroughly taught. It is not enough to teach the evidences of Christianity; Christianity itself must be taught. The Bible has been and is taught in all schools aided by the Board, but not as we hope to have it taught hereafter.

The result of these three things:—the spirit in their foundation, the character and work of their teachers, and the study of the Word of God—is plainly manifest; first, in the conversion of students. It is not common to have one unconverted student graduated. I visited recently, one of our Western colleges where there was a Hebrew student, and another where there was but one student not openly following Christ; and soon afterwards letters from the presidents of the colleges told me that the child of Abraham according to the flesh had become a son of Abraham according to the spirit, and the only unconverted student in the other college had become a Christian, both confessing Christ. One college reports 20 of its 101 students, or about 25 per centum., converted during the year; another reports 42 of its 205 students converted during the year.

Conversion is usually followed by grad-

ual consecration. Piety does not hinder scholarship. After revivals the schools commonly report marked improvement in devotion to study. Our institutions send students to Princeton and other Eastern colleges, who enter without conditions and are graduated with honor. And we have this monotonous report coming to us year after year from our colleges: "No cases of discipline; scarcely one reprimanded; no hazing." It is marvellous what consecration can do in a school or college. I wish to bear witness, from personal visitation of more than half the institutions aided by the Board, to the wholesome, happy, hearty type of piety in them. As the student passes from class to class, and from the preparatory to the college department, the Bible teaching, missionary-spirited teachers, and general religious atmosphere, deepen and strengthen his consecration; until the male graduates, with not many exceptions, desire to enter the ministry. We have now in our aided institutions about 175 young men, or about ten per centum of the male students, who look toward the ministry; and when we remember that eight-ninths of the students are in preparatory classes, only one-ninth yet in college, and that the purpose to enter the ministry is commonly not made until the college course is entered, we get some idea of the mighty influence these institutions are exerting upon young men to move them into the pulpit.

The first Presbyterian educational institution which I visited after I became a Western man a few years ago, was not a college but a university; for you know that we Western people often give small things big names and then laudably try to live up to the name. It had a small brick building, two stories high, with but one room to a story; the paint nearly gone, the wood-work whittled, much like a good Eastern country school house. The first com-

mencement exercise which I attended was a "Mother Goose Entertainment," by what I would call the pre-preparatory department. It was excellent of its kind, but what a kind for a Presbyterian university! The upper room in which the commencement exercises were held was small and poor. It had no stationary platform, and a temporary one had been constructed of huge beams and rough planks—a sort of Eastlake style, with no attempt to hide the joints. As there were no permanent steps, the two degrees of ascent to this Baccalaureate forum were, plainly in sight of all, "Colgate's Soap," and "Oswego Gloss Starch;" but that was not bad; they evidently typified two very good things—cleanliness and self-respecting dignity. I felt ashamed, and thought to myself, "Is this a Presbyterian university?" But when I had talked with president, professors and students, and found out what sort of men and women were manufactured there; when I learned that one graduate of it was a learned and leading trustee of the church I had served in Chicago, another in a New York pulpit, and others in home and foreign mission fields, I prayed God that more such colleges or universities—call them what you will—might be established and prospered to furnish us such men.

We ask the Presbyterian Church to stand by these struggling, self-sacrificing, Western institutions, with their splendid consecration of ability and their love of our common work, and to aid them, as God's spirit shall move our benevolent hearts, with such largeness that they can do greater work, and our Church may

have a greater ministry, and God the greater praise.

ENDOWMENTS.

The urgent need of these young Presbyterian colleges now is *adequate endowment*. The church has brought them into existence. She is morally bound to give them at least enough support to make them self-respecting. In order to do this a systematic and well-sustained effort ought to be made to endow at least one chair each year in those several colleges under care of the Board. A successful effort of this kind will inspire confidence all along the line; and it will be a demonstration to all men that the Presbyterian church was not hasty or thoughtless when she undertook this Western college work nine years ago. Can this be done? We answer affirmatively by pointing out what might have been done, had some influential adviser of Mrs. Stuart, for example, persuaded her to do as nobly for the Board of Aid as she did for the seminary at Princeton. One gift such as that flowing into the treasury of the church's own Board would have enabled it to secure the endowment of probably a score of professorships in these hopeful and worthy Western colleges. We put the question with deep anxiety: Are there not a number of great, broad-hearted leaders of the Presbyterian church in the East who will seize the opportunity of suggesting to the men and women of wealth in their congregations the immense possibilities for investment of the Lord's money in these Christian schools? The wistful heart waits to be electrified with the announcement that a round million of dollars has been intrusted to the Board for the purpose of completing the educational tower begun nine years ago. Let us hear the giver's name and let the gift not tarry.—J. F. H., in the *Mid-Continent College of Emporia*.

Temperance.

The General Assembly's Standing Committee on Temperance, in its report, highly commended the Permanent Committee for its diligent and faithful work in behalf of the cause of Temperance during the past year. Specific commendation was given to its distribution of literature, "didactic, admonitory and suggestive in its character;" its alertness "to all matters in the several States and in the national Congress concerning the trust committed to its care;" its encouragement of efforts for the right education of the young in the principles and practice of temperance in Sabbath-schools, Christian Endeavor Societies, etc., and its successful "efforts to present to this Assembly a consensus of the thought of the Church with respect to the use of unfermented wine and the feasibility of the use, universally, of the "fruit of the vine free from alcoholic temptation." It is stated that "a large majority of the churches, in consideration of the infirmity of the weak, substitute unfermented wine for the wine of commerce."

On the recommendation of its Standing Committee, the Assembly adopted the following

RESOLUTIONS:

1. That the Assembly approve the fidelity and diligence of the Assembly's Permanent Committee.
2. That the Assembly recommend to all presbyteries the appointment of a permanent committee on temperance.
3. That the whole power of the Presbyterian Church, in harmony with the efforts of other evangelical communions, shall be directed to resist the passage of any law legalizing the liquor traffic in Alaska, and that the Permanent Committee on Temperance use all lawful and laudable methods and means in resisting the passage of such bill in Congress, and to this end

that the action of this Assembly be communicated by telegraph to the committees in the national Congress having this matter in charge.*

4. That the Assembly stands firmly by the deliverances heretofore given by our Church on the evils of intemperance, and enjoins our ministers and people to do all that is possible in their individual and collective capacity in the extermination of the evil, and that we reiterate the deliverance of the Assembly of 1888, that, "In view of the evils wrought by this scourge of our race, this Assembly would hail with acclamations of joy and thanksgiving the utter extermination of the traffic in intoxicating liquors as a beverage by the power of Christian conscience, public opinion and the strong arm of civil law," and further, that we give all honor to all officials of the law who have had the fidelity to execute the laws of the land in accordance with their sacred oaths of office.

5. That this Assembly regards the saloon, licensed or unlicensed, as a curse to the land, inimical to our free institutions, and a constant jeopardy to the present and lasting peace and happiness of all members of the home, and, furthermore, loyalty to Christ and his church should constrain every Christian citizen to be earnestly zealous in securing the removal of the traffic, very largely responsible for the mass of crime, pauperism, and the social evil that flood the land with misery, and that we emphasize the great value to the cause of temperance in this country, which comes from the Supreme Court of the United States in its recent decision: "That there is no inherent right in a citizen to sell intoxicating liquor by retail; it is not a privilege of the State or of a citizen of the United States."

6. That we urge Congress to pass laws abolishing the sale of all intoxicating liquors for beverage purposes from all the territories of the United States and the District of Columbia, and from all buildings and institutions under control of the United States Government.

7. That we indorse the work of the Presbyterian Woman's Temperance Association and all

* This was in response to overtures from several Presbyteries.

kindred organizations, and, bidding them God-speed, that we urge the women of our Presbyterian churches to organize temperance work along the same church lines as those adopted by the women of the Presbyterian churches of Pennsylvania, and this, not in antagonism, but in perfect harmony with the evangelistic work of other temperance organizations. Also that this work be extended to the children and youth.

8. That from the pulpits of our beloved Church, emphasis should be given to the deliverances of the General Assembly for the past eighty years, and in order that the Church communicants and others who might be led to be interested in temperance work, may thoroughly understand the position of the Church, now and in years past, the Permanent Committee be requested to have their tract, "A summary of the deliverances of the Assembly on temperance," sent to all pastors throughout the Church with a request that the tract be distributed among the people.

9. Having examined the minutes of the Permanent Committee, we recommend their approval.

10. That the Rev. I. N. Hayes, D. D., Rev. R. D. Wilson, Ph. D., Elders R. C. Totten and George Irwin, are respectfully recommended for re-election.

Young People's Christian Endeavor.

PIETY AT HOME.—Of course, if we have any piety at all, it will, in some measure, be seen at home. What we desire to emphasize at present, however, is the importance of putting forth special effort to live Christ-like lives within the precious realm of the domestic circle.

It is comparatively easy to be religious when we are in public assemblies specially convened for the worship of God, where everything is conducive to devotional thought and feeling, It is quite another and more difficult matter to maintain and exhibit the Christian spirit amid the cares and anxieties that are incident to the best regulated households. In fact,

there are some who seem to think that religion has little or nothing to do with their deportment in the home circle. With them religion is mainly, if not exclusively, a matter of time and place and ceremony. They forget that patience and kindness and a good temper are very important elements of piety and that there is no place where the showing of these graces will do so much good as around our own hearth.

The truth is, that home is the place to test one's piety. There we are usually seen just as we are, all seeming and pretense and mere appearance being laid aside. So that what we are at heart will there discover itself. At home none of those influences operate which, in other places, cause us to cover up our real self. There we feel at liberty to say and do whatever our inmost heart may prompt. If renewed by the grace of God the fruits of the spirit will not be wanting.

Nor is there anything more helpful or beautiful than the manifestation of piety in the endearing intimacies of home life. How smoothly the family life moves on where the law of kindness, and patience and gentleness holds sway, where every word, and temper and act are under subjection to Him who is the God of the families of the whole earth. How much of new comfort and joy would come into all of our lives if we would learn to show piety at home!—*The Advocate and Ensign*.

MR. SLEEPER'S JUNIORS.—The Juniors in the first society organized in Beloit, Wis., have rented two pews near the pulpit for the use of members whose parents do not regularly attend church. The pews are filled with children, and the overflow crowds the neighboring pews also. The Junior Treasurer, who pays the pew-rent in the name of the society, acts as children's usher. The presence in the church of almost the entire Junior Society compels the pastor to preach a five-minute children's sermon; and the older people seem to enjoy this part of the programme as much as the Juniors themselves.

Children's Church At Home And Abroad.

DANIEL AND HIS THREE YOUNG FRIENDS.

BY FREDERICK SMITH.

[From the Youth's Temperance Banner.]

You all know the story of Daniel. You remember, when the King of Babylon overcame the King of Judah, that thousands of Jews were taken captive. What a wearisome journey to that far-off land it must have been! No railways; not even wagons and horses; but the poor prisoners—even the old men and women and little children—had to *walk*

hundreds of miles under a burning sun. Now, we find that when the King of Babylon saw some of the Hebrew lads he liked their appearance, and thought he would have some of them to stand before him. So he spoke to one of his great men, and told him to pick out the best of the lads, and among many others, Daniel, Shadrach, Meshach, and Abednego were chosen. All were to have very best meat and drink—the same kind of food and drink that the King himself had. And so the great man commenced to carry out the King's orders. The Bible says, however, that "Daniel purposed in his heart that he would not defile himself with the portion

of the King's meat, nor with the wine which he drank." Now, why would he not eat the meat and drink the wine? It *might* be, because the meat had not been killed in accordance with God's law. Learned men tell us also that the meat and the wine may have been offered to idols, and that this would be the reason why Daniel would not touch them. Boy as he was, he probably thought, "The meat and wine may be good in themselves, but because they have been mixed up with so much that is evil, I will have nothing to do with them. I will show my detestation and horror of the idolatrous service—so degrading to man and so dishonoring to God—by having nothing to do with anything that has been associated with it." And this is just what *we* may do nowadays in reference to strong drink. We need not refuse *meat* for this reason; but surely we may reason that even if wine and strong drink were good in themselves (which they are not), it is right to abstain from them, *because we can easily do without them, and because their use produces so much misery and sin.* Daniel had not Christ's teaching to guide him, but he acted nevertheless in a true Christian spirit, and according to the teaching of Paul, who tells us to abstain from whatever is a cause of offense and stumbling to others.

And what about Daniel's three companions? Why, they did as Daniel did. We do not read that they *said* anything, but very likely if it had not been for Daniel's brave example, they would not have stood firm at all. There is many a timid boy or girl, yes, and even man and woman, who is made to feel cour-

ageous by the bold example of another. So take care, whether in school, the workshop, or the office, that you always set a brave and true example, not only for your own sake, but to strengthen those weaker than yourselves. And how did the Hebrew boys get on? Why, splendidly, as we all shall, if we do what is right. Daniel asked the chief man to let them eat vegetable food—peas, beans, and such things—and to drink water. And very soon, as the Bible tells us, "their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat," and "God gave them knowledge and skill in all learning and wisdom." Now, if you wish to read this story in full, you will find it in the first chapter of the Book of Daniel.

Let us all belong to "Daniel's Band," "daring to stand alone," to be singular, to say "No" to what is wrong. Some have called those four brave boys the first Band of Hope. The Band of Hope, by teaching us to say "No" to strong drink, makes it easy for us to say "No" to many other bad things, and by God's grace we are thus enabled to lead a pure and useful life.

DANIEL'S BAND.

Standing by a purpose true,

Heeding God's command,
Honor them, the faithful few!

All hail to Daniel's Band!

Dare to be a Daniel! Dare to stand alone!

Dare to have a purpose firm! Dare to make it known!

Many giants, great and tall,

Stalking through the land,
Headlong to the earth would fall,

If met by Daniel's Band!

Dare to be a Daniel! Dare to stand alone!

Dare to have a purpose true! Dare to make it known!

Cleanings At Home and Abroad.

THINK ON THESE THINGS.—The population of India equals the combined population of the following countries : Russia, United States, Germany, France, Great-Britain, Turkey Proper, and Canada.

If each person in India could represent a letter in our English Bible, it would take seventy Bibles to represent the heathen population of India, while the Christian population could be represented by the prophecy of Isaiah.

The people of India, holding hands, would reach three times around the globe at the equator.

Put the people into single file, allow three feet space for each to walk in, and walking at the rate of ten miles a day, it would take them forty years to pass a given point; or walking five miles a day, with the present increase of population by birth rate, the great procession would never have an end.

Could you put the women of India into a column eight feet deep and allow a foot and a half for each woman, thus walking in lock-step, you would have a column reaching eight times across the continent of North America.

Again, could you distribute bibles to the women of India at the rate of twenty thousand a day, you would require seventeen years to hand each woman a Bible.

Could you put the children of India into a column four feet deep, and allowing a space of two feet for each child to walk in, you would have a procession reaching five thousand miles; and walking five miles a day, it would take them two and three-quarters years to pass a given point.

The widows of India would outnumber four cities like London, England. Give to each a standing space of one foot, standing ten abreast, and this closely packed column would reach the full length of New York State.

One in every six of the females in India is doomed to a desolate and degraded life, and, in this awful proportion, to disgrace and crime. The common term for widow and harlot in Bengal is the same.—*Missionary Record.*

The Report of the London Missionary Society is marvellously encouraging. The Board, in face of an adverse balance at the beginning of last year of £7,600, decided to add one hundred additional missionaries to the staff of the Society before their centenary in 1895. The result of their appeal was an increase in income of fully £35,000, which not only met an increased expenditure of £19,000, but also paid off the debt of £7,600, and left a balance in hand of £9,544, with which to begin the new year. The result of the "Self-denial Week" has been £9,662.

Amongst the women last month came a fine, strong, young woman, who was disappointed that I did not remember her. She said, "Do you not know me, *the woman with the opened mouth to praise God.*" Then she turned to the women around, and told them that for more than two years her mouth had been fast closed, and how much she had spent on *writings* (a few words from the Koran, worn near a diseased part is supposed to work a cure); then she came to us, and our medicine,

WITHOUT PAIN AND WITHOUT MONEY

cured her. The poor woman is now so different, for when she came to us she was weak and ill, suffering from locked-jaw. She had subsisted on sopped food, and being too poor to buy meat, she had taken little else but green tea. Now she is strong, can eat solid food, and, as she says, *with her mouth opened to praise God.* It was pleasant to see her, for gratitude is not common here.—*Medical Miss. Record.*

A GOOD INVESTMENT.—A widow in Buffalo—Mrs. Howard—has given two thousand dollars to meet the cost of erecting a wing to the Westminster Hospital in Oroomiah, Persia, in the charge of Dr. J. P. Cochran.—

Ministerial Necrology.

NOTE—We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

HENNIGH, HENRY K.—Born, Centre County, Pa., Nov. 20, 1818; graduated from Gettysburg College, 1841; licensed to preach, 1842; ministered to a church in New Castle, Ind., 1866-70; spent the remainder of his years in Lincoln and Van Buren Counties, Iowa, except four years in Randolph, Illinois; died in Bonaparte, Iowa, April 9, 1892. Married Miss Rebecca J. Surface, Jan. 17, 1843, who survives him with one son and two daughters.

PRITCHETT, EDWARD CORRIE.—Born October 19, 1812, in Vizagipatan, India, the son of Rev. Edward Pritchett an English missionary. Left an orphan in early childhood, he lived in England until about 21 years of age when he came to America. He was graduated at Amherst College 1836; ordained by the Presbytery of Oneida 1839; fulfilled an earnest ministry in several churches, his longest pastorate being in Oriskany, N. Y. He was Chaplain at the front during the war for three years; died at Utica, N. Y., May 13, 1892. Married Sophia Lawson of Utica, N. Y., who died in 1882. His surviving children are Hon. George E. Pritchett of Denver, Col., Mrs. Sophia Tallmadge and Miss Caroline M. Pritchett, of Utica, N. Y.

CLELLAND, THOMAS H., D.D.—Born in Mercer County, Ky., Dec. 19, 1816; graduated from Centre College, 1838; attended Lane Seminary, two years and Princeton one; ordained by the Presbytery of Transylvania, Nov. 12, 1841; took charge of a church at Lebanon, Ky., and Bethel Church, a few miles from Lebanon; with the latter he remained until 1857, with the former until 1870; preached in Lawrence, Kan., until disabled by rheumatism; resumed the work of the ministry at Stanford, Perryville and Paint Lick; took charge of the church at Peewee Valley, 1886; also did the work of an evangelist in various places; died, Jan. 12, 1892. Married, May 17, 1842, Miss Mary R. Gibbs, of Macon County, Ky., by whom he had two sons and three daughters; Jan. 11, 1866, Miss Louise L.

Howard of Bloomington, Ill., by whom he had one son and one daughter, and who survives him with all his children except one.

WALKER, ALEXANDER.—Born in Kirkoswald, County Ayr, Scotland, Feb. 27, 1840; converted and joined the Presbyterian church in his native town, 1855; studied for the ministry under Daniel Kirbotham, and licensed to preach by the Independent church; having come to this country, was ordained by the Presbytery of Osage (now the Presbytery of Kansas City), April 23, 1873; pastor at Lipton, Mo., 1873-1883. pastor at Butler, Mo., 1883-1889; Synodical missionary of Missouri, 1880-1892; died, Butler Mo., June 11, 1892. Married Miss Agnes Hannah, Liverpool, Eng., Feb. 14, 1863. His wife, six sons and two daughters survive him; two other sons died in infancy.

Book Notices.

Indian Gems for the Master's Crown. This little volume describes the experience of a small and peculiar sect of Hindus, who, having become possessed of a partial knowledge of Christ through a tract which fell in their way, began, in great blindness and ignorance, to worship Him, almost an "unknown God." Subsequently, they received instruction from a missionary, accepted Christianity, and gave touching evidence of the steadfastness of their faith, even in the face of bitter persecution. The book also contains the biography of a Hindu, who, for Christ's sake, left relatives and friends to preach the gospel to his countrymen. Published by Fleming H. Revell Co., New York and Chicago.

Butler's Bible Work.—Two more volumes have been issued—Vols. V. and VI. of the Old Testament. Two on the New Testament were issued in 1878.—With unwearying diligence Dr. Butler pursues his "endeavor to meet the needs of the large class of intelligent persons who have neither time nor taste for extended statements or discussions, and who desire matured thoughts set in few and acceptable words."

The fifth volume is on Psalms LXXIII-CL., and the sixth on Job, Proverbs, Ecclesiastes and The Song of Songs.—Octavo volumes of over 500 pages.—Published by the Butler Bible-work Company, 85 Bible House, New York.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR COLLEGES AND ACADEMIES, MAY, 1892.

BALTIMORE.— <i>New Castle</i> —Zion, 5 00	OREGON.— <i>South Oregon</i> —Myrtle Creek, 2. <i>East Oregon</i>	4 00
COLORADO.— <i>Pueblo</i> —Pueblo, 1st, 3 84	—Union, 2.	
ILLINOIS.— <i>Chicago</i> —Chicago 4th, 50; —9th, 2; —Ridge-	PENNSYLVANIA.— <i>Blairsville</i> —Beulah, 17 76	Carlisle
way Avenue, 1; Evanston 1st, 61 35; Glenwood, 1; High-	—Lebanon Christ, 33 66. <i>Chester</i> —Bryn Mawr, 73 08. <i>Clarion</i>	—Maysville, 2 63. <i>Eric</i> —Franklin, 30 75. <i>Kittanning</i> —
land Park, 19 65; Homewood, 1. <i>Freeport</i> —Galena South,	Rural Valley, 6. <i>Lackawanna</i> —Langcylffe, 33 20; Scrant-	on 2d, 168 51. <i>Lehigh</i> —Portland, 2; Reading Washing-
24 57. <i>Peoria</i> —Spartan, 4 70. <i>Schuyler</i> —Warsaw, 2.	ton Street, 2; Upper Mt. Bethel, 2. <i>Northumberland</i> —	Muncy, 6. <i>Philadelphia</i> —Memorial, 44; —West Spruce
<i>Springfield</i> —Springfield 1st, 6 13. 173 40	Street 261 80. <i>Pittsburgh</i> —Lebanon, 5; Pittsburgh 6th,	4; —East Liberty, 32; —Park Avenue, 5. <i>Redstone</i> —
INDIANA.— <i>Ft. Wayne</i> —Kendallville, 11 80. <i>Indianapolis</i>	Dawson, 4; Fairchance, 5 23; Tyrone, 2. <i>Shenango</i> —Her-	mon, 1; West Middlesex, 5 01. <i>Wellsboro</i> —Coudersport,
—Bethany, 4 26; Indianapolis 7th, 2. <i>White Water</i> —	9. <i>Westminster</i> —Columbia, 17 76; Lancaster Memorial,	1 60; New Harmony, 5. 328 96
College Corner, 5. 23 06	UTAH.— <i>Wood River</i> —Nampa, 1 00	
INDIAN TERRITORY.— <i>Chickasaw</i> —Oklahoma City, 1 00	WASHINGTON.— <i>Olympia</i> —Ridgefield, 3 00	
IOWA.— <i>Iowa City</i> —Bethel, 0 73	WISCONSIN.— <i>Milwaukee</i> —Racine 1st, 28 40	
KANSAS.— <i>Emporia</i> —El Paso, 2 74. <i>Larned</i> —Burton,		
2 77. <i>Topeka</i> —Kansas City 1st, 16 90. 23 41		
KENTUCKY.— <i>Ebenezer</i> —Newport 1st, 5 00		
MISSOURI.— <i>Palmyra</i> —Unionville, 3. <i>Platte</i> —Maryville		
2d, 21 90. 24 90		
NEBRASKA.— <i>Nebraska City</i> —Lincoln 2d, 18 70. <i>Niobrara</i>		
—Millerboro, 1; Norden, 1. <i>Omaha</i> —Omaha Castellar		
Street, 5 01. 25 71		
NEW JERSEY.— <i>Elizabeth</i> —Elizabeth 1st, 80 80; Laming-		
ton, 16. <i>Morris and Orange</i> —Madison, 78 32; Mendham		
1st, 5 85; Morristown South Street, 84 64. <i>Newark</i> —New-		
ark Park sab-ach, 50 58. <i>New Brunswick</i> —Trenton 4th,		
10. 336 09		
NEW YORK.— <i>Albany</i> —Galway, 1. <i>Cayuga</i> —Genoa 1st,		
13 60. <i>Geneva</i> —Seneca Castle, 1 63. <i>Hudson</i> —Chester		
sab-ach, 2. <i>New York</i> —New York 1st, 70 42; —Allen		
Street, 1; —Bohemian, 5; —Washington Heights, 35 58.		
<i>North River</i> —Canterbury, 16 43; Poughkeepsie 1st, 9 96.		
<i>St Lawrence</i> —Watertown 1st, 75 75. <i>Steuben</i> —Pratts-		
burgh 1st, 4 59. <i>Westchester</i> —Poundridge, 4. 239 95		
OHIO.— <i>Athens</i> —Middleport 1st, 6. <i>Columbus</i> —Colum-		
bush 2d, 30 06. <i>Dayton</i> —Hamilton 1st, 5 30. <i>Maumee</i> —		
Toledo Westminster, 16 49. <i>St. Clairsville</i> —Bannock, 3;		
Concord, 2; New Athens, 3; Powhatan, 1; West Brooklyn,		
1. 66 76		
	Total received from churches Sabbath-schools. \$	1,781 62
	PERSONAL.	
	Religious Contribution Soc'y of Princeton	
	Theol. Sem'y, 21 76; C. Penna., 3.....	24 76
	INTEREST.	
	Semi-annual interest on a part of "Martha	
	Adams fund," due May 1, 1892.....	14 00
	LEGACY.	
	Legacy of Mrs. Hannah H. Foster, Mahopac,	
	N. Y.	12 00
	Total receipts for May, 1892.....	\$ 1,833 45
	C. M. CHARNLEY, Treasurer,	
	P. O. Box 294, Chicago, Ill.	

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MAY, 1892.

ATLANTIC.— <i>East Florida</i> —San Mateo, 40 00	NEBRASKA.— <i>Nebraska City</i> —Lincoln 2d sab-ach, 8 30.	
BALTIMORE.— <i>Baltimore</i> —Baltimore Brown Memorial,	<i>Niobrara</i> —Millerboro, 1; Norden, 1; Willowdale, 1. 11 20	
103 70; Frederick City, 4 50. <i>New Castle</i> —Rock, 5; Zion,	<i>New Jersey</i> — <i>Elizabeth</i> —Elizabeth 2d 72 44; Plainfield	
10. 123 20	Crescent Avenue, 250 20. <i>Jersey City</i> —Jersey City 2d,	
COLORADO.— <i>Boulder</i> —Berthoud 1st, 5. <i>Denver</i> —Little-	16 25. <i>Monmouth</i> —Lakewood, 61 10; Oceanic, 4. <i>Morris</i>	
ton, 4 87. <i>Pueblo</i> —Canon City 1st, 100; Pueblo 1st, 8 12.	and Orange—Boonton 1st, 9 69; East Orange 1st, 208 55.	
112 99	<i>Newark</i> —Caldwell, 33 70. <i>New Brunswick</i> —Frenchtown,	
ILLINOIS.— <i>Alton</i> —Greenville, 5; Raymond, 4 26. <i>Cairo</i>	18 39; Holland, 6 55; Lambertville, 40; Milford, 24; Tren-	
—Nashville 1st, 3. <i>Chicago</i> —Braidwood, 11 40; Chicago	ton Prospect Street, 31. <i>Newton</i> —Bloomsbury, 10 29.	
6th, 65 08; —Emerald Avenue, 7 06; —Ridgeway, 1; —	781 16	
River Park, 1; Lake Forest, 160 90. <i>Peoria</i> —Eureka,	NEW YORK.— <i>Albany</i> —Corinth, 4; Galway, 1; Prince-	
13 11; Spartan, 5. <i>Rock River</i> —Norwood, 10. <i>Spring-</i>	town, 15 69; Rockwell Falls, 8. <i>Brooklyn</i> —Brooklyn	
field—Greenview 1st, 10; Springfield 1st, 67 37. 358 13	Throop Avenue, 111; —Trinity sab-ach, 5. <i>Cayuga</i> —Port	
INDIANA.— <i>Fort Wayne</i> —Fort Wayne 3d, 9 25; Kendall-	Byron, 8. <i>Champlain</i> —Chazy, 11 77. <i>Geneva</i> —Geneva	
ville, 13 32. <i>Muncie</i> —La Gro, 2 55; Muncie 1st, 16 70.	1st, 14 51; Romulus, 10 72; Seneca, 17 81. <i>Hudson</i> —	
<i>Vincennes</i> —Washington, 6. <i>White Water</i> —Richmond	Cochecton, 5 07. <i>Long Island</i> —Setauket, 23. <i>Nanau-</i>	
1st, 18 80. 66 63	St. Paul's German, 4. <i>New York</i> —New York 14th Street,	
INDIAN TERRITORY.— <i>Chickasaw</i> —Oklahoma City, 5 00	36 45; —Allen Street, 1; —Rutgers Riverside, 125 23; —	
IOWA.— <i>Iowa City</i> —Bethel, 96 cts; Tipton 1st, 4 62;	Westminster, West 32d Street, 17 88. <i>North River</i> —	
Unity, 3 85. <i>Sioux City</i> —Auburn, 2 30. 11 73	Poughkeepsie 1st, 18 23. <i>Rochester</i> —Sparta 2d ("G.,"	
KANSAS.— <i>Emporia</i> —Conway Springs, 4 50; Maxon, 35	through the Christian Steward.) 1 40. <i>St Lawrence</i> —	
cts. <i>Larned</i> —Spearville, 3 23. <i>Neosho</i> —Thayer 1st, 5.	Brownville, 3; Potsdam, 20. <i>Steuben</i> —Howard, 7. <i>Syrac-</i>	
<i>Topeka</i> —Media, 3. 16 08	cuse—Onondaga Valley, 4 65. <i>Utica</i> —Boonville, 6 47;	
KENTUCKY.— <i>Ebenezer</i> —Newport 1st, 10 00	Utica Bethany, 32; Waterville, 6 93. <i>Westchester</i> —Bridge-	
MICHIGAN.— <i>Detroit</i> —Detroit Jefferson Avenue, 130;	port 1st, 42; Poundridge, 4. 559 38	
Holly, 5. <i>Lake Superior</i> —Marquette 1st, 95 60. <i>Lansing</i>	OHIO.— <i>Athens</i> —Middleport 1st, 5. <i>Bellefontaine</i> —	
—Marshall, 2 88. 233 48	Bellefontaine 1st, 3 15; Crestline, 5 67. <i>Cincinnati</i> —Bond	
MISSOURI.— <i>Kansas City</i> —Kansas City 2d, 73 76. <i>St.</i>	Hill, 9; Cincinnati 2d, 5. <i>Columbus</i> —Westerville, 5. <i>Day-</i>	
<i>Louis</i> —St. Charles Jefferson Street 1st, 38 50. 111 26	ton—Collinsville, 6; Greenville 1st, 18; Hamilton 1st, 10 16;	
	Riley, 3. <i>Lima</i> —Sidney, 20. <i>Maumee</i> —Toledo 1st, 42;	
	—Westminster, 13 82. <i>St. Clairsville</i> —Antrim, 9; Con-	

† Under minutes of Assembly, 1888.

cord, 2; Powhatan, 85 cts; West Brooklyn, 1. *Steubenville*—East Springfield, 4 85. *Wooster*—Wooster Westminster, 12 84. *Zanesville*—Zanesville 2d, 15 37. 193 18
OREGON.—*Portland*—Portland St. John's, 8 25. *Willamette*—Albany 1st, 5. 13 25
PACIFIC.—*Benicia*—Mendocino, 15. *Oakland*—Berkley 1st, 20 10. *San Jose*—San Luis Obispo, 10. 45 10
PENNSYLVANIA.—*Allegheny*—Concord, 1 50. *Blairsville*—Conemaugh, 3. *Butler*—Butler, 33 28; Rehoboth, 1; Westminster, 1 58. *Carlisle*—Harrisburgh Olivet, 7; Lebanon Christ, 118 21. *Chester*—Ashmun, 15; Fairview, 5. *Clarion*—Beech Woods, 29 35; Rockland, 1 50. *Erie*—Bradford 1st, 36 02; Mill Village, 3. *Huntingdon*—Duncansville, 1; Spring Creek, 3. *Kittanning*—Ford City, 2. *Lackawanna*—Plymouth, 15; Susquehanna Depot 1st, 8; Tunkhannock, 11. *Lehigh*—Reading Washington Street, 2. *Northumberland*—Jersey Shore, 15. *Philadelphia*—Philadelphia 10th, 188; —Gaston, 21; —West Spruce Street, 201 89. *Philadelphia North*—Eddington, 7. *Pittsburgh*—Bethel, 30; Ingram, 6 25; Pittsburgh 1st, 339; —East Liberty, 32; —Park Avenue, 7 50. *Redstone*—Little Redstone, 23; Rehoboth, 11 32. *Shenango*—Leesburgh, 2; West Middlesex, 2 71. *Westminster*—Lancaster Memorial, 3 10. 1,155 44
SOUTH DAKOTA.—*Central Dakota*—Madison, 3 11. *Dakota*—Flandreau 1st, 2; Raven Hill, 1; Mayasan, 1 50; White River, 2; Wood Lake, 1. *Southern Dakota*—Canistota, 4. 14 61
TENNESSEE.—*Union*—Centennial, 3; Tabor, 3. 6 00
TEXAS.—*North Texas*—Canadian, 3; Mobeetie, 2 60. *Trinity*—Albany L. Soc'y, 1. 5 60
UTAH.—*Wood River*—Nampa, 3 00
WASHINGTON.—*Olympia*—Toledo, 1; Woodland, 4. 5 00
WISCONSIN.—*Madison*—Pulaski German, 40. *Milwaukee*—Milwaukee Calvary, 27 97. 67 97

Total from churches and Sabbath-schools \$ 3,948 43

OTHER CONTRIBUTIONS.

"Anon," Easton, Pa., 1; Rev. L. B. Crittenden, 2; "C.," Penna., 4; J. B. Davidson, Newville, Pa., 10; "Hapland," 50; "R. C. S.," Princeton Theological Sem'y, N. J., 29 01..... 96 01

+ Under minutes of Assembly of 1898.

RECEIPTS FOR EDUCATION, MAY, 1892.

ATLANTIC.—*Atlantic*—Charleston Wallingford, 1 05
BALTIMORE.—*New Castle*—Head of Christiansa, 5; Rock, 8; Zion, 15. *Washington City*—Washington City Assembly, 19. 47 00
COLORADO.—*Pueblo*—Pueblo 1st, 1 95
ILLINOIS.—*Chicago*—Chicago 5th, 10 25; —8th, 62 59; —Ridgeway Avenue, 1; Morgan Park, 8 50. *Freeport*—Argyle, 29 50. *Peoria*—Spartan, 5; Yates City 1st, 5. *Schuyler*—Perry, 2 50. 119 04
INDIANA.—*Crawfordsville*—Bethany, 10. *Indianapolis*—Indianapolis 7th, 3. *Logansport*—South Bend 1st, 25. *Muncie*—Muncie 1st, 6 35. 44 85
INDIAN TERRITORY.—*Chickasaw*—Oklahoma City, 1 00
IOWA.—*Iowa*—Libertyville, 3; Ottumwa East End, 2 35. *Iowa City*—Bethel, 60 cts; Scott, 5. 10 95
KANSAS.—*Emporia*—Maxon, 30 cts. *Larned*—Ellinwood, 2. 2 80
KENTUCKY.—*Ebenezer*—Newport 1st, 5 00
MICHIGAN.—*Detroit*—Holly, 5; Milford (Y. P. S. C. E., 56 02). 106 02. *Monroe*—Adrian 1st, 15. 126 02
MINNESOTA.—*Markato*—Rushmore, 1 65
NEBRASKA.—*Kearney*—Broken Bow, 2 47. *Niobrara*—Norden, 1. *Omaha*—Omaha 2d, 8 75. 12 22
NEW JERSEY.—*Monmouth*—Oceanic 1st, 8. *Morris and Orange*—Mendham 2d, 12. *Newark*—Caldwell, 29 60. *New Brunswick*—New Brunswick 1st, 42 18. *West Jersey*—Camden 2d, 7; Haddonfield sab-sch, 37 50. 126 23
NEW YORK.—*Albany*—Galway, 2. *Binghamton*—Bainbridge, 3; Union, 2. *Boston*—Roxbury, 12 39. *Hudson*—Nyack 1st, 26 75. *Lyons*—Wolcott 1st, 5 85. *Nassau*—St. Paul's German, 4. *New York*—New York Allen Street, 1; —Brick, 59 42; —Scotch, 80 50. *North River*—Poughkeepsie, 8 30. *Utica*—New Hartford, 7 50. *Westchester*—Huguenot Memorial, 39; White Plains, 26 06; Yonkers 1st, 104 83. 418 60
OREGON.—*Portland*—Mizpah, 5; Albina, 5. 10 00
OHIO.—*Athens*—Middleport, 5. *Bellefontaine*—Bellefontaine 1st, 1 97; Mount Blanchard, 2. *Cincinnati*—Cincinnati 2d German, 4. *Dayton*—Hamilton, 7 70. *Marion*—Ostrander, 9 50. *St. Clairsville*—Concord, 2 81. *Wooster*—Orville, 3; Shelby, 1. *Zanesville*—Mt. Zion, 7. 48 98
PACIFIC.—*Los Angeles*—Santa Monica, 5 60. *Oakland*—Berkeley, 15 90. *San Francisco*—San Francisco Central Tabernacle, 7 50. 29 00

LEGACIES.

Estate of John McConnell, late of Rock Island, Ill., 424 60; Estate of Mrs. Hannah H. Foster, late of Mahopac Falls, N. Y., 16..... 440 60

MISCELLANEOUS.

Interest on investment.....\$ 69 50
 Plans and specifications..... 40 00
 Sale of Book of Designs No. 5..... 1 51
 Partial loss recovered..... 36 13
 Premiums of insurance..... 223 72 370 86

SPECIAL DONATIONS.

New York.—*Buffalo*—Buffalo 1st "Woman's Circle," 25. *Utica*—New York Mills, 18..... 43 00
 \$ 4,898 90

Church collections and other contributions, April and May, 1892.....\$ 7,469 69
 Church collections and other contributions, April and May, 1891..... 6,054 08

MANSE FUND.

MICHIGAN.—*Detroit*—Detroit Jefferson Avenue, \$ 30 00

MISCELLANEOUS.

Installments on loans.....\$590 00
 Interest..... 62 46
 Premiums of insurance..... 16 41 658 87
 \$ 688 87

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
 53 Fifth Avenue, New York.

PENNSYLVANIA.—*Allegheny*—New Salem, 3. *Blairsville*—McGinnis, 3. *Chester*—Dilworthtown, 1 34; West Grove, 4 05. *Erie*—Fredonia, 4 59; Sandy Lake, 2. *Huntingdon*—Lemont, 4 50. *Kittanning*—Ford City, 1. *Lehigh*—Hazleton, 22 01. *Philadelphia*—Philadelphia 3d, 60; —Walnut Street, 100. *Philadelphia North*—Eddington, 10. *Pittsburgh*—Forest Grove Ladies Soc'y, 8. *Knoxville*, 15 65; Lebanon, 5; Pittsburgh Park Avenue, 7 50. *Shenango*—Clarksville, 10 34; West Middlesex, 2 68. *Westminster*—Lancaster Memorial, 1. 260 27
SOUTH DAKOTA.—*Dakota*—Flandreau 1st, 1; Mayasan, 1 50; Mountain Head, 1. *White River*, 1. *Southern Dakota*—Good Will, 8 93; Parker, 5. 13 43
UTAH.—*Wood River*—Nampa, 3 00
WASHINGTON.—*Olympia*—Toledo, 1; Ridgefield, 3. 4 00
WISCONSIN.—*Madison*—Highland German, 3 20; Pulaski German (sab-sch, 4), 5 13. *Winnebago*—Florence, 18 86. 27 19

Receipts from churches in May, 1892.....\$ 1,290 42
 Receipts from Sabbath-schools in May, 1892.... 39 63

Total.....\$ 1,313 05

LEGACIES.

Estate of John McConnell, Rock Island, Ill., 424 60; Mrs. Hannah H. Foster, 10..... 434 60

INCOME ACCOUNT.

262 50..... 262 50

REFUNDED.

Rev. Jno. Montgomery, 35; 37; 10..... 82 00

GRATITUDE FUND.

10; 10; 10; 15; 25; 20; 25; 5..... 120 00

MISCELLANEOUS.

Hapland, 100; Rev. L. B. Crittenden, 2; Religious Contribution Soc'y, Princeton Sem'y, 18 13; C., Penna., 2..... 122 13

Total receipts in May, 1892.....\$ 2,334 28
 Total receipts from April 16, 1892..... 10,729 60

JACOB WILSON, Treasurer,
 1334 Chestnut St., Philadelphia.

25; "E. J.," Pittsburgh, 200; A. P. Logan, Bedford, Nova Scotia, 10; Miss C. G. Nelson, Indian Run, Pa., 60; I. N. Field, Manchester, England, 1,000; "Mite box M. L. C.," 2 55; Missy's Socy of Mary Allen Seminary, 15; W. A. McDowell, Denver, Colo., 2; Dr. J. Armstrong, Alliance, Ohio, 5; "For Yamaguchi," 2 25; T. and M., Chicago, 8; J. W. Smith, Doniphan, Neb., 20; Religious Contribution Society of Princeton Theo. Sem'y, 119 68;

"C., Penna., 22; Geo. R. Stearns, M. D., 5; Bandegan-Khoda, Persia, 50; J. D. Lynde, 150; From Zuhli and Meshgorra churches, Syria, 18 75..... 2,961 05

Total receipts during May, 1892.....\$ 15,150 35
Total receipts during May, 1891..... 85,194 74

WILLIAM DULLES, JR., Treasurer,
53 Fifth Avenue, New York

RECEIPTS FOR FREEDMEN, MAY, 1892.

BALTIMORE.—Baltimore—Frederick City, 32. *New Castle*—Rock, 2; Zion, 5. 39 00
COLORADO.—Boulder—Berthoud, 11. *Pueblo*—Pueblo, 1 95. 12 95

COLUMBIA.—East Oregon—Union, 2. *Portland*—Portland ist, 335 10. *Olympia*—Toledo, 1; Ridgefield, 2. 840 10
ILLINOIS.—Chicago—Chicago 2d, 400; — 4th, 348 55; — Emerald Avenue, 7 26; — Ridgeway Avenue, 1. *Mattson*—Beckwith Prairie, 4. *Rock River*—Rock Island Central (sab-sch, 2 75), 13 35. 773 16

INDIANA.—Fort Wayne—Ligonier (sab-sch, 1 26), 7 76. *Indianapolis*—Indianapolis 7th, 2. *Muncie*—Muncie, 6 50. 16 26

INDIAN TERRITORY.—Chickasaw—Oklahoma City, 1. *Choctaw*—Per Miss Ahrens, 45; Per Mrs. M. E. Crowe, 23 90; Per Miss Haymaker, 270. 339 90
IOWA.—Fort Dodge—Boone, 11 50. *Iowa City*—Bethel, 60 cts. *Waterloo*—Marshalltown, 5; State Centre, 8 26. 25 35

KANSAS.—Emporia—Maxon, 40 cts; Osage City, 5 83. *Solomon*—Belleville, 4. 10 23

KENTUCKY.—Ebenezer—Newport ist, 5. *Transylvania*—Richmond 2d, 10 20. 15 20

MICHIGAN.—Detroit—Holly, 2. *Monroe*—Clayton, 3; Dover, 8. 6 00

MINNESOTA.—Mankato—Rushmore, 1 60. *St. Paul*—Minneapolis Andrew Y. P. S. C. E., 19 50. 14 10

MISSOURI.—Platte—Maryville, 5 00

NEBRASKA.—Niobrara—Millerboro, 1; Norden, 1. 2 00

NEW JERSEY.—West Jersey—Hammon, 20 65

NEW YORK.—Albany—Albany ist sab-sch, 33 88; Mayfield, 1. *Brooklyn*—Brooklyn Ross Street, 48 16. *Buffalo*—Buffalo Lafayette Street, 65 34. *Columbia*—Jewett, 5. *Hudson*—Greenbush, 5 92. *Long Island*—Southampton, 87 90; Southold sab-sch, 53 80. *New York*—New York Allen Street, 3; —Bohemian, 5. *Niagara*—Niagara Falls (sab-sch, 5 60), 15; Wilson, 2. *North River*—Poughkeepsie, 8 30. *Otego*—Stamford, 10. *Rochester*—Sparta 2d, 1 35. *St. Lawrence*—Sackett's Harbor, 5 41. *Troy*—Watford, 109 46. *Westchester*—Poundridge, 8. 423 52

OHIO.—Athens—Middleport, 3. *Bellefontaine*—Bellefontaine, 1 97. *Cincinnati*—Delhi, 6 40. *Dayton*—Hamilton, 14 25. *Maumee*—Toledo Westminster, 16 81. *St. Clairsville*—Concord, 1; Lore City, 2; Powhatan, 1; West Brooklyn, 1 02. *Steubenville*—East Liverpool, 2. *Wooster*—Shelby, 1. 50 45

PACIFIC.—Los Angeles—Anaheim, 5; Santa Monica, 6 10. *Oakland*—Berkeley, 14 26. 26 36

PENNSYLVANIA.—Chester—Media, 68 78. *Clarion*—Academia, 3 24. *Erie*—1st Mercer, 20. *Huntingdon*—Spring Creek, 3. *Kittanning*—Apollo, 61; Clarkburgh, 5; Ebenezer, 24; Ford City, 1. *Lackawanna*—Carbondale, 74 63. *Lehigh*—Reading Washington Street, 10. *Northumberland*—Lycoming, 13. *Philadelphia*—Philadelphia 3d Old Pine Street sab-sch, 60; — Cohocksink sab-sch, 12; —

Olivet sab-sch, 19 75; — Tabernacle sab-sch, 30 57; — West Spruce Street, 263 80. *Philadelphia North*—Eddington, 5. *Pittsburgh*—Pittsburgh East Liberty, 80; Point Breeze sab-sch, Mr. Stephenson's class, 75. *Redstone*—Uniontown, 26. *Shenango*—Clarksville sab-sch, 11 54; Neshannock, 10 25; Petersburg, 3; West Middlesex, 2 53. *Westminster*—Columbia, 17 66; Lancaster Memorial, 2 67. 902 57

SOUTH DAKOTA.—Dakota—Buffalo Lake, 2 90; Flandreau 1st, 1; Mayasan, 1 50; Mountain Head, 1. *Southern Dakota*—Parker, 11. 17 40

UTAH.—Montana—Helena 1st, 34 50. *Wood River*—Nampa, 3. 37 50

Total receipts from churches.....\$ 8,077 62

MISCELLANEOUS.

Woman's Executive Committee, for May, 1,367 25; Theol. Sem'y, N. J., 18 18; "C. Penna." 8; Legacy of Mrs. Hannah H. Foster, dec'd, late of Mahopac Falls, N. Y., 10; James Snyder, Morrison, Ill., 50; Wm. T. Bartle, Cromwell, Iowa, 5; John N. Drake, Brockport, N. Y., 29; Legacy of John McConnell, dec'd, Rock Island, Ill., 424 60; Mrs. T. L. Kennedy, Shenango, Pa., 20; Legacy of Thomas Steele, dec'd, late of Booneville, O., 256; Manhattan Life Insurance Co., 34; "T. and M.," Chicago, Ill., 4 50; "J. W. S.," Degraff, O., 10; Thomas Cooper, 2 N. Front St., Philad'a, Pa., 5; P. Birrel, Jr., 53 Griswold St., Detroit, Mich., 15; James Reed, North Benton, O., 500; Eliza Harford, 142 N. 7th St., Steubenville, O., 40; Chas. E. Edwards, Peoria, Ill., 1; Mrs. Robt Ferguson, 245 Lenox St., New York, 25; Rev. L. B. Crittenden, 2..... 2,324 48

DIRECTORS.

Sent to Scotia:—Miss H. de Brayn Kops, Phila., Pa., 15; Mrs. D. J. Waller, Bloomsburg, Pa., 45; Miss Laura Waller, Bloomsburg, Pa., 45; Mrs. S. M. Dickson, Philad'a, Pa., 5; Champlain sab-sch, N. Y., 15 27; Merry Workers, Canton, Ill., 10; Busy Bee, Negaune, Mich., 15..... 150 27

Total receipts for May.....\$ 6,032 37
Previously reported..... 2,651 29

Total receipts to date.....\$ 8,708 76
Receipts during corresponding period of last year..... 11,114 04

Decrease of.....\$ 2,410 28

J. T. GIBSON, Treasurer.

RECEIPTS FOR HOME MISSIONS, MAY, 1892.

BALTIMORE.—Baltimore—Ashland sab-sch, 10. *New Castle*—Delaware City, 11 26; Grace, 2; Fort Deposit, 13; Rock, 25; Zion, 37. 97 28

COLORADO.—Boulder—Berthoud, 9; Fort Morgan 1st sab-sch, 12. *Pueblo*—Eastonville, 5; Pueblo 1st, 11 70; Fountain, 5 80. 48 00

ILLINOIS.—Bloomington—Bloomington 2d, a bal., 31 58. *Chicago*—Chicago 1st, 113 25; — 1st German, 16; Kenwood Evangelical, 363 72; River Forest Y. P. S. C. E., 5; River Park, 1. *Freeport*—Freeport 2d, 18. *Mattson*—Taylorville, 14. *Ottawa*—Troy Grove, 4. *Peoria*—Princetonville sab-sch, 12 68; Yates City 1st, 10 64. *Schuyler*—Perry sab-sch, 2 80. *Springfield*—Mason City 1st Y. P. S. C. E., 2 86. 593 05

INDIANA.—Vincennes—Evansville Grace, 20 50

INDIAN TERRITORY.—Cherokee Nation—Afton, 5. *Chickasaw*—Oklahoma City, 10. *Choctaw*—Lehigh, 8. 18 00

IOWA.—Council Bluffs—Malvern Y. P. S. C. E., 2 30.

IOWA—Oakland, 2 50; Wapella, 2 50. *Iowa City*—Bethel, 3 60; Davenport 2d, 20 47; Fairview sab-sch, 3. *Stout City*—Manilla, 5. *Waterloo*—Kamrar, 10; Rock Creek German, 9. 64 57

KANSAS.—Highland—Axtel sab-sch, 1 50; Baileyville, 3; Irving, 4. *Neosho*—Chetopa, 4 80; Thayer 1st, 5. *Osborne*—White Lily, 3 50. *Topeka*—Kansas City 1st sab-sch, 25; Topeka Westminster sab-sch, 3 48. 47 23

KENTUCKY.—Ebenezer—Newport 1st, 5. *Transylvania*—Mount Pleasant, 10. 15 00

MICHIGAN.—Detroit—Erin, 6; Holly, 9; Northville 1st, 5; South Lyon, 26 67. *Flint*—Linden sab-sch, 1 97. *Grand Rapids*—Grand Rapids Immanuel, 11 55; — Mission Wood Y. P. S. C. E., 8. *Lansing*—Windsor 1st, 7. 73 19

MINNESOTA.—Duluth—Samaria, 2 50. *Red River*—Angus sab-sch, 11. *St. Paul*—Hastings, 4. *Minneapolis* Andrew, 172 80. *Winona*—Austin, 6. 196 30

MISSOURI.—Palmyra—Bell Porter Memorial, 2; Boyne-

ton, 2; Glasstown, 2; Kirksville, for debt, 4 25. *Platte*—Albany, 2 50; Rockport, 1 50. *St. Louis*—Nazareth German, 4; Zion German, 3. 21 25

NEBRASKA.—*Hastings*—Hastings 1st, a bal., 2 47; Marquette, 8. *Kearney*—Farwell, 6. *Nebraska City*—Hubbell, 7 51; Lincoln 2d sab-sch, 3 40. *Niobrara*—Millerboro (sab-sch, 3 20), 15 05; Niobrara, 12 50; Norden, 7; Willowdale, 5. 66 98

NEW JERSEY.—*Elizabeth*—Plainfield Crescent Avenue sab-sch, 50. *Monmouth*—Burlington sab-sch, 99 12; Forked River, 5. *Morris and Orange*—Mine Hill Y. P. S. C. E., 2. *Newark*—Newark Roseville, 167 83; —Woodside, 23 70. *New Brunswick*—Bound Brook sab-sch, 10; Trenton Prospect Street, 35. *West Jersey*—Millville sab-sch, 53 30. 448 45

NEW MEXICO.—*Arizona*—Rev H. J. Ehlers, 10. *Rio Grande*—Albuquerque 1st L. M. S., for debt, 20. *Santa Fe*—Mr. J. B. Torres, Sr., 5. 35 00

NEW YORK.—*Albany*—Schenectady 1st sab-sch, senior dept., 63 21. *Binghamton*—McGrawville, 20. *Boston*—New Boston 1st, 12 50. *Brooklyn*—Brooklyn 1st, 160; —Throop Avenue Soldiers of Christ Mission Band, 5. *Cayuga*—Auburn Central (sab-sch, 4 09), 16 55. *Chemung*—Elmira Lake Street, 17. *Columbia*—Ashland, 10 17; Hudson Y. M. Miss'y Soc'y, 11 50. *Genesee*—Byron Y. P. S. C. E., 3. *Geneva*—Trumansburgh, Stephen Stone, 6. *Hudson*—Good Will sab-sch, 10. *Long Island*—Brookfield, 2; Speonk, 2. *Lyons*—Palmyra, 1; Wolcott 1st, 6 79. *Nassau*—St. Paul's German, 4. *New York*—New York Brick, 400; —Central, balance, 15; —Westminster of West 23d Street, 2 50. *North River*—Newburgh Calvary, 53; Poughkeepsie, 49 80. *Otsego*—Colchester, 3 36. *Rochester*—Mount Morris Y. P. S. C. E., 4; Pittsford, add'l, 1 50. *St. Lawrence*—Watertown Stone Street sab-sch, 13 68. *Syracuse*—Onondaga Valley, 9 35. *Westchester*—Mt. Vernon 1st, 306; New Rochelle sab-sch, special, 100; Poundridge, 12; South Salem sab-sch, 30. 1,850 91

NORTH DAKOTA.—*Fargo*—Mapleton, 6 00
OHIO.—*Athens*—Warren, 3 50. *Bellefontaine*—Bellefontaine 1st, 11 84. *Cincinnati*—Bond Hill, 10; —Walnut Hills 1st, add'l, 5; Linwood Calvary, 18 34; Mount Carmel sab-sch, 7 50; Springdale sab-sch, 3. *Cleveland*—Kingsville 1st, 5. *Dayton*—Dayton 3d Street sab-sch, 33 30; Hamilton 1st, 48 67. *Lima*—Lima 1st, 75. *Mauvee*—Toledo Westminster, 30 91. *St. Clairsville*—Beulah, 5; Lore City, 2; Wheeling Valley, 5. *Steubenville*—Bakersville, 4 87; East Liverpool 1st, 134 35; —2d, 3 55; Monroeville, 8; Potter, 8 43; Steubenville 1st, 33 28; Toronto, 28 45; Unionport, 2. *Wooster*—Doylestown, 9 50; Nashville sab-sch, 10; Shelby, 2. *Zanesville*—Newark Salem German, 6 25; West Carlisle, 6 60. 510 64

OREGON.—*East Oregon*—Union, 3 63. *Portland*—Albina (sab-sch thanksgiving off'g, 10. Y. P. S. C. E., 1 50), 20 30; East Portland Miss'p (Mission Band, for debt, 5), 36 50. *South Oregon*—Oakland, 8. 67 43

PACIFIC.—*Benicia*—Mendocino, 30. *Los Angeles*—Graham Memorial, 14; Santa Monica, 23 45. *Oakland*—Berkeley 1st, 113 30. *San Francisco*—San Francisco Franklin Street, 16; —Howard, 20. *San Jose*—San Luis Obispo, 40; Wrights, 5. 260 75

PENNSYLVANIA.—*Allegheny*—Rochester, 5 63. *Blairsville*—Harrison City, 9 22; Turtle Creek, 4 08. *Butler*—Westminster, 2 11. *Carlisle*—Burnt Cabins, 3; Lower Path Valley (a member, 4), 23; Millertown, through the Christian Steward, 16. *Erie*—Cool Spring, 3 87; Hadley, 2; Mount Pleasant, 5 27. *Huntingdon*—Penfield, 5; Spring Creek, 19; Winterburn, 2. *Kittanning*—Ford City, 4. *Lackawanna*—Harmony, 92; Scranton 2d sab-sch, 100; Wilkes Barre Memorial sab-sch, 69 96. *Lehigh*—Ashland, 23; Bethlehem 1st, 35; Central, 9; South Bethlehem 1st, 9. *Philadelphia*—Philadelphia 3d, 79 40; —9th, 69 42; —Cohocksink, 2d Street Mission, 2 65; —Walnut Street sab-sch, Elm Avenue branch, 6 42; —West Spruce Street,

add'l, 80. *Philadelphia North*—Eddington, 30. *Pittsburgh*—Pittsburgh East Liberty, 106; —Park Avenue, 20; Sharon, 39 20. *Shenango*—West Middlesex, 3 37. *Washington*—West Union, 2. *Wellsville*—Lawrenceville, 7. *Westminster*—Bellevue, 12; Lancaster Memorial, 8 67; Marietta, 67. 983 27

SOUTH DAKOTA.—*Dakota*—Buffalo Lake, 2; Crow Creek, 1; Flandreau 1st, 8 29; Mayasan, 15; Mountain Head, 6; Raven Hill, 1; White River, 1; Wood Lake, 1. 21 79

TENNESSEE.—*Birmingham*—Thomas Y. P. S. C. E., 12 00

TEXAS.—*Austin*—Austin 1st, 43 60. *Trinity*—Baird, 20 20; Pecan, 1; Windham, 1. 65 80

WASHINGTON.—*Olympia*—Cosmopolis, 10; La Camas St. Johns, 15. *Puget Sound*—Blaine, 5; Cedar Grove, 6 20; Norfolk, 3 25; Spring Lake Valley, 2; Welcome, 3 25; Rev C. C. McCarty, 2 70. *Walla Walla*—Walla Walla, 13 57. 61 07

WISCONSIN.—*Madison*—Baraboo 1st sab-sch, 2 42; Highland German, 2; Prairie du Sac, 16; Pulaski German, 5. *Milwaukee*—Cedar Grove, 23; Racine Bohemian, 10. 61 42
Woman's Executive Committee of Home Missions, 8,126 34

Total received from churches \$ 13,234 97

LEGACIES.

Legacy of L. C. Barkdill, dec'd, late of Sidney, O., 500; Miss Hyde, dec'd, late of Johnstown, N. Y., 323; John McConnell, dec'd, late of Rock Island Co., Ill., 424 60; Miss Priscilla Miller, dec'd, late of Latrobe, Pa., 475; Wm. C. Martin, dec'd, late of New York City, 1,000; Rev. E. D. G. Prime, D. D., dec'd, late of New York, 2,500; Thos. Steele, dec'd, late of Chilli-cothe, O., 256; John Mora, dec'd, late of Deerfield, N. J., 100; Eliza Nelson, dec'd, 100; Mrs. Mira L. Mount, dec'd, late of Bordentown, N. J., 6; Mrs. Hannah H. Foster, dec'd, late of Mahopac Falls, N. Y., 60; Eliza R. Eckert, dec'd late of Indianapolis, Ind., 100; John Peoples, dec'd, late of Wilmington, Del., 1,000. 6,849 60

MISCELLANEOUS.

Mrs. Sophia D. Hale, Albany, N. Y., 20; Beecher Wheeler, Webster's Corners, N. Y., 5; Rev. Edwin P. Robinson, Orchard Park, N. Y., 3 50; Charles Maynard, Ellsworth, Wis., 6; Rev. V. D. Reed, D. D., Philadelphia, Pa., 10; In memory of Chas. Duryea Smith, 100; Miss Rachel L. Kennedy, New York, 1,000; Rev. H. M. Walker, Marselles, O., 5; Rev. John Currer, Menominee, Mich., for debt, 10; A. D. A. Miller, Buffalo, N. Y., 50; Mekeuskey Indian School, Hellsua, Ind. Ter., 17 35; "Hapland," 300; "A. J. C.," 10; Mrs. J. W. Nelson, Indian Run, Pa., 50; "Nucleus for debt," 63; Religious Contribution Soc'y of Princeton Theol. Sem'y, N. J., 108 80; "C. Penna.," 14; T. and M. 8; "L. P. S., 250; E. Sterling Ely, Buffalo, N. Y., 23 78; J. D. Lynde, Haddonfield, N. J., 150; Rev. L. B. Crittenden, 2; Interest on John C. Green Fund, 200; Interest on Bowes' legacy, 60; Interest on permanent fund, 180; Interest on Samuel Utter bequest, 24; Interest on legacy of Rev. E. D. G. Prime, dec'd, 6 67. 3,376 07

Total received for Home Missions, May, 1892. . . \$ 23,490 64

Total received for Home Missions from April

1, 1892. 63,789 71

Amount received during same period last year. 92,756 21

O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR SUSTENTATION, MAY, 1892.

BALTIMORE.—*New Castle*—Zion, 5; Rock, 2. 7 00
COLORADO.—*Pueblo*—Pueblo 1st, 0 39
ILLINOIS.—*Chicago*—River Forest 1st, 4 40. *Freeport*—Winnebago 1st, 11. 15 40
INDIANA.—*Crawfordsville*—Bethany, 10 18
IOWA.—*Iowa City*—Bethel, 0 13
KANSAS.—*Emporia*—Maxson, 45 cts; El Paso, 1; Highland Holton, 5 04. 6 49
KENTUCKY.—*Ebenezer*—Newport, 5 00
MICHIGAN.—*Petokey*—Petokey, 15 37
MISSOURI.—*Platte*—Barnard, 1; Marysville 2d, 5. 6 00
NEBRASKA.—*Niobrara*—Norden, 1; Millerboro, 1. 2 00
OREGON.—*Portland*—Albina, 3; East Portland Miss'p, 5 00
PACIFIC.—*Benicia*—Mendocino, 8. *Oakland*—Berkeley 1st, 12. 20 00

WASHINGTON.—*Olympia*—Ridgefield, 1. *Puget Sound*—Seattle 2d, 2 50. 3 50

Total received from churches \$ 96 35

LEGACIES.

Legacy of Mrs. Hannah H. Foster, dec'd, late of Mahopac Falls, N. Y. 2 00

MISCELLANEOUS.

Religious Contribution Soc'y of Princeton Theological Sem'y, N. J. 3 63

Total received for Sustentation, May, 1892. . . . \$ 101 98

Total received for Sustentation from April 1,

1892. 2,460 01

Amount received during same period last year. 453 88

O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, MAY, 1892.

Albany—Albany State Street, 200. *Brooklyn*—Brooklyn South 8d Street, 7. *Chemung*—Mechlenburg, 5; *Havana*, 7. *Geneva*—Warsaw, 34; Penn Yan, 45 12. *Hudson*—Milford, 15; Hamptonburg, 17. *Long Island*—Bridge Hampton, 20; Speonk, 3; Brookfield, 3. *Lyons*—Newark (sab-sch, 25), 51 15. *New York*—New York Allen Street, 1; —Phillips, 49 98. *North River*—Poughkeepsie 1st, 1 66. *Otego*—Stamford, add'l, 10. *Rochester*—Pittsford, 10. *St. Lawrence*—Cape Vincent, 2 50; Brasher Falls, 11; Heuvelton, 12 36. *Troy*—Green Island, 10; Cohoes, 25 47; Lansingburg Olivet, 7 20; Woodside,

60; Warrensburgh, 5. *Utica*—Saqoit, 18 20. *Westchester*—Poundridge, 5; Huguenot Memorial, 40.

Total received for New York Synodical Aid Fund, May, 1892.....\$ 746 64
Total received for New York Synodical Aid Fund from April 1, 1892.....1,961 99
Amount received during same period last year.....1,551 98

O. D. EATON, Treasurer,

Box L, Station D. 58 Fifth Avenue, N. Y.

RECEIPTS FOR MINISTERIAL RELIEF, MAY, 1892.

BALTIMORE—Baltimore—Bel Air 1st, 5; Frederick, 8. *New Castle*—Manokin, 10; Rock, 12; Zion, 20. 55 00
COLORADO—Gunnison—Leadville 1st, 18 55. *Pueblo*—Pueblo 1st, 8 51. 17 06
ILLINOIS—Cairo—Cobden, 6 58; Mount Carmel, 6 25. *Chicago*—Chicago Ridgeway Avenue, 1. *Schuyler*—Macomb, 30. *Springfield*—Williamsville Union, 6 50. 49 33
INDIANA—Indianapolis—Bainbridge, 2; Carpentersville, 1 13; Indianapolis 7th, 2; Putnamville, 2. *Muncie*—La Gro, 2 55; Muncie 1st, 7 65. 17 33
INDIAN TERRITORY—Chickasaw—Oklahoma City, 1 00
IOWA—Iowa—Fairfield 1st, 21 69. *Iowa City*—Bethel, 1 08; Marengo 1st, 5 96. 28 93
KANSAS—Emporia—Maxon, 40 cts. *Topeka*—Leavenworth 1st, 100; Topeka 1st, 105 07. 205 47
KENTUCKY—Ebenezer—Newport 1st, 5 00
MICHIGAN—Detroit—Holly, 5. *Flint*—Mundy, 5. *Saginaw*—Coleman, 2. 12 00
MINNESOTA—Mankato—Rushmore, 2 30. *St. Paul*—Hastings, 4; Minneapolis Shiloh, 11 35. 17 65
MISSOURI—Platte—Maryville 2d, 5. *St. Louis*—Cornwall, 1; Elk Prairie, 1; Jonesboro, 1; Laketon, 1; Pacific, 1; Pleasant Hill, 2; Rock Hill, 10; St. Louis Clifton Heights, 2; —Cote Brillante, 2; —Covenant, 5; —Grace, 1; —Leonard Avenue, 1 50; —Memorial Tabernacle, 1; —Westminster, 1; Union, 1; Washington, 5. 41 50
NEBRASKA—Niobrara—Millerboro, 1; Norden, 1. 1
OMAHA—Omaha Lowe Avenue, 11 67. 18 67
NEW JERSEY—Elizabeth—Elizabeth 2d, 80. *Monmouth*—Freehold 1st, 1. *New Brunswick*—Fredericktown, 13 49; Trenton 1st, 370 72. *Newton*—Phillipsburgh 1st, 25 41. 490 62

NEW YORK—Buffalo—Buffalo 1st, 50. *Long Island*—Bridgehamton, 24. *Nassau*—Smithtown, 20 88; St. Paul's German, 4. *New York*—New York Allen Street, 1; —Bohemian, 5; —Brick, 424 19; —Madison Square, 692 25; —Washington Heights, 32 36. *North River*—Poughkeepsie 1st, 14 94; Rondout, 9 10. *Otego*—Stamford, 10. *Rochester*—Rochester Westminster, 25; Sparta 2d (per Christian Standard), 1 85. *St. Lawrence*—Brownville, 1 50; Cape Vincent, 4. *Steuben*—Hornellsville 1st, 16 50. *Westchester*—Poundridge, 4. 1,340 57
OHIO—Athens—Middleport 1st, 5. *Bellefontaine*—Belle Centre 1st, 9; Bellefontaine 1st, 3 55. *Cincinnati*—Cincinnati 7th, 77 39; —Walnut Hills, 25. *Dayton*—Dayton 1st, 39 93; Hamilton 1st, 10 19. *Lima*—Lima 1st, 41. *St. Clairsville*—Concord, 2. *Wooster*—Shelby, 2. 215 06
OREGON—Portland—Albina, 7 50. *Southern Oregon*—Myrtle Creek, 2. 9 50
PACIFIC—Benicia—Mendocino, 15. *Oakland*—Berkeley 1st, 20. *San Jose*—San Luis Obispo, 10. 45 00
PENNSYLVANIA—Carlisle—Carlisle 1st, 19 25. *Chester*—Lansdowne 1st, 25 68. *Kittanning*—Ford City, 2. *Lacka-*

wanna—Plymouth, 10. *Philadelphia*—Philadelphia 3d, 53 09; —Tabernacle, 25; —West Hope, 10; —West Spruce Street, 15; —Olivet sab-sch, 8 25. *Philadelphia North*—Eddington, 8; Norristown 1st, 53 81. *Pittsburgh*—Pittsburgh Lawrenceville, 28 64; —Park Avenue, 7 60. *Shenango*—Sharpsville, 2 94. *Westminster*—Columbia, 5; Lancaster Memorial, 5 24. 278 90
SOUTH DAKOTA—Aberdeen—Groton 1st, 6 50. *Dakota*—Buffalo Lake, 3; Crow Creek, 1; Flandreau 1st, 1; Majasan, 1 50; Mountain Head, 1; White River, 55 cts; Wood Lake, 1. 15 55
TEXAS—Trinity—Albany L. Soc'y, 1 00
UTAH—Montana—Deer Lodge, 14 25; Dillon, 1 25. *Wood River*—Nampa, 2. 17 50
WASHINGTON—Olympia—Toledo, 1 00

From the churches.....\$ 2,878 64

FROM INDIVIDUALS.

"S. C. M." Philad'a, Pa., 5; Mrs. Sarah B. Richardson, Lake Geneva, Wis., 5 90; "C. D." 23; Mrs. E. R. Norton, Alton, Ill., 1; Mrs. R. S. Marsh, West Carlisle, Mich., 5; "Hapland," 100; Rev. Lyman B. Crittenden, Belgrade, Mont. 3; "E. M. H." Philad'a, 50; Miscellaneous, for coal bill, 75; Mrs. L. A. Edwards, Orient, N. Y., 10; "G. B.," N. J., 25; "T. and M.," Chicago, 3; Miscellaneous Newark, Del., 200; Religious Cont. Soc'y, Princeton Theo. Sem'y, 32 64; "C. Penna.," 6.....546 54
Interest on permanent fund.....7,213 77
Interest on bank deposits.....303 67

For current fund.....\$ 10,942 62

PERMANENT FUND.

(Interest only used.)

Legacy of John McConnell, Rock Island, Ill., (less expense), 424 60; Legacy of Thomas Steele, Chillicothe, O., from sale of lands in Warren Co., Iowa, 255; Legacy of Simon Reid, Chicago, Ill., 5,000; Legacy of Mrs. Eliza R. Eckert, Indianapolis, Ind., 400; Legacy of Mrs. Hannah H. Foster, Mahopac Falls, N. Y., 18; Legacy of Rev. E. D. G. Prime, D. D., New York (less tax), on which an annuity is to be paid, 2,409 90.....8,508 50

Total for May, 1892.....\$ 19,451 12
Total for current fund since April 1, 1892.....25,328 46

WILLIAM W. HERBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, MAY, 1892.

ATLANTIC—East Florida—St. Augustine sab-sch, 5. *Fairfield*—Good Will sab-sch, 2 84. 7 84
BALTIMORE—New Castle—Dover, 21; Lewes sab-sch, 2 53; New Castle, 38 75. *Washington City*—Falls Church, 8 38. 70 66
CATAWBA—Yadkin—Durham sab-sch, 8 00
COLORADO—Pueblo—Antonito, 3; Pueblo, 1 17. 4 17
COLUMBIA—Puget Sound—Toledo, 1. *Southern Oregon*—Marshfield sab-sch, 8. 4 00
ILLINOIS—Cairo—Dubois, 1 71. *Chicago*—Chicago Covenant, 70 85; —Gross Park, 5 55; —Ridgeway Avenue, 1; Morgan Park, 1 60; River Forest, 5. *Freeport*—Rockford Westminster, 8 13; Woodstock, 12 55. *Mattoon*—Assumption, 9 40; Casey, 1 57. *Peoria*—Farmington, 9 05; Prospect, 10 40; Sparland, 5. *Rock River*—Centre, 8 25; Garden Plain, 7 80; Geneseo, 3; Morrison, 50 03. *Schuyler*—Camp Creek, 7. 217 94
INDIANA—Crawfordsville—Prairie Centre, 3; Romney,

6 14. *Fort Wayne*—Fort Wayne 3d, 6 77. *Indianapolis*—Indianapolis 7th, 2; —12th, 3 50; Southport, 3 40. *Logansport*—Crown Point, 2 69. *Muncie*—Muncie, 8 60. *New Albany*—Leavenworth sab-sch, 9; Monroe sab-sch, 8 50. *Vincennes*—Evansville Grace, 21 25. *White Water*—Aurora, 2 28. 72 10
INDIAN TERRITORY—Cherokee Nation—Tahlequah sab-sch, 10. *Chickasaw*—Oklahoma City, 1. 11 00
IOWA—Council Bluffs—Council Bluffs, 14 20. *Fort Dodge*—Dana, 5; Grand Junction, 9 30. *Iowa*—Kossuth, 8 72; Mediapolis, 4 30; Wapella, 5 50. *Iowa City*—Bethel, 36 cts; Davenport 2d, 8 39. *Waterloo*—Grundy Centre (sab-sch, 78 cts), 5. 60 77
KANSAS—Emporia—Emporia 1st, 18. *Neosho*—Chanute (sab-sch, 1 87), 6 81; Parsons, 9 39. 34 20
KENTUCKY—Ebenezer—Newport 1st, 5. *Louisville*—Louisville Central sab-sch, 5. 10 00
MICHIGAN—Saginaw—Maple Ridge sab-sch, 2 00

MINNESOTA.—*Mankato*—Rushmore, 1 30. *St. Paul*—Hastings, 4 34. 5 64
MISSOURI.—*Kansas City*—Clinton, 10; Raymore, 8 06.
Platte—Maryville, 5 50.
NEBRASKA.—*Kearney*—Fullerton, 11; Wood River, 5 10.
Nebraska City—Beatrice, 3 50. *Niobrara*—Millerboro, 1;
Scottville sab-sch, 2 50. 23 10
NEW JERSEY.—*Monmouth*—Freehold, 10 91. *New Brunswick*—Ewing, 8. *Newton*—Phillipsburgh Westminster, 6;
Washington sab-sch, 17 82; Yellow Frame, 8 70. *West Jersey*—Bridgeton 2d, 17 44; Camden 2d, 5; Cedarville 1st,
9 84. 78 71
NEW YORK.—*Albany*—Charlton, 19; Galway, 2. *Boston*—
Newburyport 1st, 12 45; Windham, 5 21. *Brooklyn*—
Brooklyn Trinity sab-sch, 6 46. *Buffalo*—Tonawanda, 6.
Cayuga—Ithaca sab-sch, 31 18. *Champlain*—Plattsburgh,
22 78. *Chemung*—Watkins, 12 14. *Geneva*—Canoga, 1 25;
Hall's Corners sab-sch, 5; Oak's Corners, 3; Waterloo sab-
sch, 5. *Hudson*—Chester (sab-sch, 2), 23 57. *Nassau*—
Hempstead Christ Church, 15 50. *New York*—New York
Allen Street, 1; Madison Avenue, 23 99. *North River*—
Maiden sab-sch, 1 65; Poughkeepsie, 4 98. *Rochester*—
Brookport, 30 40; Fowlerville, 3 06; Rochester Westminster
sab-sch, 8 13; Sparta, 1 40. *St. Lawrence*—Gouver-
neur, 25 15. *Steuben*—Addison, 11 97. *Syracuse*—Syr-
acuse Park Central, 39 30. *Troy*—Troy Woodside, 33 49.
Utica—Utica Bethany, 8; United Sab-sch, 5. *West-*
chester—Rye, 48 85; Thompsonville, 25; Yonkers West-
minster, 32 53. 463 39
NORTH DAKOTA.—*Pembina*—Park River sab-sch, 5 00
OHIO.—*Bellefontaine*—Bellefontaine, 1 18. *Chillicothe*—
Greenfield, 3 42; sab-sch, 2 09. *Cleveland*—East
Cleveland, 9 87. *Columbus*—Central College, 4 75; Colum-
bus Westminster, 10. *Dayton*—Hamilton, 7 71; Middle-
town sab-sch, 20 73. *Lima*—Middlepoint, 4 52. *Mahoning*—
Masillon 2d, 24 06; Poland, 10. *Mawmee*—Toledo
Westminster, 18 85; — 6th, 3. *St. Clairsville*—Powhatan,
1 21. *Steubenville*—Wellsville, 44 29. *Wooster*—Ashland,
7 33; Doylestown, 4; Lexington, 6; Millersburgh, 8 85;
Savannah, 7 83; Wooster Westminster, 12 54. *Zanesville*—
Jersey, 6. 212 22
PACIFIC.—*Benicia*—Mendocino, 19; Vallejo, 1 50. *Los*
Angeles—Santa Monica, 5 10. *San Francisco*—Berkeley,
26 56. 52 18
PENNSYLVANIA.—*Allegheny*—Allegheny Central, 9 26; —
Providence, 22 30; Bellevue sab-sch, 2 52; Glenfield, 2;
Hiland, 11 50; Leetsdale, 49 41. *Blairsville*—Cross Roads,
6; Greensburgh, 13 50; Irwin, 10 75; Unity, 17 25. *Butler*—
Westminster, 1 97. *Carlisle*—Lebanon 4th, 23 23; Me-
chanicsburgh, 4 35; Mercersburgh, 17 61. *Chester*—Ash-
mun, 15; Bryn Mawr, 54 41; Fairview, 5; Kennett Square,
4. *Clarion*—Clarion, 14 44. *Erie*—Glard, 9 70. *Hunt-*
ington—Altoona 1st, 31; Bedford, 14 07; Lower Spruce
Creek, 12; Millintown Westminster, 24 14; Milesburgh,
9; Moshannon and Snow Shoe, 3; Petersburg, 3 34; Fort
Matilda sab-sch, 4 68; Spruce Creek, 21 35. *Kittanning*—
Marion, 4 63. *Lackawanna*—Nicholson sab-sch, 3 02;
Rushville, 3; Scranton 2d, 20 68; Stevensville, 3. *Lehigh*—
Easton Brainerd, 35 43. *Northumberland*—Bald Eagle
and Nittany, 5 54; Great Island sab-sch, 60. *Philadelphia*—
Philadelphia 5d sab-sch, 34 18; — 10th sab-sch, 15 50; —
Cohocksink sab-sch, 10 70; — Memorial, 40; — Princeton,
171 53; — South, 10; — West Spruce Street, 13; — Zion
German, 2 30. *Philadelphia North*—Conshohocken (sab-
sch, 2 48); Eddington, 15; Germantown 1st, 282 26;
Morrisville, 3 41. *Pittsburgh*—Cannonsburgh, 7 45; Centre,
23 40; Charleroi, 7; Fairview, 3; Hebron, 5 10; Ingram, 10;

Lebanon, 10; McKee's Rocks, 4; Montours, 8; Oakdale,
36 10; Pittsburgh 3d, 63 19; — 6th, 53 83; — Park Avenue,
2 50; Swissvale, 16 20. *Redstone*—Mount Pleasant Re-
union, 12. *Shenango*—Hermion, 1; Little Beaver, 2 60;
Pulaski, 2 35; Sharon, 9 36; West Middlesex, 7 50. *Wash-*
ington—Waynesburgh, 9. *Westminster*—Lancaster Mem-
orial, 1; Strasburgh, 2 75; York 1st, 56 71. *West Vir-*
ginia—Parkersburgh 1st sab-sch, 20. 1,596 06
SOUTH DAKOTA.—*Black Hills*—Whitewood sab-sch, 2 40.
Dakota—Flandreau 1st, 1; Mayasan, 1 50; White River,
2. *Southern Dakota*—Kimball sab-sch, 4 61. 11 51
TENNESSEE.—*Birmingham*—Sheffield sab-sch, 5. *Hol-*
ston—Mount Bethel, 2 79. *Union*—Caledonia, 3; New
Providence, 6 49; St. Paul's, 1. 18 28
UTAH.—*Montana*—Anaconda sab-sch, 20. *Wood River*—
Nampa, 1. 21 00
WISCONSIN.—*Lake Superior*—Marquette, 133 47. *Mil-*
waukee—Stone Bank, 1 15. 184 62

Total from churches, May, 1892.....\$ 2,803 37
Total from Sabbath-schools, May, 1892..... 344 16

Total from churches and Sabbath-schools,
May, 1892.....\$ 3,147 92

MISCELLANEOUS.

Murray Miss'y Society, Elizabeth, N. J., 28 83;
Miss A. Cousty, Philad'a, 200; Miss Kate C.
Wentz, Philad'a, 200; James Snyder, Morris-
son, Ill., 50; Potomac sab-sch, Montana, 6 30;
Black Pine sab-sch, Montana, 3; M. H. Hag-
ler, Arkansas, 1 90; Pine Valley sab-sch, Wis-
consin, 1; J. D. Irwin, Princeton, Ky., 1 50;
Elkhorn Mission, Kansas, 1 16; Daytona C. E.
Convention, Fla., 4; Gabriella sab-sch, Fla.,
1 60; J. M. Tipton, Neb., 1 95; G. T. Dillard,
Columbia, S. C., 1 33; D. N. Good, Iowa, 6 26;
Gilead sab-sch, Neb., 1 63; Western Union
sab-sch, Kan., 2; Unity sab-sch, Neb., 80 cts;
H. B. Wilson, Georgia, 1 25; W. H. Long, N. C.,
2 49; W. Homer, Grant, Ind. Ty., 50 cts;
"Hapland" (T. Templeton, Chicago), 50;
Rev. G. W. Lloyd, Branchville, N. J., 1; Rev.
R. Thackwell, North India, 4 12; Mrs. S.
Gates, Gilmore, Neb., 1; E. T. Scott, Mehopa-
lis, Ills., 60 cts; Rev. L. B. Crittenden, Bel-
grade, Montana, 2; S. Murdoch, Oak's Cor-
ners, N. Y., 2; "Y. P. S. C. E.", Hope, Missouri,
75 cts; John S. Craig, Noblesville, Ind., 4;
Wm. M. Findley, M. D., Altoona, Pa., 5; J.
R. Dutton, Detroit, Mich., 22 46; Princeton
Theo. Sem'y, 10 88; "C.", Penna., 1; Legacy
of Mrs. H. H. Foster, Mahopac Falls, N. Y.,
6..... 627 30

Total receipts, May, 1892.....\$ 3,775 22
Amount previously acknowledged..... 4,163 51

Total receipts since April 1, 1892.....\$ 7,928 73

C. T. McMULLIN, Treasurer,
1334 Chestnut St., Philadelphia.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY, FROM APRIL 1, 1892, TO JULY 1, 1892.

Elizabeth—Clinton, 75; Metuchen, add'l, 29 51; Plain-
field 1st, 24 47; — Crescent Avenue, 237 33; — Bethel
Chapel, 13 28; — Hope Chapel, 24 39; Rahway 2d, 50. 453 98
Jersey City—Arlington, Miss'y Soc'y of sab-sch, 15;
Garfield, 15; Passaic 1st, 21 65, sab-sch, add'l, 12 86; Paterson
Broadway German, add'l, 19; Rutherford sab-sch, 50;
West Hoboken, 111; West Milford, add'l, 17 50. 262 01
Monmouth—Aubury Park Westminster, 2; Beverly,
48 37; Bustleton Providence, 10 40; Cranbury 1st, 81 60;
Holmanville, 11; Hope, 7; Jacksonville, 8 40; Jamesburg,
50; Keyport, 14; Manalapan, 46; Moorestown, 1; Mount
Holly sab-sch, 25 60; Riverton Calvary, 18 40; Shamong,
2; Tennent, add'l, 10. 335 77
Morris and Orange—Chatham, 50 55; Dover, add'l, 17;
East Orange 1st, Elmwood Chapel, 25; — Bethel, 21 54;
— Brick, add'l, 82 29; Hanover, add'l, 40; Morris Plains,
16; Myersville German, 11; New Vernon, 15 22; Orange

Central, 5; — Hillside, 78 60; — St. Cloud, 36; Parsippany,
11 17; South Orange, 28 84; — Trinity, 38 70; Wyoming,
10 14. 496 06
Newark—Newark Fewsmith Memorial Chapel, 25; —
3d, 230; — Fifth Avenue, 38 75; — Park, 100. 388 75
New Brunswick—Amwell 1st (Reaville), 11, Ladies' Home
Miss'y Soc'y, 14; Amwell United 1st (Ringoes), 5 50; Day-
ton, 20 54; Frenchtown, 27 52; New Brunswick 1st, add'l,
63 91; Princeton Witherspoon Street, 1; Stockton, 15;
Trenton 1st, add'l, 335 81, sab-sch, 2 56; — 2d, 24; — 4th,
150; — 5th, 25; — Prospect Street, add'l, 50. 735 84
Newton—Danville, add'l, 3 60; Harmony, 13 07; Marks-
boro', 7; North Hardiston, add'l, 2 15; Oxford 1st (Bel-
videre), 20; Oxford 2d (Oxford), 10; Phillipsburgh 1st,
19 79, sab sch, 15 21; Stewartsville, 47 25; Wantage 1st
(Deckertown), 20. 158 07
West Jersey—Absecon, 5; Atlantic City 1st sab-sch,
24 55; Blackwoodtown sab-sch, 6 56; Bridgeton 2d, add'l,

42 51; Camden 3d sab-sch, 10; Clayton, 40; Cold Spring sab-sch, 2; Elmer sab-sch, 2, Ladies' Home Miss'y Soc'y, 5 50; Fairfield sab-sch, 2; Gloucester City, 17; Greenwich, 16 38, sab-sch, 4 75; Janvier sab-sch, 2 20; Pittsgrove, 13, sab-sch, 12; Salem Woman's Home Miss'y Soc'y, 20; Tuckahoe sab-sch, 2 50; Waterford sab-sch, 2 54; Williams-town sab-sch, 4 70. 235 19

Received in three months.....\$ 3,065 66
Previously acknowledged.....5,978 29

Received since October 1, 1891.....\$ 9,043 95

ELMER EWING GREEN, Treasurer,
P. O. Box 183, Trenton, N. J.

SELF-DENIAL BY CHURCHES.

Self-denial is constantly urged upon individuals. Many noble lives of self-sacrifice illustrate the blessedness of this duty.

Should not self-denial be held out as a privilege to be earnestly coveted and zealously sought by sessions, boards of trustees and congregations at their annual meetings?

An ambitious desire to build more expensively, fresco more elaborately, furnish more elegantly, may possibly be a selfish move which will not only for the present year prevent helping others but may also incur a most crippling debt.

Churches do reduce expenditures for self-interest, they do make great sacrifices for themselves, why should they not for others?

Individual churches are governed by the same principles of duty as individual Christians, hence the following resolutions are in order:

"The trustees of——have decided to save from the cost of the proposed new church building \$5,000, by omitting all unnecessary ornamentation and to give this sum to the Board of Church Erection for five new churches."

"The Session and Trustees recommend to the——church that, whereas no one was ruined but all blessed by raising \$7,000 for the refurnishing of the church, an equal sum be raised this year for the Home Board."

"The congregation at——voted at their annual meeting that the sum paid last year for music, flowers and feasts be given this year to giving the bread of life to those far away."

OFFICERS AND AGENCIES OF THE GENERAL ASSEMBLY.

THE CLERKS.

Stated Clerk and Treasurer—Rev. William H. Roberts, D.D., Lane Theological Seminary, Walnut Hills, Cincinnati, O.
Permanent Clerk—Rev. William E. Moore, D.D., Columbus, O.

THE TRUSTEES.

President—George Junkin, Esq.
Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
Office—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

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Corresponding Secretaries—Rev. Henry Kendall, D.D., Rev. William Irvin, D.D., and Rev. Duncan J. McMillan, D.D.
Treasurer—Oliver D. Eaton.
Recording Secretary—Oscar E. Boyd.

Office—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to O. D. Eaton, *Treasurer*.

2. FOREIGN MISSIONS.

Secretary Emeritus—Rev. John C. Lowrie, D.D.
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Office—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to William Dulles, Jr., Esq., *Treasurer*.

Certificates of honorary membership are given on receipt of \$30, and of honorary directorship on receipt of \$100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House as soon as they are ready. Address the Treasurer of the Board of Foreign Missions, No 53 Fifth Avenue, New York, N. Y.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents per each half ounce or fraction thereof. Mexico, 2 cents per half ounce.

3. EDUCATION.

Corresponding Secretary—Rev. Daniel W. Poor, D.D.
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Treasurer—Rev. C. T. McMullin.

PUBLICATION HOUSE—No. 1334 Chestnut Street, Philadelphia, Pa.

Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D.D., *Secretary*.

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and reports, orders and other communications of these missionaries, to the Rev. JAMES A. WORDEN, D.D., *Superintendent of Sabbath-school and Missionary Work*.

All manuscripts for Sabbath-school Library books, also all matter offered for the WESTMINSTER TEACHER and the other periodicals, and all letters concerning the same, to the Rev. J. R. MILLER, D.D., *Editorial Superintendent*.

Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN A. BLACK, *Business Superintendent*.

Remittances of money and contributions to the Rev. C. T. McMULLIN, *Treasurer*.

5. CHURCH ERECTION.

Corresponding Secretary—Rev. Erakine N. White, D.D.
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Office—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

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TREASURERS OF SYNODICAL HOME MISSIONS AND SUSTENTATION.*New Jersey*—Elmer Ewing Green, P. O. Box 133, Trenton, N. J.*New York*—O. D. Eaton, 53 Fifth Avenue, New York, N. Y.*Pennsylvania*—Frank K. Hipple, 1340 Chestnut Street, Philadelphia, Pa.*Baltimore*—D. C. Ammidon, 51 South Frederick Street, Baltimore, Md.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated Mar. 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work, to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board for Freedmen,—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges,—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, for Sustentation."

N B.—Real Estate devised by will should be carefully described.

THE CHURCH AT HOME AND ABROAD.

SEPTEMBER, 1892.

A FORTNIGHT IN WESTERN NEW YORK.

Eleven hours from Philadelphia to Geneva on a July Saturday gave me the sight of about as much beautiful scenery as my eyes have ever taken in in one day.

Ascending the Lehigh Valley, sometimes on one side of the river and sometimes on the other, by reason of frequent crossing; the clear stream rippling and laughing along the swift descent of its channel, or stopping now and then, in still and glassy ponds, for a little, only to leap over their dams in another style of beauty; the perfect verdure of the forest; higher up, the far downward look into deep valleys and far away upon hill-tops and mountain sides; then the rapid descent to the Susquehanna, the road, in its windings showing you Wilkesbarre far below, from the windows first on one side of the car and then on the other—where within such a distance can one find a greater number and variety of charming mountain views?

Then up the Susquehanna which does not hurry downward like the Lehigh, but saunters leisurely along, winding about “at its own sweet will” in the wide, level valley, among fertile farms and happy homes—where else is so much of a river

free from all burdens of machinery or commerce, occupying itself only with decorating landscapes?

The sun is far toward its setting when we cross the line that divides the Keystone from the Empire State, and a lovely evening ride takes us below the hill which is crowned by Cornell University, and then diagonally over that rich, beautiful and populous strip of land between the lakes, Cayuga and Seneca, forty miles long and of an average breadth of eight or ten miles, one or other and sometimes both of those beautiful lakes visible nearly all the way. At eight o'clock we are in that lively village whose inhabitants can hardly be persuaded that their daily outlook upon the Seneca is less “a joy forever” than that upon Lake Leman.

Two Sabbaths in Geneva one in each of its two Presbyterian Churches well filled with attentive hearers; the intervening days in its hospitable homes, and riding among the farms and nurseries round about were refreshing means of recalling a precious past, and of being made to rejoice in an evidently happy and

prosperous present, with cheerful onlook to the future. Only 80 years ago Geneva was the centre of operations for home missionaries in Western New York, then a wilderness, now such a garden of the Lord!

AUBURN.—A day was too little for more than a hasty glance at that goodly town. Only one professor of the Theological Seminary was at home—Prof. Riggs. They have the funds in hand, (\$60,000) and are nearly ready to break the ground for the new building—chapel, recitation halls and gymnasium—which will add so much to the facilities for instruction, and be so fitting a memorial of the late Prof. Welch, by whose testamentary beneficence one half of the cost was provided.

No one of our theological seminaries has a better record, or fairer prospect than Auburn.

I could not leave that lovely city without going to the park at the divergence of North and William Streets, and looking reverently upon the statue of William H. Seward. The erect figure, the solemn face and the uplifted arm emphasize his memorable utterance in the Senate Chamber (March 11, 1850) which is inscribed upon the pedestal.

THE CONSTITUTION REGULATES OUR STEWARDSHIP; THE CONSTITUTION DEVOTES THE DOMAIN TO UNION, TO JUSTICE, TO DEFENCE, TO WELFARE AND TO LIBERTY.

BUT THERE IS A HIGHER LAW THAN THE CONSTITUTION, WHICH REGULATES OUR AUTHORITY OVER THE DOMAIN, AND DEVOTES IT TO THE SAME NOBLE PURPOSES.

With hearty assent and patriotic pride, we read on another face of the pedestal, the lines from A. D. F. Randolph's noble sonnet:

*"How through these years in silence
thou hast borne*

*The cruel doubt, the slanders of debate,
The assassin's knife, and keener blade of
scorn*

*Wielded by party in its narrow hate:
How could'st thou pause each step to
vindicate*

*Of thy surpassing work? Lo! it is done,
Freedom enshrined in our regenerate state,
And they who were divided made as one!"*

That simple assertion that "there is a higher law" than the Constitution, won a strange prominence in the political history of our country. It does not seem probable that, when Mr. Seward made it, he thought of it otherwise than as an obvious truth to which all but atheists would assent. In the excitement of the time, it was strangely misunderstood, even by some Christian people, as affirming each individual citizen's right to set his own view of duty above the organic law of his country. The years of patriotic service and of heroic endurance and sacrifice which he subsequently gave to the support of the National Union and the Constitution which created it have set his fame above all need of defense from that misapprehension. In all that great career, one who now reads his biography must clearly see that the "higher law," with him, meant the highest law, the law of God.

In the summer of 1856, a little company of gentlemen, of which Mr. Seward

was one, were sitting in the parlor of his nearest neighbor. Mr. Seward was requested to give the company his view of the question, whether there was real danger of the dissolution of the Union. He prefaced his reply with the cautionary remark that perhaps his opinion might justly be considered as of less weight on that particular question, because he had never been accustomed to take it into consideration when deliberating upon questions of statesmanship on which he had responsibility. He had endeavored to ascertain what *ought to be done*, as a matter of simple rectitude, and to give his voice and vote for that. But, leaving his hearers to judge what effect that had upon the value of his opinion, he declared that his real opinion was that the two earthly powers that it would be most difficult to destroy (although for very opposite reasons) were the Russian Empire and the American Union.

Only in respect to one of those powers has his opinion yet been practically tested. —The ethical habit of our great countryman's mind, the habit of asking himself, *What is right?* before considering *what is safe*, is largely, constantly illustrated in his memoir, by his son, Frederick W. Seward, the most attractive and instructive reading that the present writer has lately enjoyed. Nowhere does this faith in the true and right appear more clearly or more beautifully than in letters to his family. Writing to his daughter, July 25, 1866, he said:

You say you like to be instructed in politics. Here is one lesson—the *forces*, in the long run, go with the *virtues*. The Christian precepts, although they may be

denied, and refused for a time, ultimately are accepted by all men, equally in politics and elsewhere. Forgiveness to enemies—magnanimity to the conquered—equality to all. These are the maxims I am trying to inculcate upon the people. They resist; but the resistance will not continue. . . . All the secret of politics lies in Christian morals.

East Bloomfield is a beautiful village and township in Ontario County. Its farms and apple orchards are probably unsurpassed anywhere in the Empire State, but they look this year as if they were trying to surpass themselves.

Amid this beauty and bountifulness is the home of Dr. Kendall. Welcomed by him at its gate, walking with him under its elms, plucking currants and raspberries with him in its garden, sitting with him and Mrs. Kendall on its porch and feasting one's eyes upon the quiet beauty of the surroundings, one feels like exclaiming:

'Happy the man who crowns, in shades like these,
'A youth of labor with an age of ease!

But no lover of ease was he ever. His work has been the object of his love through a long, busy, earnest life, and he loves that work no less now, when bodily infirmity constrains him to let it pass into other hands. In his pleasant home, among the people over whom in early manhood he watched with wise, faithful, patient pastoral care, where some of his children were born, and where are the five graves of them all—surely nowhere could his remaining years be passed more suitably. And they are passing most tranquilly. In that sweet retirement there come to him unsought such testi-

monies as that of Mr. Goss, in our July number, page 12, and the like in private letters, of the grateful esteem in which he is held by a host of home missionaries and by the whole church. And no mind is more alert than his for tidings concerning the coming of Christ's kingdom in all our great land. Mr. Goss did not picture too vividly his strong, patient, great love for home missionaries and home missions. In all his laborious life, he has had an help meet for him whose intelligent ap-

preciation of his work and cheerful readiness to sacrifice her own ease and comfort to it have been invaluable elements of his strength and endurance. In age and infirmity no man could have more vigilant care nor more congenial companionship. From Boston to San Francisco and from Florida to Alaska are scattered the homes, in which, when these words are read, the readers will heartily pray God to comfort and strengthen and bless Dr. and Mrs. Kendall.

MOHAMMEDANISM MOVING.

A French writer has said, "Hypocrisy is the homage that Vice pays to Virtue."

A better tribute of praise and from a nobler source comes to Christianity from some opposing religious systems. Among Hindus and Mohammedans we find men looking longingly at Christian principles and ideals which they would fain incorporate into their religious systems. Islam is not at rest, for there is a growing dissatisfaction with the lack of spiritual life. As a reaction against the influences of civilization some would restore the Khalifate to Arab leadership while others would favor a moral reformation. Such a movement deserves our careful attention and sympathetic prayers. A leader is profoundly impressed with great truths which he formulates into principles of action. He convinces some friends by his earnestness and they become his disciples. One and another of these is sent to neighboring towns and cities, and circles of inquiring disciples are formed,

then missionaries are sent out to propagate these beliefs among the peasantry.

These people do not separate from the great body of Moslems and, therefore, cannot be called a sect. They have no published creed nor statistics of number of converts, so that it is difficult to define the former or estimate the latter. The main principles taught are the indwelling of God's Spirit in every man; consequently, the brotherhood of all men and the spirituality of God's worship. The chief duties are great humility before God and brotherly love for all men, a purer morality of life and zealous propagation of their peculiar beliefs. In all this there is a refreshing contrast to the purpose of minor societies among the Moslems which seek only to fan the fire of zeal and produce emotional effects.

The Methods of propagandism are two: (a) The formation of small circles, where a competent instructor in-

initiates a select band of learners and leads them from one stage of enlightenment to another and higher; the New Testament is often used as the book of study and an attempt is made to train the disciples to study religious truths, not as they appear to the worldly mind but as they are revealed by the illumination of the Divine Spirit. (b) Such disciples, when taught, may, at any time, be called upon to go out to distant villages and there instruct the people in the evening gatherings as well as by conversation with individuals. They are sent in imitation of the way Christ sent the Seventy out to preach.

The choice of the preacher, the selection of the district, and the length of time of service, are all determined by the Sheikh, who appoints, also, the local instructors of these circles. There has been a surprising liberality shown and a readiness to adopt measures which are at variance with Eastern habits, as evinced by the fact that, when a woman declared that she was called upon to preach, she was allowed to go from place to place, addressing women. In a town where reside a family of princes whose nobility dates from the time of the Crusades, she told the women of the harem that they should listen to the teaching of the Protestant Missionaries, who would instruct them in the Truth. How singular that these women should be urged to accept the teaching of the Infidels whom their forefathers had driven from Syria! When visiting one of the large cities of the East, she was asked to address an assembly of learned men, which she did, with a veil

drawn over part of her face. Her address was such a scathing denunciation of the formality, lack of charity, and sensuality of her hearers that their rage prompted them to ask the Government to banish her from the country. The answer was that she was better than her accusers, and would be protected in her mission. Talking freely with an American Missionary, she told how she had felt called of God to this service and that her husband was not at first interested but had since surpassed her in spiritual attainments.

When one of these missionaries was asked if he would talk freely of his beliefs he protested that he, only a beginner himself, would not presume to teach others but would answer what questions he could.

The following are some of his answers condensed:

Because the Spirit of God dwells in every man therefore all hatred of men or contempt of them is sin. God's will is revealed to men in such books as the Old and New Testament and the Koran.

When asked to state which of these revelations of divine truth should be accepted as authoritative where they seemed to conflict, he indicated that the presence of an orthodox Moslem prevented his revealing his real belief in that matter. It is surprising in out of the way places to hear a peasant show a familiarity with the precepts taught by our Savior in his Sermon upon the Mount, and to learn that he and his villagers were taught these by such an itinerant missionary. It is not surprising that with such a taste of the bread of heaven they should have enjoyed the study of the New Testament and asked a Protest-

ant missionary to visit them and address them. A stalwart bronzed captain of a fishing smack said to a missionary, "I am known among men by the name of Sheikh—but my true name is Peter for I have heard the call of Christ and am following him. My brother opposed us bitterly for some time but was converted and is now so zealous that we call him Paul because he was like Saul before." He acknowledged a trinity in speaking of "God as the creator, Christ as the redemption of the world, and the Holy Spirit as the sanctifier of mankind." He showed a thorough acquaintance with Gospel truth and told of the band of disciples receiving nightly instruction in his house. The well-known attitude of the Turkish government towards Moslems, who show any leaning towards Christianity, was his excuse for not boldly avowing his beliefs, and the desire not to startle the fanatical inquirers was the motive for teaching them the truth very gradually, and leading them cautiously from stage to stage of knowledge.

One surprising feature is the attitude of the government toward this movement, for this has changed from persecution to toleration and even to favor. By imperial command a mosque has been erected for them in one of the sea-board cities, and the husband of the female preacher before referred to, after having been summoned to Constantinople, was sent home with the office of judge of a district. Some members of this sect claim that the Sultan is in full sympathy with their views and hence these marks of favor. A more plausible explanation is that the Sultan is acting shrewdly in honoring the leaders in this

movement that he may attach them to himself in gratitude, and if possible keep them within the pale of Islam, and so restrain whatever of power there may be in it from becoming a disintegrating factor in Islam.

In studying any such topic we should make due allowance for the facile, glib way in which Orientals use religious phrases, especially when as proselytizers they aim to be all things to all men. Yet with all this the movement has affinities with Christianity and has elements of hope.

Spirituality abnormally developed leads to mysticism, and these men go so far in this direction as to deny the authority of of human interpretation of God's revelation. Should a disciple be in doubt as to a truth he is to meditate and pray till he receives an illumination of the spirit. This reaction from the legalism and formalism of Islam is extreme as reactions are, apt to be at first.

Should it prove to be, as there is reason to suspect, that those who are advanced to the most esoteric stages are taught Pantheism, then a most dangerous element would have been introduced. The loss of belief in the personality of God, and final obliteration of distinction between good and evil, would undermine some of the ground pillars of truth in Mohammedanism. This doctrine is however not clearly avowed and is stoutly denied in public. Charges of immoralities allowed at their evening gatherings, remind us of the accusations brought against the early Christians for their secret meetings and of the crimes of which to-day our missionaries are suspected.

A favorable tendency of this teaching is to break down the barrier between Moslem and Nazarene. The Mohammedan has been so long a ruler proud of his conquests, that his haughty arrogance has prevented his even listening to Gospel truth. Those reached by this sect treat all men as brothers. Native Christian traders meet with a different reception and treatment in such villages; instead of contempt and brutal oppression they meet with politeness and honesty. Again, we notice that they adopt to a great extent the teaching of the New Testament and substitute the principles of a purer morality for the ablutions and fasts of their old religion. Mohammed is not their ideal character and is not brought forward as the main trust of true believers. A missionary writes:

The local leader of the sect in—was a personal friend of mine and when after

his death I mingled with the mourners in the home, and walked with the funeral procession to the grave I was surprised not to hear chanted the formula, "God is the Eternal one, He neither begets nor is begotten;" nor the creed shouted, "There is no god but God. Mohammed he is the Apostle of God."

Instead there was a hymn sung which expressed absolute repose in God whether in life or death, while the chorus proclaimed God the eternal abiding one. As the apostleship of Mohammed is second only to the unity of God in their creed, this omission was very significant. Truth cannot be held by the masses in abstract, if Mohammed is not the centre about which Moslem belief and zeal are to gather, then it will be easier to preach Christ, the truth, life and light of men. The Arabs have a proverb "Nothing injures a tree more than one of its boughs," referring to the handle of the axe as made of wood. May this offshoot be a handle with which the arm of the Lord will smite this deeply-rooted system. W. K. E.

The Board of Publication and Sabbath-School Work has just published an interesting and helpful booklet by Mrs. Margaret Stewart Hormel, of Chicago, entitled *OUR HEAVENLY REST*. It consists of seven brief chapters, one for each day of the week, which bring before the reader the Rest that remaineth for the people of God under the aspects of—1. Its Refreshing after Toil; 2. Its Eternity; 3. Its Rest from Sin; 4. Its Communion with God; 5. Its Communion with Saints; 6. Its Praise; 7. Its Retrospect. Price 25 cents, net.

The above was omitted, by a mistake of the Editor, from page 254, and is there-

fore placed here upon one of the pages which go to press later, in the hope that it will not thus attract less attention. There was a like undesigned omission of a foot-note on page 120 of our August number, to which an asterisk on that page was intended to refer the reader. The purpose of the intended foot-note was to emphasize the fact, with which our readers cannot be made too familiar, that the Board of Publication and Sabbath-School Work receives no contributions for its Publication Department but only for Sabbath-school Work. Its *Publication* is conducted on business principles and

yields handsome profits, two-thirds of which are applied to its Sabbath-school Missionary Work.

A friend writes desiring us to correct errors in our Necrological Notice of Rev. Alexander Walker, in our August num-

ber, page 174. For "Daniel Kirbotham" read "Daniel K. Shoebbotham;" for "Lipton" read "Tipton;" in the eleventh line, for "1880" read "1889."

Will. those who send us such notices kindly take pains to write very distinctly.

INDUSTRIAL EDUCATION IN BIDDLE UNIVERSITY.

Many years ago, while slavery was still a State institution and a political power in Missouri, there were good and honest men who were slave-holders. In the vigorous thinking that was stirring their brains, they, like other honest and good men, did not all think exactly alike. One class of them studied and strove to ameliorate the condition of the slaves and to improve their character. They believed that the Gospel was the power of God unto salvation for slaves as well as for freemen, and they believed that proper Christian education, wisely administered to them in their servitude, would make them better slaves while it made them better Christians. Another class believed that the thing ultimately to be desired was such ameliorating of the condition and such improving of the character of slaves as would fit them and cause them to become free men. One class thought that the existing institution of slavery needed to be improved; the other class thought it an institution which the State needed to get rid of.

A distinguished lawyer and patriot of the latter class, once commenting on the published views of an equally eminent lawyer and patriot of the former class, said very significantly, "Mr. — believes most sincerely in educating and elevating the Negro *up to the hoe-handle*."

Although chattel slavery has long since

been abolished from Missouri and from all the United States, there are still many honest and good people who do not think it best for the Negroes to be wholly delivered from industrial servitude. They would educate them up to the hoe-handle — up to the trowel, the saw and the hammer. They would give them all the education that tends to make them competent, skillful, faithful *servants*. They would not encourage them to try to become directors of industry, employers of labor. They would help and encourage them to fit themselves for their providential position and its appropriate employments. These worthy people have much to say of *industrial education*, and they do not see any providential call for *higher education* of Negroes.

There are other friends of the Negroes and of our country who believe that *industrial education* and *higher education* are two essential parts of the best education for any people, black or white or yellow or red. Probably some enthusiastic friends of the Negroes have overlooked or underestimated the need and importance of industrial education for them, and perhaps some enthusiastic promoters of public schools for all our people have made the same mistake. It would be no less a mistake to suppose that what is called industrial education is the only education that is needed. The two views, matured

CARPENTRY IN BIDDLE UNIVERSITY.

and enlarged, tend to become one, and to bring what truth there is in both into unity.

It is coming to be more and more seen that to give a whole people liberty and opportunity to do "their level best," implies the liberty to each individual to do the "perpendicular best" of which God has made him capable. It is also more and more seen, that to those who cannot be stopped short of the higher education—the *highest* attainable—to them must we look to administer and to improve the common education. The academy and the college are as necessary for the best common schools as springs on the hills are necessary for the streams that are to fertilize the valleys.

Is it not also true that some institutions for higher education are demonstrating the mutual helpfulness of industrial education and higher education in the same institution and to the same pupils? Call it "manual training" and "mental discipline," if you like these terms better: is each of these exclusive of the other, or is each "an help meet" for the other? We propose these questions not as being ready to give full answers to them, but quite willing to provoke earnest study of them.

We rejoice in the earnest and sober experiments that are in progress in such institutions as Park College and Biddle University, and thus far, as we have watched them, we are not sure that the tools of manual labor are less effective in developing muscular energy and cerebral energy, in harmony—brawn and brain in happy partnership—than are oars and bats and other gymnastic appliances. We do not dislike the latter. We believe in them for youth who can afford to have them, and especially for those who have no opportunity for wholesome muscular activity in the use of tools, and the pleasant mental exercise which the skillful use of tools induces, but we also like and believe in manual labor as a means of manual and mental training and recreation.

Look at the groups of mechanics in our pictures. Do they look jaded? Do they look "dull," like Jack of the nursery rhyme, who had "all work and no play?" Do not they look rather like hearty, healthy lads who have found out how to make all work as good fun as any play—who have found "life worth living," and are diligently, joyously and successfully getting an education which will make it still better worth living?

THERE is a refreshing directness and reality about a preacher's prayer, of which Mr. Watson sends an account to the *London Presbyterian*.

It was after a request for prayer for "the lukewarm church" of Liong-khay had been preferred that one of the preachers prayed thus, with a most evident belief that prayer is answered:—"Almighty Lord, Everlasting God, Head of the Church, we come boldly to Thy presence to ask Thee for Liong-khay. Some have left the church, some have grown cold. Thou art compassionate. We grieve.

. . . How much more dost Thou. Be gracious. Hear our prayer. Give them repentance, so that they may flee from the wrath to come. . . . Keep Thy servant who preaches and teaches there; he is in weak health. Give him strength daily, for if weak he cannot work. Make him strong in spirit and faithful, a vessel meet for Thy use. . . . Help all the office-bearers and preachers. Make us wise to win souls; keep us from being stumbling-blocks. Some of the elders are not very faithful, some not very sincere. Enable them to realise that they have receiv-

SHOE-MAKING IN BIDDLE UNIVERSITY.

ed grace more than others, so that they may seek to help others by their example and instruction. . . . God of pity, be gracious to Thy Church at Kwan-jim. The trouble there is not yet over. Cause the opponents' plots to fail, and lead them to knowledge of sin and repentance. At Tung-kio there is increase of members, but no increase of life. Enable the old Christians to be earnest to know Christ better."

CONCERT OF PRAYER.—The pictures of the present situation in Japan, compared with those which were coming to us a few years ago, are sobering but not disheartening. Read and ponder the thoughtful articles of Drs. Imbrie and Knox, and see how far those veterans are from despondency, while they seek to give us a clear and correct view of the difficulties yet to be overcome. In Japan, as in China, we should hold ourselves ready for a *long* pull as well as a *strong* pull. Mr. Wenn sees the "*dawn* on the western coast of Japan," and shows us how even "opposition has brought out unknown friends." They are the true soldiers who know how to make difficulties a discipline, and defeats only reconnoissances preparatory to victories.

THE OUTLOOK to which our brethren on the Home Mission watch-tower invite us, has features and aspects which might discourage feeble faith. But to "the vigilant, the active and the brave," the "good soldiers of Jesus Christ," it is, on the whole, fitted to rouse and impel to resolute exertion.

Consider especially what those H. M. watchmen tell us about the "demand for evangelical German preachers for Texas, Wisconsin, Minnesota"—for "Italian

preachers, of the fervent, spiritual, evangelical type."—Twenty thousand of that people in St. Louis alone, where "a late Italian consul is preaching the Gospel to his countrymen every Sabbath!" Bohemians, Armenians, Bulgarians and Syrians are also mentioned as accessible to *home missionaries*. See how home missions and foreign missions are more and more blending. "Our fears, our hopes, our aims are one; our comforts and our cares"—yes, and our *prayers*—a true *concert* of prayer.

Rarely have we presented our readers more thought-laden or more work-stimulating pages than those in this number for the Concert of Prayer for Church Work at Home and Abroad.

It is worthy of notice that of the eleven pages at the end of this number filled with "Receipts" of the different boards, five pages and a half are occupied by "Receipts for Sabbath-school Work." June is the children's month, and to the Sabbath-school collections largely are these receipts to be credited. This systematic education in Christian giving will tell favorably in due time, no doubt, upon the receipts of all boards, and for all benevolent enterprises.

The *Ministerial Necrology* presented in this number is an interesting study. The notices for the current month present some dear and honored names, and the long annual roll reported to the General Assembly by the Stated Clerk (pages 256, 257), is impressive. Of the 139 deceased ministers there reported, 78 had lived 70

years or more; of these there were 30 who had lived beyond their eightieth birthday, and three of them beyond their ninetieth. The average age of the 135 whose ages are given is little less than 69 years.

Thoughts on the Sabbath-School Lessons.

SEPT. 4.—*Philip Preaching at Samaria.*
—Acts, VIII : 5–25.

There was a time when the Master's charge to his disciples was "Into any city of the Samaritans enter ye not," but that charge had been revoked in the parting words, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And there were hearts in Samaria, waiting for the truth, ready to receive it with great joy.

Did Peter and John, as they journeyed, remember that once a village of Samaria had refused to receive their Lord, "because his face was as though he would go to Jerusalem"? (Luke, IX : 51–56). John's prayer for the Samaritans to-day was very different from the one he wished to offer then. The Son of Thunder had learned a lesson from the Prince of Peace.

SEPT. 11.—*Philip and the Ethiopian.*—
Acts, VIII : 26–40.

From crowded gatherings in the city of Samaria to a desert road between Jerusalem and Gaza, to preach the gospel of life to a single inquirer: that was not an easy change for a successful evangelist. But Philip went—"ran" at the bidding of the Spirit; and the result was that a saved soul "went on his way rejoicing." There are immense possibilities suggested by the thought of that Christian treasurer returning to the court of Candace.

SEPT. 18.—*Review.*

"Other foundation can no man lay than that is laid, which is Jesus Christ." Upon

this foundation the early Christian Church was manifestly built. Every sermon, every miracle, every decision had the name of Christ for its keynote. There is something almost talismanic in the frequent recurrence of that name in the record. "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

The almost nineteen centuries that have passed since Peter and John, Philip and Stephen gave their lives to the laying of the first stones in this temple of God have revealed no flaws in that foundation. In all our efforts to adapt our methods of work to the demands of modern times, let us be very careful that we are not losing sight of that sure foundation, that our walls are rising straight and true above it. Let every man—every preacher—every Sabbath-school teacher—every missionary—every Christian, "take heed how he buildeth thereupon."

SEPT. 25.—*The Lord's Supper Profaned.*
—1 Cor., XI : 20–34.

Looking at this ordinance we may distinguish four leading ideas: The *memorial* idea. "Do this in remembrance of me." The love which brought salvation, and the way by which salvation came, are to be kept fresh in our minds by the periodic observance of the ordinance which commemorated Christ's death. The *symbolical* idea. As baptism teaches by symbol the doctrine of depravity and the necessity of regeneration, so the impressive ordinance of the supper speaks to us of guilt and of the atonement. The *social* idea. It is the Lord's table which is spread, the Lord's Supper of which we partake. It is a communion of Christians with their Lord and with one another. The *sacramental* idea. The ordinance, besides being a memorial service and symbolic of precious truth, is really a means of grace to those who receive it in faith; in a real though not in a bodily sense Christ is present, and in a spiritual though not in a corporeal manner believers do feed upon him to their spiritual nourishment and growth in peace.—*F. L. Patton.*

These hands which take the body and blood of Christ, how holy they ought to be. They

shall not withhold anything from Christ which he requires of us, nor be shut against the needy; they shall work no ill to a neighbor, keep back no just due; they shall be diligent in business, as the hands of Christ must have been when he worked at his trade and dignified our labor; they shall strike no

passionate blow; they shall use severity at proper times, sustained by divine authority; they shall shed kindness and blessings on others. they shall write no letters which the eye of Christ might not be permitted to read; they shall receive no gains on which we cannot ask his blessing.—*Nehemiah Adams.*

CONTRIBUTED ARTICLES.

MISSIONARY PIONEERING IN KATANGA, CENTRAL AFRICA.

REV. JAMES JOHNSTON.

Situated to the south of the Congo Free State and westward of Lakes Moero and Bangweolo, with the Lualaba (or Congo) river on the west; the Luapula on the east; southward of the Mochinga or Loenga mountains, separating the Zambesi Congo water systems; and to the north of the Luba country in which are Lakes Lumpemba and Moero: the empire of Katanga as known to the Arabs, or Garenganze, to adopt Msidi's designation of the kingdom which he has created, is built on the ruins of the ancient kingdoms of the Muata Kazembe and the Muata-Janow or Yamvo. Some thirty years ago Msidi, a young chief of the Unyamwezi people, was invited by Sanga of Katanga to assist him in repelling certain adversaries. Msidi responded, and victory falling to his hands the patriarchal ruler made Msidi heir to his possessions. Sanga died shortly afterwards, Msidi occupied the throne and constantly strengthening his position, he is the most powerful potentate of all that part of Africa. The seat of Msidi's country is really to the north of Katanga, the capital lying in an immense inhabited plain, called Mukurru, or Mukurru oa Yunkeya. Towards Katanga and the sources of the Lufira, Dr. Livingstone was directing his wearied foot-

steps when death overtook him at Chitambo's, on Lake Bangweolo.

In September, 1881, Mr. Frederick Stanley Arnot, a young Scotchman who had laid himself on the missionary altar, reached Natal in the hope of finding in the heart of Africa a mountainous, healthy country which might be made a centre for missionary work and the training of natives to advance Africa's evangelization. He made a memorable journey from Natal to Benguela, over the Dark Continent, from east to west, via the Kalahari desert, the Chobe and Zambesi rivers, the Barotsi Kingdom, and Bihé. On the South Atlantic seaboard he had a period of rest and steadily recovered from several fever attacks. Mr. Arnot received the heartiest hospitality from the American missionaries at their stations and, through their assistance likewise, learned something of the Portuguese and Umbundu languages. Of Garenganze, which was not marked on the map, he could gain little information save from the reports of the enterprising Ovimbundu tribe. Courageously the missionary set out on his second long expedition and ultimately, having passed through hairbreadth escapes, planted himself on the boundaries of Msidi's empire. By the

banks of the Uleya river Msidi ordered the travellers to remain in quarantine for six days, the doctors and diviners of Katanga meanwhile performing a series of ceremonies to learn whether the heart of the stranger was as white as his skin. The verdict returned was favorable and the visitor was then led, on a day appointed, by an officer of state through crowds of natives who, clad in the most fantastic costumes of skins and feathers, saluted him in military fashion, climaxed with his presentation to Msidi, sitting in the centre of a large court surrounded by his five-hundred dusky wives. Faithful to his noble mission Mr. Arnot inaugurated one of the most remarkable enterprises in modern times and won the confidence of Msidi who eagerly accepted his counsel and sought his company. It is noteworthy that Mr. Arnot in his seven years' journeying north and south of the Zambesi without a white or even black companion, and with no body-guard or show of arms, never received physical injury, an event recalling the bloodless travels of Cameron and the peaceful labors of the immortal Livingstone.

His work extending, Mr. Arnot greatly needed reinforcements, and the next ardent crusader to join him was a youthful missionary from the north of England who is probably destined to achieve in Katanga what Mackay accomplished for Uganda. The son of a townsman of high civic position in Sunderland, Mr. Charles A. Swan was converted in 1885, then gave himself for service abroad, and, on February 22, 1886, sailed from Liverpool for the West Coast of Africa. Six months after his arrival on African soil this intrepid soul preached to the natives in their own language. His journey or rather journeys, were of an excitingly thrilling character. The distance from the West Coast to Garenganze is 900 miles, to cover which about four months time is required. Four times he was stricken

down with fever and most gratefully has he spoken of the kindness of fellow missionaries, particularly those belonging to the United States. East of Bihé with a journey of three months' duration separating him from Garenganze, the tribes were perpetually engaged in warfare. To add to his difficulties he had twice to go back to the coast, once with an invalid companion missionary obliged to return to England. The chiefs subjected Mr. Swan and his remaining comrade to every kind of imposition, making incessant demands for cloth, powder, guns, goods, etc. By these foes they were constantly betrayed or had their chattels burnt. The chiefs everywhere exercised despotic power, no one daring to refuse their orders however unjust, knowing that any disobedience would be punished with death. Eventually Mr. Swan and Mr. W. L. Faulknor, from Canada, reached the confines of Garenganze, in 1887, and were fervidly greeted by the solitary missionary. Through the long night hours, with no little thanksgiving for the good hand of God which had surrounded them, the travellers recounted the trials, hardships, and adventures of an eventful march. Mr. Arnot presented his brethren to Msidi who accorded them a welcome with permission to commence missionary work in his dominions. Seven years' unbroken labors in Central Africa made it imperative on Mr. Arnot to take rest, and in 1888 he visited his native land. His countrymen in and beyond mission circles, gave him a most hearty reception and by Mr. Arnot's earnest advocacy of the claims of Garenganze fresh support was obtained for this branch of Christian enterprise.

Government in Katanga is on simple, romantic, and primitive lines, in which Msidi's wives have a vital share. At the most important villages of his empire a minor chief is stationed. Each of these

is represented at court by one of the 500 wives,—officers of state, by whom all tribute is collected, all information obtained, and all visitors to the capital receive entertainment. In this original style Msidi's country is ruled most effectively and his name feared everywhere. These women are not the only personages of their sex in Africa invested with the badge of monarchy. Over the Luvua river, approaching the beautiful Lunda country, a female chief, Nana Kandundu, has sceptre. Msidi's principle of devolution is shown in another department. Unwilling to dwell in a fenced city he has a circle of stockaded towns round the limits of his territory, held by his brothers or other relatives. Punishment and cruelty in Katanga are meted out in barbaric fashion. Whatever the offence may be, death is the common penalty, and many of the villages have a horrible look, the defences of which are surmounted with human skulls. The natives are of a warlike temperament, evidently not incompatible with industry and skilled workmanship in copper, etc. They are victims of witchcraft and deny that any one dies from natural causes while retaining a tenacious belief in the existence of a Supreme Being who rules the destinies of all men. Msidi's capital is a famous emporium of trade. Large quantities of ivory, copper, salt, and thousands of slaves are always on sale to Arabs and Zanzibari, and native traders from the countries of Lumbo, Vabissa, Malungu and Uganda.

Amidst these savages Messrs. Swan and Faulknor stood by the holy flag. An alphabet was introduced for systematizing translation into the native language, portions of the Scriptures adapted, schools were opened, into which children flocked, and the Gospel sown broadcast. Never,

Mr. Swan says, has he met with an African reluctant to listen to the Word. The two missionaries were the only white men in the country for three years and, during that period, they had only three mails. By the longed-for arrival of Messrs. Laing, Thompson, and Crawford, to whom the chiefs and natives extended a cordial greeting, Mr. Swan made arrangements for a furlough. The opposition to this by Msidi, from a friendly feeling, was ingeniously overcome by Mr. Swan's exit with a Congo Free State caravan under command of Lieutenant Le Marinel. Except the visits of the travellers Reichard and Ivens, this Belgian officer had the honor of leading the first expedition which has reached Msidi's capital. Homeward bound, Mr. Swan and his fellow travellers crossed the basins of the three rivers, Luabala, Lomami, and Sankouru, traversed fertile and well-populated regions never before visited by white men, and in 68 days came to the Congo station. Six weeks later Mr. Swan arrived in England having been absent exactly six years and seventeen days. The King of the Belgians has invited Mr. Swan to visit Brussels before he returns to the scene of his missionary labors. The latest intelligence from Katanga, which was telegraphed to England in the middle of June, reported that a revolution had occurred there and that Msidi had been deposed and slain. In spite of this discouraging news Mr. Swan is urging the Christian Church to avail itself of a golden opportunity, he himself showing in the spirit of Mr. Spurgeon's remark that, "there is some little bit of unoccupied ground where another handful of seed might be sown and a little more good done," and thus smoothing the way of the natives of Katanga that lay between time, and eternity.

INDIVIDUAL APPEALS FOR MISSIONS.

MR. W. HENRY GRANT.

There is a general tendency of late in our Foreign Mission enterprise toward giving contributions to some definite work for which personal appeal has been made, rather than to the general fund. It is found that when the specific object for which money is desired is brought before the mind of the contributor the interest is greater than when the work is presented as a whole and contributions are asked to be applied at the discretion of a Board of Foreign Missions. This tendency has its advantages, not only in the increase in interest and consequently of the annual gifts, but also in that it is a stimulus towards making those particular objects receive due attention. In other words the personal force of the contributor goes with the money and there is a feeling of direct responsibility to him with regard to results and a desire not to discourage him in the thing in which he has taken personal interest.

There are on the other hand serious disadvantages in this method of giving. Primarily it throws the discretion in the wrong place, that is upon the person who really cannot know the situation as a whole but only by very partial testimony as to whether he is giving to the most needy portion of the work or not. As the writer once heard a good lady pray about some French tracts, "Dear Lord, we don't know what is in these tracts; we hope they may do no harm." Secondly, it opens the way for an immense army of collectors each with his own particular hobby thus destroying the feeling of responsibility to a wise board.

In seeking to obey the last command of our Lord we unite our efforts and send out certain select ones of our number as our representatives to the foreign field. These having reached the place where they are

to labor, spend usually about two years in acquiring the language and becoming acquainted with the people of the country. The missionaries themselves frequently testify that it was fortunate that they did not know the language on arrival, for the time thus required to study it had prevented some serious blunders in their dealings with the natives.

These missionaries do not act in their individual capacity merely but as members of a mission. Do our people at home fully realize the relations existing between the missionary and the mission to which he belongs? When a board sends out two or three missionaries to a hitherto unoccupied field, they canvass the situation, locate and become an infant mission. They, of course, agree among themselves as to the plan to pursue, and then make their estimates as to the money needed to begin their enterprise, all of which is reported to their board at home. They are thus bound together by their mission meeting. Any new proposals must first be brought before it. No personal appeal should be considered until the mission has first heard and acted upon it. Missionaries are human, and like ourselves, have their individual opinions and eccentricities and if each is allowed to follow his or her own likings there would be no unity in the work. Other missionaries must follow in their footsteps, who will have their own opinions. If those who first open the work need the restraint of mutual counsel, surely those who come into the work later need the help of their experience and advice.

The mission is the unit, not the individual missionary. He does not stand alone. If one of the members suffer all the members suffer with him. They must bear each other's burdens, discouragements, mistakes. For permanent interest there

is no special object so inviting as a mission. It puts you right in the place of a missionary at the Annual meeting considering the interests of the work as a whole, fortifying you in the things wherein they agree, discouraging you in efforts that are thought unadvisable. Churches, with their native pastors, outposts with evangelists and teachers, day-schools boarding-schools, new localities are discussed, and finally an estimate arrived at covering the expenditures for the ensuing year.

These estimates include: (1) Such items as are considered absolutely necessary. (2) Very desirable work already going on. (3) Much needed or new work. (4) Fine things, good ideas, and, possibly, hobbies. Now, if we are put in a position to vote, as we actually are by our contributions, we shall of course vote for the first three classes, and shall give our money for them. But along comes a "fine new thing," a real "good idea," a hobby—no, not a hobby but an "individual appeal." Our money goes to the side-shows, and we have nothing left for the main tent. Of course it is the duty of the board to provide for those uninteresting regular things.

For example, some one comes along with an appeal for a new school-house, or a church-building which is very much needed, but it may not be half as much needed as a new roof on an old school-house, or more itineration among the villages. But the appeal is a strong one, being personal and tangible, and, under the supposition that all that goes to it is extra anyhow, it is permitted. Now, it may not have the recommendation of the mission at all, nor even its approval. They may know very well that the same amount of money cut up into insignificant little portions and sprinkled over their whole field will be infinitely more productive. They may know that it is not only so much money diverted from their necessary expenditures but also that it will require so much addi-

tional labor of the mission force which already has all that it can attend to. There is always the danger that the more pushing applicant will have his way rather than the deepest thinker and most persistent plodder.

We have already suggested the advantage in a special object, in its presenting a concrete case to the mind of the contributor. In dealing with special objects, as with special providences, we are apt to distinguish the extraordinary from the particular. There can be no harm in receiving full information about a particular object which one of our missions recommends. There is a class of objects that they would recommend to an individual for which they would not ask that our regular church collections be applied. The founding or endowing of an institution, a scholarship, an asylum, these may safely be recommended to the benevolence of those who are able to give more largely and who will be most likely to fully investigate and get the opinion of the Board before acting.

But in the conduct of our general mission work we shall be more successful if we throw the responsibility upon the missions themselves. The more each member of those missions feels his individual responsibility to cast his vote on the estimates for the common welfare, the more he feels that there is only so much money to be divided and therefore it must be portioned out to the best advantage, the better it will be for the present and future of his work. Then those who are the most loyal to the mission and who feel the greatest amount of responsibility for the work as a whole will receive their fair share of consideration in their particular department.

The mission saves the individual many embarrassments in his dealings with the natives. He has the general policy to guide him, and can often say to unadvisable demands that he will ask the mis-

sion. Natives are very quick to discover which one in a mission they can get the most out of, and who are the most thoughtful and responsible; and they very soon learn whether a mission holds together or pulls apart.

The missionaries are the representatives of our home churches. How oft shall it be repeated? They are like us in spirit, education, discernment. They should receive the full support of our churches. They should be trusted. They know what it is to live in daily contact with heathen society, they experience all the difficulties of dealing with an uneducated church. They endure with amazing patience, things of which we know nothing, resulting from the low moral and spiritual standards of their brothers in Christ who have just issued from heathenism. Yet some of our good church people have such a low estimate of their spirit and judgment that they often pass the missionary over entirely and listen to the story of some Oriental who has never been tried, often one who has no standing whatever, religious or other-

wise, in his own land. So-called theological students, graduates from mission-schools, and general adventurers present themselves as special objects for our generous Americans to support. Thus money which might be doing ever so much good if applied by a mission in its united wisdom to the humble work on the field is squandered on educating and supporting in this country individuals who have no thought but the betterment of their own condition. If there are any traits an Oriental possesses to an almost unlimited degree they are power to dissemble, weakness with regard to money, and conceit. A man who has been out ten or twenty years knows that it takes all his ability to discern the true from the false.

Therefore let the church through its Board choose the most trustworthy representatives, and hold them to unity in their mission meetings. Let the missions specify the particular objects for which they want money and let us hear of no more individual appeals not specified in the annual estimates.

ENCOURAGING.—One of our exchanges reports the following testimony of a member of Congress as to the power of Christian sentiment in this country:—

There is no use to attempt a disguise of the fact that there has been a wonderful revolution in the sentiment of this country in the last decade with regard to liquor drinking. It is especially noticeable in the rural districts, from whence are recruited the ranks of the city population. A man who runs for office now doesn't do so with a jug under his arm. The voters are beginning to watch closely the habits of their candidates, and if they

are known as drinking men there is some very lively scratching done on election day. Of course, it is a little different in the cities, but I apprehend that urban voters are also tending toward the sentiment of abstemiousness in their officials. The desecration of the Sabbath is becoming unpopular, too, and nowhere else in the country is this more evident than at Washington. The saloons are closed at 12 o'clock on Saturday night at Washington and remain closed until Monday. There is no side-door attachment, either. It is an absolute impossibility to buy a drink at the capital on Sunday unless a man is staying at a hotel, and then he must have it taken to his room.

THE LAST CENSUS—PRESBYTERIAN STATISTICS.

The census bulletin, numbered 174, recently issued, contains the statistics of the Presbyterian Church, North and South, the Welsh Calvinistic Methodist Church and the Cumberland Presbyterian Church. The result is given as follows: In the United States there are 13,400 organizations or congregations of Presbyterians of all branches; 12,462 church edifices, valued at \$94,876,233, and the total membership of these churches is 1,278,815.

Our own church is reported as having 6,717 church organizations, 666 $\frac{3}{4}$ church edifices with seating capacity of 2,225,044. The value of our church property is given as \$74,455,200, and the number of communicants as 788,224.

The *Herald and Presbyter* referring to these statistics adds:

"The fractions in the column of 'church edifices' indicate that a proportion of buildings are owned in common by several denominations. About thirty of the 6,717 congregations in our connection own only a part of a sanctuary each. A little mathematics will show that we have eighty more churches than church buildings, and even this number does not represent all our

homeless churches, for some congregations have two or even three sanctuaries each. The fact that 556 congregations are said to 'worship in public halls' indicates that there is yet much work for our Board of Church Erection.

"It is worthy of note that Presbyterians of every name second their invitation to the unconverted by an abundant provision of seats for all who accept. With 1,278,815 members, their sanctuaries have a seating capacity of 4,033,725. Those of our branch will seat 2,225,044 people, about three times our membership. This is about the proportion all through, though there are exceptions in the cases of some of the smaller denominations.

"The column in which the value of church property is given indicates that our branch of the Church has a large stewardship for which it must give account. We have \$74,455,200 of the \$94,876,233 reported as the value of church property. 'To whom much is given, of him shall much be required.'"

It is of interest to us to note how nearly the above figures agree with the results obtained a year ago by this Board in an enquiry instituted while preparing its annual report for the Assembly of 1891.

The returns then received gave 6,351 Church edifices of an aggregate value of \$68,801,894 and 1,766 manses of an aggregate value of \$5,447,400, thus making the total value of our Church property \$74,249,249 as against \$74,455,200 reported by the official census of 1890. The result of the Board's inquiries indicated that more than 800 churches were without edifices. The census reports 556 congregations "worshiping in halls."

The Board in its report to the Assembly remarked:

In several instances the number of manses and their value was omitted in the returns, and it is probably within bounds to say that the value of church property in the Presbyterian Church amounts to \$75,000,000.

As many of the churches own mission chapels, the number of congregations without edifices cannot be computed by the number in excess of the reported number of buildings. While there are only 403 more congregations than edifices, there are still 804 without any building at all or nearly 12 per cent. of the whole number. But little more than one quarter of our churches—26 per cent., are reported as having manses.

The average value of the church edifices throughout the country is about \$10,800 and of the manses a little more than \$3,000; many of the manses however, are upon the church lots, and thus are estimated aside from the value of ground.

The figures give therefore abundant reason for the *Herald and Presbyterian's* comment: "THERE IS YET MUCH WORK FOR OUR BOARD OF CHURCH ERECTION."

INSURANCE WAS TOO EXPENSIVE.

BRIDGEPORT, Conn., July 26.—The Congregational Society of Huntington is without a place in which to worship by reason of the fire which destroyed the church edifice early yesterday morning,

and they are likewise without funds with which to build another church. The building was erected in 1831, and up to a short time ago was insured. Recently the society came to the conclusion that insurance was too expensive and the policy was allowed to expire. The loss will be \$10,000.

We clip the above from one of our daily papers. It indicates a remissness only too common among our churches.

It should be the universal rule for churches to secure insurance for themselves in approved companies to an amount that, together with the amount secured by the Board, shall equal at least two-thirds of the value of the buildings. This, we are sorry to say, is very often neglected. Case after case is reported where after a fire has occurred it is revealed that the only insurance is that held by the Board, and that too when the value of the building is fourfold greater than the amount of its mortgage, which alone is protected. When in such cases the fire comes it leaves the church almost crushed beneath its loss, and in greater danger of dying because unable to rebuild its home.

IS THE PROPORTION EQUITABLE?

The following letter from a pastor connected with a prominent Presbytery explains itself:

DEAR BRO: Yours of the 7th inst, relating to Church Erection collection received. Our Presbytery directed all our churches to take up the collection for Church Erection earlier than usual and send to the Presbyterian Treasurer for the Church at K—. We raised seven dollars on May 8th. I am sorry to say that this is all we can do this year.

We ask whether from a benevolent or an ecclesiastical point of view the above proportion is quite equitable. It is natural

and proper that the local interests of each Presbytery should engage a large part of its attention and absorb the lion's share of its contributions, but so long as our Presbyteries unite to form one Church and by their representatives have established agencies for missionary work and for church extension and have directed those agencies to do a certain work, are not the Presbyteries under a moral as well as an ecclesiastical obligation not to leave their representatives entirely in the lurch? It is well that special contributions should be made to the struggling congregation in question, but should nothing be done for the far reaching work undertaken by the Church.

A philosopher once proposed to an inquirer as a test of the propriety of certain acts, the question: "*Ask yourself what would be the result were men generally to adopt the same course of action.*"

It is manifest that were the Presbyteries generally to direct as did the one above indicated, this Board would have to close its books and retire from the field. The demands upon it would remain; but ability to respond would be gone.

The last Assembly called attention to this danger and took action as follows:

Resolved, That the claims of local and Presbyterial work ought not to preclude contributions on the part of our churches to the general work of the Board, and that special contributions should so far as possible pass through its treasury.

WHAT CERTAIN "ELECT LADIES" ARE DOING.

Dear Sir:—A week ago Saturday I handed the President of the Board of Trustees of our church a draft for \$100 from the Ladies' Aid Society, to send you on our indebtedness to the Manse Fund. Saturday night he handed me the receipt therefor and your reply to the ladies, which I will have read at the next meeting of the Society.

One object in sending the money now was that it might be a help to some other needy church, and we preferred to have it do so instead of keeping it in the bank.

There are only about twenty ladies in the Society, and we have to keep constantly at work serving dinners and teas and getting up entertainments and socials to raise this money.

South ——— is only a manufacturing suburb of the city of ———, and all the church society are working people. So we have to gather in the money in small amounts. We ladies do our own housework and give all our extra time to church work, for the church is dear to our hearts.

Since sending you the \$200 nearly a year ago, our Aid Society has paid \$50.00 on the minister's salary and about \$50.00 for other church purposes besides helping the C. E. Society hold a Fancy Bazaar to raise their \$50 on the minister's salary.

We have now \$30 towards our payment of the other \$100 to the Manse Fund next August. We shall have to exert ourselves to raise the remainder by that time and cannot undertake any other till that is done, and that is the reason I wrote for help to raise the electric light fund, as we must get it outside of our regular channels of work. We have collected over \$60 on it and hope to get the other \$70 soon, so as to have the fixtures put in by the time the church is ready for use, which the building committee think will be in about thirty days. When that time comes there will be a good many little things for the ladies to do that will take time and money too, but with the blessing of God we will endeavor to raise the electric light fund and make our payment on the Manse also. Excuse me for taking up so much of your time, but I felt I wished to explain our situation to you, as your letters have made me feel that you took an interest in these things.

Yours Respectfully

COLLEGES AND ACADEMIES.

ACTION OF THE GENERAL ASSEMBLY, MAY 24, 1892.

The Standing Committee on Aid for Colleges and Academies presented its Report, which was accepted, and after an address by the Rev. Edward C. Ray, D. D., Secretary of the Board of Aid, and others, the recommendations were adopted as follows:

Your Committee on Aid for Colleges and Academies present the following Report: We have examined the Records of the Board of Aid for Colleges and Academies and read attentively its Report to this Assembly, and find the Record complete and orderly, and the report clear and satisfactory.

The first thing which strikes our attention is an obituary. The former beloved Secretary, Rev. Dr. H. D. Ganse, is this year a member of the General Assembly and Church of the First-born which are written in heaven, and his voice will no more be heard in clarion tones in our Assemblies here. But as the mantle of Elijah fell upon Elisha, so the mantle of the now sainted Ganse has fallen upon a worthy successor in the person of E. C. Ray, D. D.

This Assembly will rejoice to know that the blessing of God has been upon the work of this Board during the past year. In the institutions aided by it 227 students are reported to have been converted, and 176 have the ministry in view. There have been this year 2472 contributing churches, an increase of 299 over any preceding year, while 516 churches sent their collections directly to institutions aided by the Board, instead of sending them to the Board's Treasurer. While all these things are encouraging and call for thankfulness,

the sad fact still remains that 4082 of our churches made no contributions this fiscal year.

We notice a very gratifying increase in the amounts contributed from churches and Sunday-schools—about 2384, or 13 per cent. in all. This is an indication of what the Board could do if the remaining 4082 churches had done their duty last year. As it is, the Board has been able to grant about one-half the aid absolutely needed by the institutions on its roll.

We find that by far the greater number of institutions on the roll of the Board are scattered over the great interior West. On this coast only six institutions, three in Washington, two in Oregon and one in California, have been in condition to avail themselves of the Board's aid, while the whole number aided were, colleges 17 and academies 21, or a total of 38. This is a mere exhibition of facts and not a reflection upon the Board.

The amount of aid actually granted is not by any means the whole of the Board's work. It is not a mere distributing agency. It exercises a general supervisory watch and care over all these institutions. The property secured to the church through the instrumentality and aid of the Board foots up a grand total of \$1,184,999.

We are gratified to learn that the Board requires aided institutions not to go in debt, at least not beyond what they can reasonably expect to pay within a short time. Paying old debts is a very discouraging business, and contracting debts is one of those things which should be left off before it is begun. Nothing perhaps, has ruined so many promising institutions as a fatal facility for getting in debt,

and our counsel to those who have done so is to get out as speedily as possible, and then stay out.

The Board asks for counsel on several important practical matters. It appears that some institutions determine their own location or sites, not always wisely, and then through Presbyteries and Synods demand aid. And the Board asks us how it shall treat such institutions. Our answer is that if they refuse to co-operate with the Board in the determination of sites, they be left to get out of their own difficulties. We are of opinion that between flourishing institutions soon to become independent of the Board, and newer ones which cannot hope soon to be self-supporting, the former should receive the larger aid, that the Board may the sooner be relieved of their charge.

The danger is and long has been of having too many colleges within a limited area, which only hinder and cripple one another. The old cry of "Too many colleges" is likely to prove very damaging to the work of this most useful and important Board. In most cases the number of academies needs to be increased, that the colleges may have an adequate supply of well-prepared students; and these secondary schools soon become able to pay their own expenses, and thus relieve the Board of further charge on their account. There are few things more urgent than the multiplication of these academies and secondary schools. They not only meet local wants, but are essential to the success and usefulness of colleges. And, besides all, and greater than all, there come out of these schools, large numbers of ministers of the Gospel, who get their start and their first impulse in these schools.

In the matter of appeals to the churches independently of the Board, the evil is likely to continue as long as the churches themselves will permit it. The only effectual remedy is in their hands, and

this General Assembly is urged to enjoin upon the churches the utmost care in this matter, and to discourage all such applications for help. We are aware that in the gift of money the churches have a right to determine where and to whom it shall go; but we submit that having established this Board, loyalty to the Church demands that local churches should see to it that the Board is not robbed of its dues. If local institutions demand support, let that be special, and the usual collections for the Board be sent to its Treasurer.

A very pleasing feature in aided institutions is the attention which the Board requires to be given to Bible study. It proposes, if the Assembly shall so direct, to require systematic Bible instruction in all aided institutions as a condition of receiving aid. The English Bible, aside from religious and spiritual teaching, is "the well of English pure and undefiled," the best classic in the English tongue, and should have the pre-eminence in schools.

In addition to larger contributions from the churches the Board needs and should have large individual contributions for endowment purposes. The church collections are used largely for meeting current expenses. Endowment funds are invested and the interest used as a perennial stream of beneficence, doing good for generations after the donors have gone to their reward in heaven. This fund must be kept up increased mostly by considerable amounts from individual givers. May the Lord put it into the hearts of rich men to do so good and great a thing as this.

In conclusion we offer the following resolutions:

1. That we heartily commend the fidelity and wisdom with which the Board has conducted its affairs during the past year.

2. That we approve of the purpose of the Board to require the systematic study of the Bible as a condition of receiving aid from its funds.

3. That we urge the necessity of increased contributions in support of this cause, and enjoin upon non-contributing churches not to fail in their duty to this Board in the coming year.

4. That while we utter a word of caution against the undue multiplying of colleges, within limited areas, we recommend the multiplication of academies or secondary schools wherever it can be wisely done.

5. And finally, that we urge aided institutions to use their utmost endeavors to arrive at self-support at the earliest practicable moment.

Your Committee find that the term of service of the following members of the Board expires at this General Assembly.

Ministers—Herrick Johnson, D. D., LL. D., S. J. McPherson, D. D., J. W. Dinsmore, D. D., and John L. Withrow, D. D.; *Laymen*—Charles M. Charnley, Hon. Homer N. Hibbard, Hon. Robert H. McClellan, and W. H. Swift.

The Committee recommend their reelection, except Rev. J. W. Dinsmore, D. D., resigned; in place of Dr. Dinsmore we recommend the election of Rev. W. P. Kane, D. D., of Bloomington, Ill., and in place of Rev. J. H. Worcester, Jr., D. D., resigned, we recommend the election of Rev. David R. Breed, D. D., of Chicago, Ill.

The sneer at little Western Colleges is well answered by the fact that both Harrison and Reid are graduates of Miami University and M. Stevenson of Centre College, Danville, Ky. The next thing to this is to be the son of a Presbyterian minister and that is the case with Mr. Cleveland. Mr. Blaine, also, is an alumnus of Washington and Jefferson College. Senator Brice is a Miami man. Look out for these little Presbyterian colleges in the line of president makers.—*Mid-Continent.*

American colleges; in 1890 there were nearly 32,000. In 1850 there were in these colleges 30 students to each 100,000 of population; in 1890 there were 50 students to each 100,000 of population. This increase is made more significant by the fact that it was largely made during the last decade. Moreover, the general statement does not include the returns of last year, which was far and away the most notable year in the history of American colleges as far as attendance of students is concerned. The colleges for women are almost without exception overcrowded, and the colleges for men are taxed to provide accommodations for greatly increased classes. This increase is the more significant because it comes at a time when scholarly standards of all kinds are higher than ever before in the history of the country, and are constantly advancing.

The situation, so far as advanced education is concerned, may be summed up in a sentence: more exacting requirements and larger opportunities, and more young men and women eager to meet the one and use the other. In quality and in quantity higher education shows a wonderful gain. With this gain has come a wider popular interest in colleges and universities, a growing perception of their close and vital relation to the national life. The space now given by the press to college news is significant of the interest which such news has for hosts of readers. We cannot do too much for our colleges, for they are the conservators of our higher life. In this commercial age and country their work is peculiarly important and pressing. It is a very extensive work, and it must cost more every year. The specialization of modern education involves immensely increased expense. Our college professors are, as a class, more unjustly underpaid than any other class of trained men among us. *There have been princely benefactions to American colleges, but there must be more benefactors. Every man of fortune ought gladly to pay his tribute to education.* He is only discharging the debt which every man, educated or uneducated, owes to these fountains of intellectual and spiritual influence and life.—*Christian Union.*

In 1850 there were about 8,800 students in

FOREIGN MISSIONS.

The recent mammoth Christian Endeavor Convention, which startled even New York City by its magnitude and character, manifested a most commendable zeal in the cause of missions, home and foreign. In the Convention itself the subject had been assigned a conspicuous place on the programme, while the provision made for denominational gatherings showed that the leaders of the movement were in sympathy with world-evangelization. The Presbyterian gathering in Madison Square Church, over which Dr. Hamlin of Washington City presided with so much dignity and tact, was a remarkable meeting. Notwithstanding the heat, and the exhausting services which had preceded, the large edifice was crowded from vestibule to pulpit with Presbyterians from all sections of the United States and from Canada, who listened with rapt attention to every word uttered from the pulpit, and joined most enthusiastically in the stirring missionary hymns.

Immediately after the service a large number of Presbyterian Endeavorers, on invitation of the officers of the Boards, visited the Mission Rooms, 53 Fifth Ave. Lenox Hall, and the several offices had been tastefully decorated for the occasion with missionary maps and curios from both hemispheres. The officers and some friends who had done most of the decorating were on hand to welcome the guests. The greeting was most cordial on both sides, and it is believed that the social hour at "53"—will be productive of much good.

Mr. W. Henry Grant, of Philadelphia, who has recently spent almost two years

in visiting our foreign missions and those of other churches and societies, has been invited by the Board of Foreign Missions to occupy a desk in the Mission House and to give the Board the benefit of his observations and study. This Mr. Grant has cordially consented to do at his own charges, following in this the example of some distinguished laymen in England who are in position to render similar service to the cause. Mr. Grant has been deeply interested in the Christian Endeavor movement and is prepared to render efficient help in directing part of the energies of the Presbyterian wing of this great organization into foreign mission channels. Mr. Grant has received a most cordial welcome from the Board and its officers, and can not fail to commend himself to all the friends of the work with whom he is brought into contact.

The death of Mrs. J. L. Scott, which occurred on June 2nd at Mussoorie, a mile or two from "Woodstock" on the lower range of the Himalayas, casts a shadow over many hearts both in India and America. Mrs. Scott reached India with her husband in 1853 and settled first in Agra, where the Board was then seeking to establish a permanent station. A few months ago as one of the Secretaries of the Board stood with her and some friends on Lal Tiba—some 7,500 feet above sea-level—surveying the snow-clad mountains a hundred miles and more away, Mrs. Scott pointed to a house on the hillside across a ravine where she and her children with another missionary's family spent many anxious weeks during the Mutiny,

while their husbands were shut up in Agra Fort. The agony of those weeks no tongue can tell. The health of Mr. Scott failing, he and his family returned to the United States in 1867, when Mrs. Scott opened a boarding school where her Mount Holyoke training stood her in good stead, and where she became more thoroughly equipped for the work to which she gave the later years of her life—the headship of Woodstock Seminary. With this work in view, she returned to India in 1877, and succeeded by the blessing of God in building up an institution second to none of the kind in the Empire, commanding the confidence of missionaries of every denomination, of European residents and of the Government. The Rev. Reese Thackwell, of Dehra, writes: “Her tact and energy and unquestionable ability made the school what it is.”

With this estimate of her work all familiar with the facts most cordially agree. To all the ordinary graces of a well cultured mind Mrs. Scott added superior organizing ability and rare business qualifications. But above all she was a *missionary*, and brought to the discharge of all her duties love for the souls of those committed to her care, and love for India for whose salvation she had given her life.

For a year or two past Mrs. Scott had felt that the continuous strain and the increasing infirmities of advancing years required her to relax her hold, and to seek rest and change in the home land. After much patient and anxious search a successor had been appointed, Mrs. Effie Hallock Braddock, of Princeton, N. J., but Mrs. Scott was not permitted to welcome her. She sleeps beside her husband in the beautiful little cemetery at Dehra under the shadows of the Himalayas. Laid to rest in heathen India, she will rise from the dust in Christian India. Blessed Hope!

Reports of precious ingatherings in various fields have recently reached the Mission House. At the last communion in the Second Church of Canton, China, twenty-four persons applied for admission to the church, of whom twelve were received. In connection with the virtual reorganization of the Church in Guatemala City, eleven persons were baptized on confession of their faith. As the result of a work of grace in Teheran, Persia, seven pupils in the boys' school were received into the fellowship of the church, including two Parsees (Fire-worshippers) three Armenians and one Jew. Six of the boys in the Hangchow school, Central China Mission, were recently baptized, and thirteen others were received on confession of faith into other churches of that mission.

A touching incident has recently been brought to the notice of the Board of Foreign Missions through a check for \$10.00 received by the Treasurer. The check was the gift of the Rev. and Mrs. Ross Stevenson, of Washington, Penn. Their youngest son, Harry P., who had been graduated from Washington and Jefferson College with honor, and had been licensed to preach by the Presbytery of Washington, having completed his second year at McCormick Theological Seminary, had purposed in his heart to give himself to the work of foreign missions at the close of his seminary course. But the Lord had other service for him. In three short weeks after his licensure he sickened and died. After his decease the sum of \$10.00 was found in his pocket, and the parents determined to devote it to the work to which their son had already consecrated his life. What classmate of Mr. Stevenson, or other young man in the course of preparation for the ministry, will take the place of this servant of the Lord, as a candidate for the foreign field?

The death of Rev. Samuel W. Lapsley, of the Congo Mission of the Southern Presbyterian Church, who died in Africa March 26th, brings a pang of peculiar sadness. There is no grander heroism in the history of the early church, than can be found in various instances in the Missionary work of our own time. The life of Bishop Patteson of Melanisia has thrilled the hearts of all Christendom for a generation, and will continue to do so for generations to come. Such men as Max Muller standing without the circle of special missionary interest, have laid their tribute on the tomb of Patteson. The great Oxford scholar in an address delivered in Westminster Abbey in 1872, spoke of the moral and spiritual tonic of such names and characters as his in the modern Christian church.

In the more recent years Africa has received a large share of missionary heroism and devotion. Pinkerton of the American Board. Macomber of the English Baptist Mission of the Congo country, Bishops Hannington and Parker and Steere in East Africa, and last but not least glorious McKay of Uganda, have given to the cause of Christian Missions a power of attestation and vital force which all the carpings of indifference and unbelief cannot overcome.

But among all those who belong to this roll of honor, there is no brighter name than that which stands at the head of this brief notice.

We well remember, when this young brother, a mere youth, called upon us at 53 Fifth Ave., on his way to Africa. He was the son of Judge Lapsley, of Georgia, a man of high social and political position, and had been reared amid all the attractions, and in full view of all the opportunities for advancement, which such a sphere could offer, but he had turned his back upon these, and upon home and loving friends, because he had heard a

great cry from the Dark Continent, and with it the commission of his risen Lord. So, unmarried and with a young colored missionary as his sole companion, he was turning his steps to Africa.

The father of this young man also called at the Mission House, where he spoke cheerfully of his son's plans, with difficulty suppressing tears of tenderness, as he thought of the sacrifice.

Young Lapsley selected his field in the very heart of Africa on one of the southern branches of the great Congo River. The work of pioneering was varied and trying, but the field chosen was regarded as very favorable and comparatively healthful. His influence will extend to a whole Christian denomination and beyond it. It will continue for many years to come as a leaven and an inspiration. Africa will yet reap a harvest from the seed-sowing of of this youthful pioneer. No indeed, his life has not been lost or wasted.

The American Board Missionaries of the East Central African Mission are instituting a movement toward Gazaland which lies in South latitude 20° between Mashonaland and the East coast. The occupation of Mashonaland by the British and the prospect of a railroad from the coast give to this field a promising character. Moreover the country is elevated and supposably salubrious. The people are of a superior stamp and have been able to defend themselves in their mountain strongholds against hostile raiders.

Central Africa, the organ of the Universities Mission gives the hopeful, if not the gratifying, information that the British authorities of Nyasa land recently hung fifteen Arab slave raiders.

In another instance eight of these miscreants were captured while moving to the coast with their human booty. Eight yokes were immediately transferred from

the necks of their female victims to the necks of the slavers.

Two dhaws employed in the slave traffic on Lake Nyasa were destroyed not long since, and in order to root out the traffic entirely around that lake two effective gun boats are to be placed upon its waters.

FIELD NOTES FROM INDIA.

[Translated from a Hindustani paper by Rev. E. M. Wherry, D. D.]

A lady working in Hindu zenanas writes:—"In some Hindu households Christ is obeyed. The idols have all been cast out. It would give us great joy to see these women come out and profess their faith. The difficulties, however, are great. Mothers would thereby be separated from husbands, children and other relatives, and families would be broken up."

Another lady writes as follows:—"One day a woman with tearful eyes said to me, 'I have believed in Christ for seven years as my Saviour. He supplies all the needs of my heart; though I have not openly professed his name, He reigns in my heart.'"

A lady missionary in Oudh tells of a Hindu lady, who sent for her to call upon her. On arrival she saw they were about to move away. The Hindu lady said "I have called you because I wanted to see you and also to get from you a hymn book and a bible. I do not believe in Hinduism. I know your religion is true, but I am sorry to say I cannot openly profess my faith." She then bought the hymn book and gave me a rupee as a contribution to the mission.

Another testifies thus: "Two women of high caste family read the Bible regularly. One day one of them said, 'I read the book of Jesus regularly. If I fail to read it I am troubled with dreadful dreams and am made afraid.'"

A lady missionary relates that a young Brahmin came in to listen to her with others. He had the sacred marks in his forehead and held a rosary in his hand. In the evening he followed her to her home saying he wanted to hear more about her religion. "I prayed with him and after prayer said, 'Jesus has heard your prayer, for he said "He that cometh unto me I will in no wise cast out." You have come and he will fulfill his promise to you.' The Brahmin said, "What more do I want, I am his disciple," He then washed away the marks of heathenism and threw away the rosary and in a few hours was a baptized Christian. Such testimonies assure the tired and oft discouraged workers that their labor is not in vain.

Rām Sundar Swami has given offence to his orthodox Hindu countrymen by declaring that Hinduism is on the decline so that within 250 years it must disappear altogether.

The next Decennial Conference of Missionaries in India will be held in Bombay. It will begin on the first Wednesday after Christmas and last for eight days. Ladies are to be accorded equal rights with gentlemen in the Conference.

A Hindu resident in the Punjab takes strong ground against the *reformers*. He says the efforts of the *reformers* (Brahmos, Arya Samaj followers and others) have only made things worse for Orthodox Hinduism. There is reason to believe he is right, but efforts at reform come naturally before finally discarding it as worthless. It is the old story of Neo-platonism and Christian triumph.

A missionary at Krishnugger in Bengal relates that some Moslems in that town have found a new excuse for not accepting

of Christ. Say they, "If we all become Christians, who will go to hell? Your words are true but they are not for us. God created us for hell fire." The idea that hell must be filled is in accord with Orthodox Islam, but the last words of these wicked Moslems were uttered in irony.

The native church in India has suffered a sad loss in the death of Mr. Rām Chandar Bose. Converted under Dr. Duff's teaching he afterward identified himself with the M. E. Church. Resigning a government appointment and receiving a small pension, he devoted himself to lecturing and preaching to his educated countrymen. He was perhaps the most prolific writer on philosophical subjects the native church has yet produced. "Whilst a loyal member of the Methodist Church, he had great admiration for Presbyterianism, as a system of church government and one that is peculiarly suited to the genius of the people of India."

The Inspector General of Registration in Madras, the Dewan Bahadar Srinivasa Raghava Tyenger, says that the low castes of India have no hope of improvement except in Christianity. He says they are beginning to find this out for themselves, and in several parts of the Presidency are going over to Christianity. This fact is full of significance to the church. How is she preparing for the advent of 50,000,000 low caste people within the next generation?

THE HELEN M. WHITE FUND.

If this were written THE HELEN M. WELLS FUND, there are persons in the City of New York and elsewhere, who would quickly recognize the name. They would remember that in the of fall 1836, Miss Wells, a teacher in the

Mt. Pleasant Female Seminary at Newburgh on the Hudson, then under the care of the Rev. N. S. Prime, D. D., and his daughter, Mrs. M. M. Cummings—still living as the widow of Mr. A. P. Cummings, of the *New York Observer*—was married to the Rev. David White of Pittsfield, Mass.

The two were under appointment, as missionaries of the A. B. C. F. M. to Cape Palmas Western Africa. Arriving at the coast on Christmas of that year, they were welcomed to the home of Rev. Dr. and Mrs. J. Leighton Wilson, of the same Board, and entered upon their work with great joy and strong hope for the future. But before the close of January, 1837, both were at rest, and a stone sent from this country marks the place of their burial, and a cenotaph, erected in the cemetery at Pittsfield, Mass., by a friend of the Rev. Mr. White, perpetuates their memory in the home of his childhood.

The Fund bearing the name of Mrs. White, is accepted by the Board of Foreign Missions of the Presbyterian Church in the U. S. of America, on the simple condition that it shall be securely invested, and the interest paid annually toward the work of the Board in that continent. If at any time in the future the Board withdraws from Africa, or transfers its work to any other Missionary Board or Society, the interest is to be paid into the Treasury to help the general work of our own Board.

It is the hope of the donor of this Fund that it may be increased, as the years pass, by the gifts, and bequests of any persons, who holding Mrs. White in tender remembrance, desire thus to help the great cause to which her husband and herself consecrated their lives; and the Board of Foreign Missions will see that the money so designated is added to the Fund which is now only one thousand dollars.

Never before has there been so cheering an account of missionary success in the Shantung Mission as that recorded in the recent letters. While as a result of the recent edict of the Government, enjoining full protection to missionaries, and encouraging them in their work, property has been purchased even in places where mob violence prevailed a few months ago, the direct fruits of missionary labor have also been most encouraging. At the annual meeting of the Shantung Presbytery a report was rendered which shows that 760 persons were added during the last year on profession of faith, giving now a total membership of 3,392. The number of pupils in mission schools is 1,472. Native contributions during the last year for the support of native pastors were \$507.50; for Church Erection and other expenses, \$440.75; total \$948.25. There is a net gain in membership of 569 over all losses by death and other causes. There are yet hundreds of inquiries. The missionaries are in buoyant spirits, full of thankfulness and renewed ardor for the great harvest.

The average globe trotter has no sympathy with foreign missions. His criticisms of everything pertaining to the work must therefore be largely discounted. But even persons who may be regarded as friends of the work have been heard to criticise the style of living adopted by our missionaries, and especially the large and commodious houses in which some of them live. This is scarcely to be wondered at. Tourists usually visit these hot climates in the cool season, and are apt to measure life in mission countries by what they themselves experience of it. The following letter from Palestine, addressed to the Free Church of Scotland Monthly, is important as bearing on this subject. Mr. J. R. Miller writes from Mr. Ewing's house:

Our experiences of the country have completely changed my views regarding the house

in which I now write this letter. Of course, a smaller and cheaper house could have been built, and might have answered the purpose of the mission fairly well for two-thirds of the year; but it would be almost impossible for any European missionary to carry on his work here, from June to September inclusive, except with such a house as this to dwell in. Coming yesterday, as we did, from the oppressive heat of the last four or five miles of our ride when out of the burning sun shining out of a cloudless sky, and not a breath of air stirring, it seemed like cruelty to animals to urge our horses to a quicker than funereal pace, into Mr. Ewing's airy and cool hall, what a relief! What comfort! What a delightful change! Everything as plain and simple as can possibly be, but airy and cool. I can tell you that I for one was thankful, if ever I was thankful in my life, that I had such a house to take refuge in; and I now think that Mr. Ewing has done our mission here an admirable service in building such a house.

Dr. Griffith John, writing to the editor of the *Christian World*, says:—"Some of your readers might like to ask me what I think of this missionary life. My answer is ready: To the man who believes in it with all his heart, the missionary life is the noblest, happiest, most blessed life under heaven; but to the man into whose heart God Himself has not put the thought, no life could be more flat and dismal. The missionary is often spoken of as a mercenary agent. How little can our critics know of the real nature of the missionary life! I wish some of our traducers would come to Hankow and accompany me on a *bona fide* missionary journey. That would, I think, cure them of their foolish notions. We have our reward; but it does not come in the shape of silver and gold. We have our joys; but they are not such as the worldling seeks. The true missionary finds his joy in the work itself, and his reward also."

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Korea.
SEPTEMBER,	Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

MISSIONS IN JAPAN.

EASTERN JAPAN MISSION.

YOKOHAMA: on the bay, a few miles below Tokyo; mission begun, 1859; laborers—Dr. and Mrs. James C. Hepburn and Miss Etta W. Case.

TOKYO: the capital of Japan; station occupied, 1869; laborers—Rev. Messrs. David Thompson, D. D., William Imbrie, D. D., George Wm. Knox, D. D., James M. McCauley, D. D., H. M. Landis, and Theodore MacNair, and their wives; Dr. and Mrs. D. B. McCartee, Rev. George P. Pierson, Prof. and Mrs. J. C. Ballagh, Mrs. Maria T. True, Miss Isabella A. Leete, Miss Kate C. Youngman, Miss S. C. Smith, Miss A. K. Davis, Miss Annie R. West, Miss Annie P. Ballagh, Miss Bessie P. Milliken, Miss C. H. Rose, Miss Lily Murray, and Miss Sarah Gardner.

In this country: Miss Annie R. West, Mrs. M. T. True, Miss Bessie P. Milliken.

WEST JAPAN MISSION.

KANAZAWA: on the west coast of the main island,

about 180 miles northwest of Tokyo; station occupied, 1879; Rev. Messrs. Thomas C. Winn, A. G. Taylor, and their wives; Miss Mary K. Hesser, Miss F. E. Porter, Mrs. L. M. Naylor, Miss Kate Shaw; 3 outstations; 2 ordained natives; 4 native licentiates; 5 helpers and teachers.

OSAKA: a seaport on the main island, about twenty miles from Hiogo; station occupied, 1881; Rev. Messrs. Thomas T. Alexander, B. C. Haworth, George E. Woodhull, and their wives; Miss Ann Eliza Garvin, Miss Alice R. Haworth, Miss M. E. McGuire; 7 outstations; 3 ordained native preachers; 8 native licentiates; 3 Bible-women; 8 teachers and helpers.

HIROSHIMA: on the Inland Sea; station occupied, 1887; Rev. and Mrs. Arthur V. Bryan, and Rev. and Mrs. F. S. Curtis; 2 outstations; 1 ordained native preacher; 2 native licentiates; 2 Bible-women; 1 native teacher.

KYOTO: station occupied, 1890; Rev. Messrs. J. B. Porter, John P. Hearst, Ph. D., and their wives; 3 ordained native preachers; 1 native licentiate; 2 Bible-women; 1 native teacher.

YAMAGUCHI: station occupied, 1891; Rev. and Mrs. J. B. Ayers, Rev. and Mrs. J. W. Dougherty, and Miss Gertrude L. Bigelow; 12 outstations; 3 ordained native preachers; 5 native licentiates; 1 Bible-woman.

FUKUI: station occupied, 1891; Rev. and Mrs. G. W. Fulton; 1 outstation; 2 native licentiate preachers; 1 Bible-woman.

TOYAMA: station occupied, 1891, missionary laborers, Rev. and Mrs. J. M. Leonard; 1 ordained native; 1 native licentiate; 2 Bible-women.

In this country: Rev. and Mrs. B. C. Haworth, and Miss Mary K. Hesser.

SYMPATHY OF THE JAPANESE:—A very sad event of the past year in Osaka was the death of Miss Ella Alexander, the eldest daughter of our beloved missionary, Rev. T. T. Alexander. This sweet girl, fourteen years of age, had won for herself a place in the love of all the mission and of the large circle of foreigners in Osaka. At the funeral nearly every member of the foreign community was present, but a still larger number of Japanese. No man in Osaka is more widely known or held in higher esteem than her father, and it was a touching token of their sympathy when so many Japanese were

seen at the funeral service, although conducted in the English language; not a few accompanying the family by railroad to Kobe, the place of burial, a distance of twenty miles.

GOOD OUT OF EVIL:—The fearful earthquake of October last in Japan gave occasion for the beneficence of Christianity to shine forth. The aid promptly and freely given by Christian Churches and missionaries has in many places conquered the old prejudice against every thing which bore the name of Christ.

Rev. John C. Ballagh writes to the Mission House as follows:—

“You will be gratified to hear encouraging news from the earthquake district—the centre of Buddhism—its strongest castle.

“Before the earthquake it was almost impossible to get a hearing from the people, they were so completely under the control of the priests; and to hold a public meeting would endanger one’s life. Now Mr. Ibuka, President of our College, the Meiji Gakuin, informs us that one can not only get a hearing, but the people seem very anxious to learn about the truth. Two evangelists whom he sent to that district some time ago, now report that audiences varying from 50 to 200 can be had at any time and at most of the places where the greatest suffering was experienced.

“This many of us hoped for when the earthquake occurred, and we have not been disappointed, but our faith has been confirmed. Mr. Ibuka views this feeling of the people as the most encouraging aspect of the year, and in relating it was deeply moved, offering earnest prayer for a complete opening of that whole district with its millions of people to the Gospel.”

The Korea Mission has sent a request to the Church of Christ in Japan that missionaries shall be sent by that church to Korea to labor among the Japanese who have settled in that country to the number of seven or eight thousand. Among these a Christian is occasionally found. The step seems to be a wise one, and an excellent opportunity is furnished to the Church of Japan to show what sort of stuff is in it, and whether the efforts of missions may hope to have an aggressive missionary type of Christianity. If there is any danger that the orthodoxy of Japan may sag, and that the spiritual life of the Japanese

Church may decline, there is no better antidote than a vigorous missionary spirit and an earnest line of missionary effort. Give this element, and the Japanese theology will be safe.

THINGS NEW AND OLD.

REV. WILLIAM IMBRIE, D. D., TOKIO.

It is by no means an uncommon thing to hear one say in Japan: “How often the experience here finds its parallel in that of the early Church!” This is true not only as regards the apostolic age, but also of the age that followed the days of the apostles. A new illustration of this appears in the present hostile attitude of Shintoism.

Though Buddhism has been for many years the religion of the mass of the people, it is not that of the Emperor. The religion of the Emperor has always been Shinto. Not only so, Shintoism is closely connected with the person of the Emperor, for its fundamental tenet is that the Emperor is the descendant of the ancient gods; he is the Son of Heaven. The respect due to him therefore is not such as is due to other rulers. He is something more than a man among men. There is said to be a dividing line between the reverence due to him and that due to the gods; but to the common people it is as indistinct as the line in Spain which separates the adoration of the Virgin from the worship of the Son.

Of late years, however, the tenet has been allowed rather to drop out of sight. It is true that certain officials were still affected by it. Ambassadors to foreign countries, officers in the army and navy, and some others, were required on particular occasions to present themselves at certain shrines and perform certain rites. But in general the tendency was to minimize the religious significance of such ceremonies; and those who

preferred not to participate in them could commonly be excused from attendance on the ground of illness.

But in October, 1890, an Imperial edict was issued enjoining a return to a higher morality on the part of the people. This was followed by the introduction of a custom in the schools throughout the country. The Imperial edict, or the Emperor's picture, was hung up, and the students were required to bow before it. One of the teachers in the school preparatory to the University, on conscientious grounds, refrained from doing this. His action raised a storm of indignation among the students, and he was dismissed. It was Christianity against the Emperor.

Of necessity, this attracted the attention and excited the feelings of Christian men among the Japanese. There was a disposition on the part of some to insist that the obeisance was a mere mark of respect to the Emperor; nothing more than standing uncovered in the presence of the Queen of England. "Then that should be made clear," others said, "for all Japan knows that there are other ceremonies connected with the Emperor which cannot be explained by any such analogy." As a result of the agitation that followed, a statement was made by the Department of Education to the effect that bowing to the picture of the Emperor is only to be regarded as the highest reverence that can be paid to man. Among those who took part in the discussion of the subject was the editor of the church newspaper aided by our missionaries. In consequence the paper was suspended, and allowed to be issued again only under a new name. The charge was that the question was a political one. This, of course, was quite true; and it was a true instinct that recognized it as such. When the Emperor is divine, the doctrine that there is but one God, the Father Almighty, and

one Lord Jesus Christ, has always been political.

For the time being the excitement passed away; but the general movement that raised the excitement was by no means arrested. There is a constant endeavor to antagonize Christianity and Japan as represented in the Emperor. The statement at a public meeting the other day that Japan too may have her Constantine immediately raised a tumult. After the ceremony of bowing to the picture of the Emperor, the teacher of a school in a large town said, "You may now put away his Majesty's picture." The ceremony was over and the teacher meant precisely what he said—nothing more; but the remark was construed into an expression of disrespect; and the teacher was dismissed. In another town an official who visited the school entered without first removing his shoes. This was against the rule, and the students afterwards spoke of it. The teacher replied that all rules have their exceptions. "Why," said he, "suppose His Majesty should come, would you expect him to leave his shoes outside?" That was enough. The teacher had spoken of the Emperor "as if he were a mere man," and he also lost his place. In still another town there was a flourishing Sunday-school connected with one of our churches. Suddenly the seventy-five scholars dropped to a handful. What was the reason? The headmaster of the principal school in the place, a man who had once been friendly to Christianity, had called the parents of the children together and warned them of the danger of subjecting their children to the influence of Christian teaching. The fundamental principle of Christianity, he said, can not be reconciled with loyalty or due reverence for the Emperor. Nor are such things possible only in the schools throughout the country; the spirit that inspires them has possession of the

University. The Imperial University is an institution upon which immense sums of money have been expended. It has a large corps of Japanese and foreign professors; the instruction is highly specialized. By some it has been regarded as preeminently a place for the calm consideration of questions in philosophy and science; being a place free from the traditionalism of the West. But what has happened at the University? One of the professors undertook a line of historical research. His results were thought to throw considerable doubt upon the divine descent of the Emperor; and the editor of the periodical in which his conclusions appeared called upon the Shintoists for an answer. The answer soon came. Professor Kume was dismissed. Apparently also the thing is not intended to be something for a day. There is evidently a set purpose to indoctrinate the minds of the children. Anything that can be construed as hostile to the old conception of the Emperor can find no place in a text book for the school. Recently a work on geography was submitted for inspection. It contained a statement to the effect that there are good reasons for believing that the Japanese race is Mongolian and Malayan in its origin. That statement could not be admitted. It might be true, but it suggested inferences that were not expedient.

The movement first made itself felt in the concrete. It established the custom of bowing to the Imperial Edict, or the Emperor's picture in the schools. It is now preached rather as an abstract political and ethical principle. Christianity lays great stress upon the individual, his worth and his rights; the principle now contended for proclaims that the state is everything and the individual nothing. The dominant motive in Christianity is love. "Thou shalt love the Lord thy God with all thy heart; and thy neighbor as

thy self." The dominant motive with a Japanese should be the old doctrine of reverence for superiors; and such reverence finds its highest exercise when rendered to the state in the person of the Emperor. But just here Christianity haggles over the precise nature of the reverence that is due; and therefore Christianity is disloyalty.

What the bolder ones among the Japanese Christians said at the beginning of the movement was this: "It is not a thing to be dismissed in a vague way as a matter involving no principle. There is a real significance in the movement and the Church should be made to perceive it. To compel the children throughout the country to bow before the Imperial Edict, unless it be officially declared that the act is one of mere respect, is a violation of the liberty of conscience which is now guaranteed by the Constitution. As has been already stated, such a declaration was finally made by the Department of Education. But there are other matters that still excite attention. Christian officials are still obliged to do reverence in the Imperial Sanctuary; and Christian soldiers and sailors are still compelled to take part in the ceremonies performed at the Yasukuni Temple. But the world moves; the constitution is on the side of Christianity; and God reigns. So we may well trust that the cloud is only a little one, and that it will soon pass away.

AN OPEN FOUNTAIN.

In the heart of Kanazawa, on the West coast of Japan, is a girls' school, which has had a history of singular success and usefulness. In almost every other part of our Japan missions female education has during the past three years worn a discouraging look. Our mission schools have in some places been depleted in numbers; misrepresentations concerning them have been spread

abroad, and they have felt the effect of popular indifference and prejudice. Already this state of things is changing, but it never existed at all in Kanazawa. Miss Hesser, Mrs. Naylor and Miss Shaw have had everything to encourage them; everything at least which the cordial appreciation of the Japanese could give. But year after year their utterly insufficient and unsuitable building has given them all the disciplinary affliction which they required. The writer found them in the fall of 1889

and snow beat in, exposing them continually to sickness. In the extremely hot weather of the spring also such crowding was most dangerous, and last year the school was prematurely closed because of the illness which was creeping in. It was a mystery to the teachers that the girls would stay, especially since they all came from comfortable homes, and not a few from the wealthy families of the city. Even the best rooms were poor, only one teacher's room was blessed with

with a school which had entirely outgrown their accommodations and was daily forcing the question: "What in the world shall we do with these girls?" Until very lately matters have been growing worse, for scholars continued to be brought to them by importunate parents, while the elastic walls were already stretched to the utmost.

A day-school of fifty they could contrive to conduct, but how to put twenty-two boarders into a house designed for ten was a puzzle. Many were crowded into places where the rain

sunshine, the great antidote of the damp climate, and so cold were the school-rooms that the ladies were obliged in winter to wear during school hours their heavy outdoor wraps.

During the past year the Board has been able to grant the long standing request of the Mission to enlarge the school building. By an appropriation of \$2,500 accommodations are now afforded for fifty boarders, while more healthful sleeping rooms are provided for the teachers themselves and the needed house-

keeping facilities supplied. The \$2,500 given by the Board were, however, supplemented by a gift of many hundred dollars from a generous missionary in Kanazawa and his wife, while the lady teachers also added the gifts of their own self-denying love. The result is the structure which is represented in the accompanying picture, embracing chapel, school-rooms, dormitories for the boarding scholars, rooms for the teachers, who all live in the building, besides dining room, kitchen, storerooms and all the arrangements required for house-keeping.

Year after year, in the face of all obstacles, the school has been filled. And now, the teachers write with thankful hearts, "It is more flourishing than ever." No one can measure the Christian influences which have centered in this scene of faithful labor and which have gone out from it to the homes of that heathen city. One of the teachers writes, "Almost all our boarders become Christians." Six were hopefully converted last year. A society of King's Daughters which they have formed, numbering thirty-nine, meets twice a month. Every Saturday morning a prayer meeting is held by the teachers with the girls, and the Sunday-school lesson for the next day is carefully studied. When Sunday comes, sixteen of the girls go out to teach in nine different Sunday-schools in different parts of the city, more than 300 children being thus reached through them with the truths of the Gospel every week.

PROSPECTS AND PROBLEMS IN JAPAN.

REV. GEO. W. KNOX, D. D., TOKYO.

Prospects and problems change with the passing years, and nowhere are the transitions more rapid than in Japan. Sometimes one feels that nothing is secure, forgetting that the true results of all faithful work abide.

A few years ago the situation was most striking. The Church was in the full career of popular success: the earlier difficulties had been overcome, antipathies had disappeared, and borne along by the incoming tide of western civilization triumph seemed assured. Officials and gentlemen of position desired their sons to accept the Christian faith. Statesmen discussed the proclamation of Christianity as the state religion and urged missionaries to a more immediate evangelization of the people. Confucianism was dead, Buddhism despondent, and Shinto a mere name. Priests lost heart and sought admittance to the Christian ministry. Crowds gathered to listen to sermons and lectures, religious books were readily sold, and the chief representative of modern thought was a Christian Review. With such a state of things in Tokyo, the heart of Japan, a like success was anticipated everywhere.

Naturally the Christians were full of confidence. Some thought Japan might be Christianized in a decade and all were confident of the immediate independence of the Church, looking forward to a day when foreign men and money would be no longer needed and when under exclusively Japanese control the Church would advance with far greater rapidity. They anticipated the union of all sects and the formation of a single Church adapted to its environment, and master of the situation.

Differing as to the need of foreign help, the missionaries yet shared in these hopes and agreed that the anticipation of the formation of an independent, self-supporting, united Church was reasonable.

To-day the changes are so great that no description seems, at first glance, exaggerated. The people no longer throng religious meetings; the sale of Bibles and religious books has greatly decreased; religion

no longer attracts general attention: no statesman dreams of the establishment of Christianity; certain politicians find their advantage in appearing as its foes: the Buddhists have taken heart and are working as never before; and even Shinto serves as a centre of opposition with its new profession of extravagant loyalty to the emperor.

The Christians have moderated their expectations and estimate more justly the greatness of their work. A triumphant, united, Protestant Church is not to be formed in Japan more easily than in other lands. With a large part of the control of the work in their hands the native ministers are not so confident that the departure of the foreign missionaries will witness the employment of new methods more potent than those now in use.

Foreign missionaries also learn that work even in Japan is not ideal, and that all the old problems arise here again, with some few in addition peculiar to this soil and race. The missionary's work seems to stretch into an indefinite future. Would he preach Christ as a witness? He learns how slow is the task of making the message intelligible and how few men can be reached by an individual. The truth can be given to the nation only in divers portions and manners and God hastens to-day no more than when His long-suffering waited in the times of old. Does the missionary look chiefly for the establishment of the Church trusting that it shall be the means of grace to the nation? He sees that something more than quick intelligence and receptivity are needed and that the education of the Church needs time and patience now as in that ancient world when then the chosen people wandered in the wilderness for forty years, being trained of God. If some missionaries think the time for foreign missionaries is almost past,

it is because they question whether the national self-assertion will long endure their presence.

But all this represents only one side of the situation. It may be questioned whether the Church has really lost ground. In spite of hostility here and there, the people are not opposed to the Church but accept it as permanently established, with its own sphere of usefulness. The truth is no longer a novelty nor is its proclamation aided by the popularity of all things western, but its own peculiar claims and virtues are as widely recognized as ever, and the way it now makes is by its own inherent powers. Its growth is constant though slower than in the past, and if the kingdom comes not with observation still unceasingly it comes. In some portions of the empire there is less opposition than in the past. Nowhere does the profession of our faith appear to be an obstacle even to political advancement. Public sentiment is increasingly Christianized, with an ever widening diffusion of a Christian standard of morals and an open profession of sentiments whose source is manifest though unconfessed. In a broad way, the outlook is far from gloomy. A Christian civilization and standard of ethics may well prepare the way for the profession of the Christian faith. Gradually every valley shall be filled and every mountain and hill be brought low and all flesh shall see the salvation of God.

The Church shows the reality of its faith as it endures the stress of conflict. The ministers stand firm, and the young men press forward into the service of the Church, though the ministry has now no adventitious glamour. The congregations steadily assemble though the novelty has long worn away. The people continue to give for the support of the Church and the work of home missions. The con-

trousers with the Unitarians and the radicals have strengthened the faith of the believers. The difficulties experienced have brought foreigners and Japanese more into sympathy. Wherever there is earnest work there are constant gains.

Whatever uncertainties surround the missionary's position he finds work enough for all his time and energies, preaching, teaching and writing. If he no longer takes his old place as the leader of the Church and its most important factor, he aids in maintaining its unity and the efficiency of its varied agencies.

With these changing prospects and positions the problems also change. In a broad view it is not evangelization but education, the nurture and development of the Church, that demands attention. The problem is not so much how shall the membership be increased, as how shall the Church itself be fitted for its work? The enlistment of every Christian in practical labors, the exhibition of the spirit of our Lord in efforts for the salvation of the bodies, minds and souls of men, the practical acceptance of the Scriptural teaching that the Christian is called that he may show in his life the power of Him who gave himself for the salvation of the world; these are the aims which the Church must set before it, and with their realization the Church will be its own witness and men will recognize its divine origin as they see its good works.

This, too, will solve our second set of problems; how to maintain the interest of the Christians in the Church. Many do retain it, but some of our most intelligent and influential men care little for the services of the public congregation and are content with their private devotions. After a little, sermons lose their interest, and custom is not yet strong enough to supply its place, nor

does the duty of church attendance seem plain enough to compel a weary obedience. So, too, with the decreasing attendance, the payment of the necessary expenses and of the pastor's salary is felt to be a burden. How shall the services be made a reality and the assembling of the people of the Lord become a source of encouragement through conference, through the formation of plans for work and a common communion with Him who is the source of life and strength? A mere repetition of familiar truths, or an appeal to the emotions with no outcome in strenuous endeavor will not sustain the Church.

With this is connected, of course, the whole question of education in the narrower sense. If our schools are no longer to attract pupils from the unevangelized, they must be prepared for the most efficient training of the children of the Church; and with this purpose avowed, plans will again need reconsideration and re-arrangement. It is an open question, too, if our theological education is not too theoretical.

So our special problems turn out to be the same as the problems which are demanding attention at home. And this shows that the Church has already been naturalized, and is no longer "abroad" but "at home" in Japan.

This is the greatest possible cause for encouragement. The first stage is passed, with its romance, its enthusiasm, its peculiar difficulties and triumphs. The Church passes into a more mature condition, with less of excitement and less of striking interest. The material for missionary letters is less abundant. But there is no abatement of faith or love. It is only that the Church in Japan takes its place among the Churches of the world, with essentially the same difficulties, prospects, blessings and problems. Our fears, our hopes, our aims are one; our comforts and our cares.

DAWN ON THE WEST COAST OF JAPAN.

REV. T. C. WINN, KANAZAWA.

The Gospel was first preached in Kanazawa in the year 1879. There had been a Christian gentleman in one of the Government schools for a part of the previous year and he had given instruction to a Bible-class composed of the students. When our Board's Mission came, there was not, so far as known, a single Christian living in all this part of Japan. Now there are little groups of Christians in every important city of the region around Kanazawa; in Kanazawa itself, important churches. When the Gospel was first preached here it was a time of midnight darkness. We may certainly say of the present that it is the early dawn; the first rays of the coming day faintly outline themselves in the Eastern sky.

Your first missionaries in this part of the empire found their labors richly blessed. Their lives were joyful. For several years they pleaded for reinforcements, and the importance of haste was especially emphasized. A rare opportunity was before the Church. Three years ago, the Lord of the Harvest rejoiced our hearts by sending us a group of missionaries, exceptionally fine young men and their wives, for the general work, as well as young ladies for the schools. But the Church, although not altogether too late, had been tardy. For now, just as these new-comers have gotten ready for full service, a changed state of things confronts us. Intense political ferment has been agitating the Empire since the granting of the new Constitution. Failure to secure the revision of treaties on terms satisfactory to them, has caused in very many of the people a spirit hostile to foreigners and foreign ideas. That first angry hostility has to a good degree subsided, but in this part of the country there followed in its wake a great indiffer-

ence to the Gospel. And this is now developing into open opposition and even violence. From all the outstations reports of this feeling are coming in. Every where the strongest efforts, and persistent ones, are made to have all Christians turned out of office and thus deprived of means of support. Two new cases have been reported to me to-day. One of the two men concerned has now for the third time received this treatment. He has nothing to live upon and is refused all intercourse with his family. They have cast him out and say that they would not give him a meal if he were starving.

In the town of Daishoji, a few miles south of Kanazawa, the little band of Christians had secured a lot and the Mission had promised to pay for most of the cost of a small chapel upon it. The work was with difficulty carried on till the time came for erecting the frame. Then through the threats of the people every workman left his work and refused utterly to have anything more to do with the building. Still worse, a mob of about one hundred men gathered at the house of the evangelist and demanded that he should leave the town. They also went to the houses of the Christians, one after another, calling them by the vilest names possible and uttering terrible threats against them. Two men have been frightened into a retraction of their faith saying that they are Christians at heart but will not any more publicly teach Christianity. They are not strong enough to suffer the *loss of all things for Christ's sake*. There the building is, the materials prepared for its erection, but it cannot go forward for the reason that no one in town will undertake to put it up, and we cannot meet the cost of getting carpenters from other towns. Two hundred and fifty dollars would secure the completion of the little chapel, but the success of our enemies seems complete and they are

rejoicing accordingly. This is only one instance of many which I could relate. They show what we must expect in the future. We are getting into a close hand to hand encounter with the forces of darkness and sin. The heathen rage; they set themselves against the Lord and against his anointed. The Church has been late in taking hold vigorously of the evangelization of this northern region. But having undertaken it can she refuse to carry it forward? It needs on her part nothing less than a determination born of Christ-like love for this ignorant and idolatrous people.

The enemies of the truth occasionally outwit themselves. The men of the baser sort sometimes make known their plans of attack upon the Christian meetings. The announcement often brings a larger crowd than usual to see what will be done. The police are informed, and the result frequently is a large and really attentive audience. Priests often gather in bands and disturb our meetings in any way possible, sometimes by the coarsest means. But the more intelligent of the people who observe what part the priests have in the mobs do not hesitate to publicly express their doubts about a religion which has such representatives.

Even in the midst of such annoyances and persecutions some are found who sincerely desire to know what our Scriptures teach. It is interesting to see how at different times opposition has brought out unknown friends. They show us open kindness. Sometimes they furnish us a place for our meetings, just as the city or neighborhood begins to feel that our expulsion is sure.

If all of us, at home and on the field, who are concerned in this cause, prove faithful to our duty there can be but one final issue to this strife. This part of Japan said to be among the very last to accept the reign of

Buddhism and now furnishing its strongest adherents, will yet yield the staunchest followers of the Lord, the firmest soldiers of the Cross.

Letters.

LAOS.

NATIVE ELDERS ITINERATING.

REV. W. C. DODD,—*Cheung Mai* :—Two elders had been sent out to the village Mâ Tâh about twelve miles from Lampoon. Noy Lin, in relating his experience on the Sabbath after his return, said, in effect:—"Arrived at the village we knew no one. I said to Nan Supa, 'Where shall we sleep? Under this tree?' Nan Supa replied, 'God has sent us: He will find us a bed.' Seeing some people at a well by the brookside Nan Supa went down and engaged them in conversation. Found a woman whose husband had been a long time ill with a severe pain in his stomach: twice his life had been despaired of. Nan Supa persuaded her to try some of the foreign medicine, and he came to where I was staying by the stuff and got medicines and baggage and took them over to the invalid's house. The medicine soon gave some relief.

"I then visited in another direction. Met the Government official who is stationed at this border-town as customs inspector. Seeing me alone, he seemed to regard me suspiciously. I did not know that he was inspector. The following conversation then ensued:—

"Where are you going?' 'Simply came out to this village.' 'From where?' 'Lampoon.' 'Where do you sleep?' 'Over there at that house.' 'Acquainted?' 'No.' (a grunt, impossible of translation, but expressing disapproval, followed.) 'But we are doctoring the host.' 'What kind of medicine?' 'Foreigner's.' 'A complete relaxation of the questioner's face followed, and an approving smile chased away the look of suspicion. He quickly replied: 'Good.' Encouraged, I added, 'We came to tell you about the Christian relig-

ion.' 'Yes! Well, what about it: what is it like?'

INQUIRY STIMULATED.

"I then began at the first and was proceeding when he interrupted, 'Oh, I heard it just like that from Ai Kás, (Mr. Dodd's hostler who had been sent to Lakawn and had slept at this village on the way) and I have been thinking over it and I have fully made up my mind to come in to the Teacher (Mr. Dodd) and learn more about it. You need not go over there to sleep: stay with me. I am the inspector, and I want to hear more.' 'Can't stay, but you come over and hear more pretty soon: we shall have prayers.' And he came and listened well. Found that the people of that house had also heard before, which probably accounted for their consenting so readily to try our medicine.

'Next morning, finding our host much better, and wishing to push on to a Christian village near, we started to look for a carrier. Non Supa being lame, was unable to carry his baggage. Entering a house they told us they had no one to go as a carrier, but when they found we were Christians the old gentleman insisted that we should tell them the old story of Christianity. When we had finished he said: 'The same exactly.'

GIRLS BEARING TESTIMONY.

"He then explained that some time before there were two young girls who had stopped at his house over night on their way to Lakawn. Their father is an assistant of the missionaries over there, and they were going over to see him. 'They were Christians and they told the same story that you do. I was wonderfully taken with it. Our country does not expect women to know letters: much less do we expect it of young girls. But I told my family afterwards that these two bits of young things talked with more than human wisdom. None of our best educated priests can talk as they did. It was so pleasant that I kept them talking all night. And I told them to be sure and stop on their way home and tell us more. But when they came back I was not at home and the house was full of Lakawn famine people come to buy or

beg rice, so the girls went elsewhere. When I came home my wife told me, and I said, 'O, why didn't you make a shed for them to sleep in and keep them here?'

BUDDHISM AND CHRISTIANITY.

"We talked a while longer here, then went on seeking a carrier. At another house the old lady listened well, but a son, who had been a priest, sat in a corner and scowled. Finally he said: 'Your religion is a deception. In Lakawn they get children into the schools and if their parents want them out again they must redeem them at a large price.' 'Where did you get that information? I have been a teacher in the Girls' School in Cheung Mai and I know there is nothing like that there.' 'Well, your religion is not good anyhow! It makes unsupportable claims. Our Buddhist religion is founded on a book; so is Christianity. Nobody nowadays has seen either Buddha or Christ. Their respective scriptures are their only credentials.' 'I do not agree with you there. Christianity has many credentials besides its divine Book. It changes the heart, the mouth, the conduct. It introduces good customs. It blesses with medicine and other forms of real help.' Nan Supa, seeing that the conversation was growing warm, asked very mildly, 'Brother, in which one of the Buddhist books do you find *salvation* really offered; you are a learned Buddhist, I see.' 'In none.' And so, after a few words more to the mother, we left."

SIAM.

KAREN VILLAGES

WALTER B. TOY, M. D., *Petchaburee*:—We started Tuesday, March 8th, at about 4 p. m., for Karen Villages across the mountains, traveling until seven when we put up for the night. Early next morning found the men at work pushing the boat up the river, as it was too shallow to row. We stopped to breakfast at a village where they were erecting a large bridge which furnished us something new and interesting to look at. Holes were dug in the bottom

of the river, which is only about 18 inches deep here, and large posts about forty feet long were placed in position to be hoisted to their place and dropped into the holes. Having no machinery such as we have at home they had to be raised with ropes thrown over the trestle work, already erected, and pulled by men and women, of which the latter formed the majority, as is customary when much work is to be done.

After breakfast and prayers with the boatmen we went on land to rest, and Mr. McClure gave away some tracts and talked to the people for a short time, after which we travelled up the river not stopping again until night except a short time for dinner. The next day we arrived at Thiyan, as far as our boat could go. We remained there three days during which we dispensed drugs and medicines to the sick and showed the scripticon views of the life of Christ.

On the second day we walked over to the next village taking our medicines with us and also the scripticon. We were able to sell a few tracts, besides the medicines, and after dark we showed the views of the life of Christ. The next day being Sunday we had a service up in the town. Our little organ was carried up and did us good service in bringing the people together. Monday, about 9.30 A. M., we started down the river to meet the guide who was to take us up the mountain. We left in the evening as it was too hot to travel during the day, our guide with his buffalo cart going ahead, Mr. McClure and myself following on horse-back in the dust. We travelled until eleven when we retired for the night under the fair blue sky in a forest of trees and jungle. At 5 A. M., we were on our way again riding until nine, when we stopped for a day in a beautiful spot which had once been the basin of a river but was now dried up. The only water we could get was from a small well. At three we were on our way again, not stopping until 8.30 when we again retired for the night so as to rise early to cross the mountain. At 12 we were awakened and started again, arriving at the Karen village at 4.30 A. M.,

ASTONISHED VILLAGERS.

We were awakened in the morning to find the villagers around us each anxious to get a glimpse of the intruders, for white men had never visited their village before. The village contained only about eight houses and the people are different in their habits and dress from the Siamese. In the afternoon we visited another village about two miles distant which contained about ten houses. We were invited into one house and Mr. McClure spoke to them for some time and invited them to come over to the other village to see views, which a great many of them did. The next afternoon we started back, and as the buffalo cart was not ready in time we went ahead, and after riding three or four hours took the wrong path and wandered considerably out of the way. About nine o'clock we came to a village where we watered the horses, and after receiving a most cordial invitation to stay during the night we concluded to wait until 8 A. M.

The next day we reached our boat, having travelled over sixty miles on horse-back.

INDIA.

A DIVIDED FAMILY.

REV. C. B. NEWTON, *D. D.*, *Jullunder*:—
Khazan Singh had for some time urged me to visit Kartarpore in order to baptize a man and his wife together with their child.

I went as soon as I could, and met the man referred to, who came to Khazan Singh's house and spent the day with us. His name is *Gāhiyā*. His relations and friends were so bitter in their opposition, that *Gāhiyā's* wife had at last given way and now refused to come forward. He however stood firm and I baptized him. We hope she may yet be brought around, yet I have often observed that those who come so near to the Kingdom of Christ and then recede from their advanced position, are very apt to be hardened and premanently lost to us. The child, a girl of four is with the mother, who says her husband may take the child and make a Christian of her if he wishes. From this we judge that the woman's inclinations at least are in the right direction.

AFRICA.

The Rev. G. A. Godduhn who has been visiting the stations on the coast south of Batanga writes as follows: During the nights at Benito we heard the war cry across the river; some people had fled several times to the station. A Balinge had married a Kambe girl from near Benito, but forgot in his happiness to pay the dowry. So the girl went back to her family, and when the man came to get his wife they sent him home disgraced. Then he called all the young men of his town; they went down, burned the town, killed one old poor woman who could not run away and took away all the chickens and goats. A member of the church at Bata was there and when he went home he called all the men of the tribe from Benito to Bata. So the whole country was alarmed.

Thursday morning I started for home in the station boat "Willie." When I came to Bata our native minister Etienne met me at the beach armed to his teeth. On being asked what was the matter, he said, "Oh Mr. Godduhn, Balinge be too bad burn churnle." Pointing to his gun I said "I hope you will convert them before you kill them as we do not believe in second probation." He smiled and going up to his house we met a great number of people all around. The day before the Balinges had come from the bush, but as the Kambes had been warned, the others received a hot welcome, three men being killed and one taken captive who was delivered at the French post. In the evening I preached on Luke VI, 36-38, "Forgive and ye shall be forgiven." A cement barrel served as table, a lantern spread its gloomy light over a good number of people who were sitting on the ground, having their guns between their knees. I wanted them to put their guns aside, but they refused, as they expected their enemies every minute. We had a good meeting. The whole appearance reminded me of the times when the Huguenots and Old Covenanters had their meetings in caves and woods.

Next morning news came that a Balinge spy had fallen into a trap and bled to death, as the spear in the trap had gone through his body.

Then I saw the difference between the heathen and Christians. While the heathen were rejoicing the Christians were mourning over the awful fate of their enemy. After breakfast I went through the towns sending the boat to the German factory four miles below. Bata is full of people and the work very promising.

PREACHING TO FISHERMEN

At Eboye we had a great gathering, as many of the people had come from the towns on the way. The work is very encouraging among the Egara tribe. The young man I had taken there in June has over seventy in the inquiry class. But envy and strife between the different towns very much hindered the work. That evening I preached about the miraculous taking of fish, Luke V, 1-2. This story all the people understood and enjoyed, as all the men are great fishermen. At the close I dwelt on the partners in the other ships helping Peter and John to pull the Gospel net. Afterwards I had a private talk with the men from the different towns and since then the work prospers.

A TRIBE ANNIHILATED.

In my letter in March I spoke about the Tamatyas a bush tribe near Eboye. These poor people were an eye sore to the Bulus and Fan who had driven them from their home in the interior. Now this whole tribe was eradicated, their enemies had come and shot them down like wild beasts.

GUATEMALA.

A DECIDED ADVANCE.

REV. D. Y. IDDIGS, *Guatemala City*:—With the new church open, the boys' school under control and in progress and the printing shop partially equipped, we are getting quite well prepared to make our work more aggressive than it has been before and with these advantages we hope to be able to hold every inch of territory that we win. We have just formed an organization of the Spanish-speaking congregation consisting of twenty-five members of the pick of a congregation of a hundred or more. In addition to this we also hope soon to organize the English-speaking congregation with perhaps

about the same number. The special meetings we have had in connection with the organization, such as the ordination of the elder and the baptism of the new members have created great interest, so that the congregation has been growing very rapidly. Judging from the number of those who have recently manifested their interest and desire to unite with the church I think that by the next communion season there will be a goodly number ready to be admitted, perhaps a dozen. After laboring here hard for nearly three years with no apparent fruits you must know something of the feeling that came over me as I stood up to baptize eleven of those who entered the organization the other night. With the assurance of peace and prosperity which we have under the new president, I think that with God's help we will be able to do great things for Guatemala in the next six years.

Another thing which I wish to mention is a change which we can hope for in the line of public instruction. One of the greatest hindrances that we have had has been along the line of the public instruction. Heretofore it has been in the hands of the atheists to such an extent that all the teachers in the institute here in Guatemala have been accustomed to cry down the Bible and all religion. But the new president has put in an American citizen at the head of the Institute who is far from being an atheist and although he has not manifested any direct interest in the church here, he is at least in sympathy with Christianity and will do what he can to prevent the wild proclamation of athéism which the young have been accustomed to hear.

PERSIA.

ENCOURAGING INGATHERING.

REV. J. L. POTTER, *Teheran*.—The session of the native church at their meeting just before the spring communion on Easter day received two members by letter and seven on examination. It may be of interest to note that these seven are all pupils in the boys' school, and the following nationalities are thus represented: 2 Parsees, 3 Armenians, 1 Jew, and 1 American. This, I

believe, is the largest accession to the church at one season since its organization. It does not however include all those for whom we entertain hopes that they have been renewed by the Holy Spirit. For various reasons some do not see their way clear as yet to unite with the visible church. Among the Armenians the national feeling seems to center in the old church as a basis of national unity, and the defection from the old church is looked upon as a sort of treason to the Armenian nation. Among the Moslems there is naturally a shrinking from a step which may bring them into great danger. I have in mind five Moslem inquirers who have each privately confessed to me their hearty acceptance of Christ as their personal Saviour, but who are by no means ready to confess Him by uniting with the Church.

As it is not very long since the session felt called upon to exercise discipline in the case of a number of negligent and unworthy members, it has not seemed wise to urge these young men to speedily unite with the church. It appears a wiser course for them to wait a while and see whether their new found faith and hope have the promise of endurance and permanence.

The influence of the revival, though by no means as extensive as we desire, appears in some instances to have been deep and happy and perhaps visible fruit of it may appear later on.

The Young People's Society of Christian Endeavor in the boys' school is without doubt a valuable instrument for good in the work at this point.

CHINA.

LIFE AND FRUIT.

REV. W. J. MCKEE, *Ningpo*.—"The Zông-yü church comprises three stations, the city of Zông-yü where the pastor resides, and the large towns of Song-ô and Tong-kwaen where chapels, a few Christians, and a native preacher are at each place. At Zông-yü and Tong-kwaen there have been no additions within the year, but there are some enquirers, and we were pleased with the earnestness of the Christians. At Zông-yü we have recently organized a boys' day school which

is taught by an earnest young man, and at Tongkwaen the preacher's wife has gathered a few young women for daily instruction. At Song-ô two persons were baptized, and these are the first fruits for many years.

We also found the Hangchow church in a flourishing state. The Sunday we spent there four were added to the church, and one expelled member restored. The Sunday-school is well conducted. We found Mr. Judson as of old spending and being spent for his boarding school of forty-five pupils. Mr. Garritt is deeply interested in the evangelistic work, and accompanied us to visit the out-stations. At Zongpah, thirty miles N. W., though the people were busy day and night caring for their silk worms, we succeeded in getting together ten out of the twelve members, for communion on a week day forenoon. At the new station of Hae-ning, forty miles east of Hangchow, there were four persons asking for baptism. These four are connected with Christian families, and the people in that region are not especially friendly to us. Our church in Sing-z, thirty miles north of Hangchow, barely holds its own in numbers, but it is noted for liberal giving. There is one earnest enquirer.

On our way home we learned that five were to be added to Yuyiao church, and to-day I learn that out of several applicants two were received into Triu-ông church. Their numbers are small, but one soul is very precious, and the obstacles are great.

PERSECUTION OF CHRISTIAN CONVERTS. — A Madras paper shows the treatment received by a young convert named Appu Rao: "For six weeks this young Christian was shut up

in a close dungeon-like room and watched day and night. Enchantment and violent purgatives were resorted to in vain to drive out the Christian heresies imbibed; pepper and cloves sifted in his eyes did not enlighten them, lime-juice rubbed daily on a shaven crown did not induce wisdom after Brahmin judgment, and though his Bibles were burnt before his face and the ashes mingled with his drink, the well-stored memory still gave out its riches of words of God to cheer and sustain, and to meet the subtle arguments of Vakis and Gurus, and the temptings of both the lewd and the vicious and the threats of powerful neighbors, among whom was the Munsiff himself, who visited the house constantly to coax or threaten his victim into apostacy. One night his watchers being sick simultaneously, Appu Rao was left alone, and raising the door off its hinges it fell back, though still locked, and he escaped."

In Mexico city we heard the story of a servant girl. About three months ago she was working for a Protestant family. She was invited to family prayer, and for a few times went to service. In a few days she met her aunt, with whom she had lived before going out to work, and told her what she had done. The aunt, horrified at her dreadful conduct—that of attending Protestant worship—immediately took her to her home. She then tied her hands together and fastened them to one end of a rope. The other end she threw over one of the rafters of the house, and then pulled the girl up till her feet could hardly touch the floor. She then bared her back and whipped her until her back was swollen and bloody. This her aunt did in order to keep her from the faith of the heretics. — *The Gospel in All Lands.*

HOME MISSIONS.

The outlook for the year is bright with golden opportunities in every branch of the Board's work. Fields all over the country, neglected for two years under the cry "*no new work*," are fully ripe for the harvest. Indeed much grain has fallen beyond recovery and much more will be lost unless we thrust in the sickle soon.

If the 5,000 who followed Jesus and waited upon his ministry until their hunger moved him to provide bread for them by miracle, were worthy of his sympathy and relief, ought not the hundreds of thousands who are calling to us, not for bodily comfort, but for the bread of life, to move our churches to provide for their wants, which they can do without a miracle. God answers reasonable prayer, but he will not do man's work for him.

Our work among the Scandinavians in Minnesota and elsewhere is limited only by want of men and means. Our Swedish work in Minneapolis and St. Paul and vicinity is well under way. The Synod of Minnesota is eager to expand and push the work throughout the State and the Board waits only for the Church's benefactions. So of Danish and Swedish and Norwegian work under the shadow of Mormondom, to which thousands of these people have been beguiled, but from which their intelligence when enlightened makes recovery to a purer faith comparatively easy, while their honest thrift and industry render them trusty and valuable in all relations.

The 250,000 Bohemians in the country form a class of people whose large Protestant portion appeals especially by tradition and training to the Presbyterian Church,

though our Congregational brethren have a good and growing work among them.

The population of San Francisco is about 300,000. The entire seating capacity of all its churches is 55,000. This leaves 245,000 in San Francisco without church privileges.

In an excellent report from Rev. W. H. Hoffman, of Mt. Pleasant, Michigan, these significant words occur:—"I find that we ministers must give inspiration to all these worthy enterprises, and that the need of beautifying Zion and building up her walls is more apparent to us than to the people among whom we labor."

Our noble home missionaries are not only friends and supporters of worthy enterprises, but sources of light and inspiration. They and their churches are reservoirs of irrigative waters; they are banks which honor all drafts upon them in gold coin. The deep and lasting obligations of the country to them will be profoundly felt and gratefully acknowledged by coming generations. In our great, wonderful West, whose wealth and variety of resources have never yet been over-estimated and are not elsewhere upon the earth surpassed, there will eventually be millions of population, whose mingling nationalities will evolve a race combining the best in each, and, breathing the pure air of freedom, will certainly produce a race the equal of any the annals of time present.

In arming this immense and growing element in our national life with intelligence and a pure Christianity our missionaries will be assisting to establish a power

such as has rarely risen in the world. This work is a holy one. It were better that our lakes and rivers were dried, our railroads torn up, our mills shut down, our mines abandoned than that our missionary enterprises should be abandoned or even allowed to stand still where they are while the country is running away from them. Our beautiful land, reposing among grand mountains and stretching in fruitful fields over extensive plains, would become as "the valley of the shadow of death." The adversary would spread out his hands upon all her pleasant places. The Lord would cover her with a cloud and in His anger cast down to earth her beauty while her altars are desolate.

In New Mexico the work among the Mexicans is opening up everywhere. The people seem ready to renounce Romanism, if Protestant teachers can be sent them. We have been asked for many new schools in New Mexico, and just as fast as the money is in hand to undertake this new work we shall be glad to do so.

The people of New Mexico are so eager for schools that they pledged themselves to lend their support, declaring that they are willing to be excommunicated from the Roman Catholic Church rather than be without the schools. A man, 86 years old, offers rooms in his house free of rent for the school. The priest told him that excommunication would be the penalty. The old man answered that the priest could not separate him from communion with the Lord Jesus, and called attention to the fact that the Romish Church had steadily refused to give the people an opportunity to educate their children. He said he meant to give his grandchildren the opportunities that had been denied their ancestors.

At another place a Mexican offers a school house free of rent, and \$60.00 per

year additional if we will establish a school there. Many of these Mexicans are living in idolatry. Flagellation of the Penitentes, and crucifixion even unto death is practiced.

Rev. J. A. Menaul, Synodical Missionary of New Mexico, says in a recent letter:—"The people at Bernalillo town want a lady teacher, one able to teach music preferred. They promise to pay at least \$15 a month of her salary. It will be a great favor if you will let us know what the prospects are of getting such a teacher.

"Bernalillo is a large Mexican town, with a few Jewish and American families, in which nothing is being done by any of the Evangelical denominations. It is a hard field, but one that ought to be tried. Little or nothing can be done there till we have a location in the shape of a school-house or missionary's home."

There are many places like that here described, where a Sunday-school or a Young People's Society, or an individual, could erect a worthy memorial in the shape of a small and plain school-house or chapel, with or without, included rooms for the missionary's family.

Gen. R. N. Adams, synodical missionary of Minnesota, writes that at that date (August) for the first time since he assumed the office, every organized point in the state was supplied with the ordinances of the gospel. Of course such a state of things cannot be permanent—as for instance, the students who have been doing summer work will soon be returning to the seminaries; but it is none the less most creditable to him and to the synod, and most encouraging to the church and to the Board. The work in the whole state is doing well and pushing ahead.

The General Assembly which met in Portland, Oregon, in May, recommended, "That all churches be invited to make a special Columbia thank-offering to the Board of Home Missions on October 9, 1892, as a memorial of the discovery of the American Continent."

President Harrison has appointed Friday, the 21st day of October, a National holiday, and among other things suggests "that the people gather in the churches and other places of assembly, in order that thanks may be rendered for the divine care and guidance which has directed our history and blessed our people."

We suggest that all the Presbyterian Churches in accordance with these recommendations hold these services, on either of the dates given, and thank offerings be taken which shall be not only large enough to pay the debt but will put into our Treasury a sum sufficient to warrant the Board in answering the calls from the West, which should have been heeded long ago. Will not the churches already established in the West, some of them strong in numbers, and rich in goods, give especial heed to these calls?

We will aid in every way possible to make these "Thank-offering services" a success, by concert exercises, circulars, mite boxes, etc., if requested.

The Board of Home Missions is sending out to the ministers, samples of its various circulars. We trust they will be carefully read by them and orders sent to the Board for as many as can be used by their congregations. It is our desire that all our church people be fully informed about the great work being done by the Board. We earnestly request the pastors and stated supplies of the churches to aid us in getting these facts to the members and adherents of the Presbyterian churches.

If desired we will send these circulars by mail to the ministers in bulk for them

to distribute, in the pews or in whatever way they deem best, or we will mail direct from the office to the persons whose names they may send us.

In order to push forward the great work which is pressing upon us from all parts of the West, we must first pay the debt which has hindered almost every advance for the past three years. There were some generous pledges made at the General Assembly toward cancelling this debt, and a number of churches and individuals have sent in their contributions to this object, but the amount received thus far has been very small—less than \$500 to August 1st. The pledges made were on condition that the debt be paid by Sept. 1. The debt was \$67,000. If each member of the church would contribute eight cents in addition to their usual gifts, and do it at once, the debt would be cancelled. Cannot every pastor see that accomplished?

Every intelligent Presbyterian knows something about the Waldenses, their history through centuries of patience in trial and faithfulness in labors is a matter of pride and admiration to every Presbyterian. Our sympathy has found substantial expression in the financial aid extended to them in their Italian homes. Just now for the first time we find them organizing in communities of their own in our country. They have instituted a marvellous work among their countrymen in Chicago, St. Louis, Memphis, and in western Pennsylvania. The courage and self-sacrifice of their missionaries are worthy of admiration and prompt assistance. They ask to be admitted to our Presbyteries and assisted by our Board of Home Missions. The amount of aid they ask is modest and the prospect for a remarkable work of grace among their people most assuring. Yet it comes in

the category of "*new work*," from which the Board has been restrained for two years by the condition of its treasury, shall we, *can* we refuse them? The Board has received less money since the meeting of the General Assembly at Portland than during the corresponding period last year.

What to do with our cities is a question not easily solved in the present financial condition of the Board of Home Missions. Any one of the large cities of our country presents all the elements of the problem. Take Chicago for example, as the eyes of all the earth are just now turned to her.

The city has grown in fifty years from 4,500 to 1,200,000, and is steadily increasing at from 50,000 to 100,000 per year. It includes one-third of the population of Illinois, and more people than Dakota, Idaho, Montana, Nevada, Arizona, New Mexico and Wyoming combined. It is the most foreign of our great cities. The indifferent or hostile part of this foreign element is swelled by the masses of our own people from rural regions who drift into irreligion. There are 400,000 Roman Catholics, 400,000 more or less Protestants, and 400,000 utterly churchless—many of them in darkness as absolute as Stanley's Wapititi. Christians are alive to this. All the denominations are actively at work. The congregationalists spent \$39,000 last year. The Methodists built thirteen churches. The Baptists, later at work, expended \$7,000. Our own Church, spent \$18,000, \$10,000 through the Board. Two became self-supporting last year. We have twenty missions, two German churches, and Italian and Syrian missions. The McCormick Seminary students, now the most numerous of any seminary, are efficient helpers, and have opened five new fields, four of which will soon be flourishing churches. Three churches have been organized. Mr. Wes-

ton says: "We aim at nothing less than the full-fledged church." The plan is, a canvass, a Sunday-school and preaching service, then a church building—this last a most pressing necessity—there being now seven organizations without a shelter. The Presbyterian League seeks as its chief aim to aid these struggling congregations to acquire church property. Prominent business men are active in it. The Presbyterian Social Union is now turning its energies in this direction. If the Board is so supplied with funds as to be able to encourage the Home Mission Committee to plant churches, and the Social League is backed in the work of church building, our Chicago brethren may signalize the year of their great Columbian Exhibition with an unprecedented advance in Home Missions and church extension.

There may be nothing more in this marked activity in Chicago than is now done or aimed at by Church Extension Committees and Presbyterian Alliances in New York and Philadelphia, and St. Paul and Minneapolis, and Omaha and Portland, and Los Angeles and Kansas City, and a score besides. But here at least is plainly indicated the line of effort through which our cities are to be evangelized.

It is by no means an encouraging fact that in the first four months of the present fiscal year, ending Aug. 1, the Board's current receipts have fallen behind those of the corresponding period a year ago to the amount of about \$44,000. Receipts in summer are, of course, always small, and receipts then are always to be expected to drop far behind the inevitable outgo. But this is a proportionate increase of shortcoming which is serious and embarrassing. Its remedy should not wait for next winter. The present deficiency, if suffered to continue for months, will cost

thousands of dollars in interest on necessary additional loans. Many of our able and willing friends return from summer absences in September. May we not urge them then at once to see to it that the empty treasury be largely replenished?

W. I.

"A pastor's wife" writes from Michigan:—We are told to despise not the day of small things. The W. M. Society of Oneida Church, Lansing Presbytery, taking heed to the injunction, after reading Dr. S. E. Wishard's letter in the H. & P. of June 15, "*Let it be done now*," resolved to have the matter presented to the congregation the following Sabbath.

As a result the sum of six dollars was sent to the H. M. Board, "For the debt," ten cents a member with one dollar besides. One year ago last November, our S. S., was moved with enthusiasm on the same subject and as the result of the "penny a day" plan, for Thanksgiving month, over \$25 was sent to the Home Board.

We are "a feeble folk," but if only others of our brethren and sisters would do the same, our debt would be speedily wiped out.

For twenty-three years I have been a home missionary's wife and know some of the hardships that result from delayed remittances from the Board.

We do not mind it so much now. Our children have gone out from us, there are only two of us, and a little grandchild to brighten our home; but we feel most deeply for the doubly burdened ones on the frontier. God grant that this nightmare of DEBT may not be theirs to dread much longer!

THE CHRISTIAN ENDEAVOR MOVEMENT is manifestly the outcome of the Church's life and teaching. It is a logical result of the past, a necessity of the present,

and a promise and prophecy of the future. It is a fresh manifestation of the growing life of the Church. As in material things inventions and discoveries are at once the outcome of progress and the conditions of new eras, so in the history of the Church new methods devised and new forces discovered are at once results of its productive life and conditions of its greater advancement. The introduction of Sabbath-schools, the enlistment of women in organized efforts in mission work, the utilization of the tremendous and far-reaching power that had lain dormant in her young men by the organization known as the Y. M. C. A., all illustrate the proposition very forcibly. And now the Y. P. S. C. E. which President Clark wisely affirms is not so much a *society* as a *movement* grows out of the very condition of the Church's life and energy. It is simply the church at work within itself and upon its environments, and it has to do with its work as well as its worship. It is not a pensioner upon the Church's bounty but a new source of revenue to the Church in its active missionary agencies. One of its purposes is to cultivate the systematic worship of the Lord in offerings. Five hundred of the local societies connected with our church are now under pledge of two cents a week for Foreign Missions. A few societies are already under similar pledge for Home Missions. It is a confidently expected that at an early day every local society will be thus directly engaged in the aggressive work of the Church *at home and abroad*. They will teach the Church how most economically and effectively to execute its great commission, how it is possible that repentance and remission of sins should be preached in His name unto all nations, beginning at Jerusalem thus fulfilling in these glorious latter days the prophecy of the Kingdom, "and a little child shall lead them."

At the Chautauqua Assembly, recently, the Rev. Dr. W. S. Rainsford, of New York City, spoke in his vigorous way to a large audience on "City Evangelization." He said:

The fate of the country must be decided in its cities. The Church scarcely yet understands what the city problem is, and certainly the poor of the city do not understand the Church. To them the Church represents a club, a rich man's club at that, and her action largely warrants them in this misconception of her purpose.

During the last ten years in New York 100,000 people have moved into the city south of Fourteenth St., and sixteen Protestant churches have moved out. In other words, the Christian policy of the land as represented in the city churches to-day is the utterly mistaken one of putting the weakest regiment where the heaviest fighting must be, and withdrawing what is strongest and best among her forces from those places where the tide of battle is most fierce. Where do we want all that the strongest churches represent of beauty, space, music, hope, abundant life, in short? Is it where what is most luxurious, most cultivated and endowed with largest treasure among our people has come to dwell? Is it where the streets are widest and corner lots most expensive? Is it on the avenue or near the Park? Or is it where life is sordid, and men almost beyond repair; where there is no place for the children to play, or men and women to breathe; where the tenement-house represents the homelessness of half a million of our people! This is the way the churches set about evangelizing the city, or at least one great city, the most difficult of all our cities, and the greatest of them, the city of New York. These are the appalling conditions forced upon us by the tenement-house situation in New York, and in lesser measure in other cities. Legislation is useless without its preparatory education, and its preparatory education is impossible without the Christian teaching of the Church. She must educate the rich; the dawning of their duty has yet scarcely begun for them. She must educate the poor, for these are becoming as material-

istic as those richer folks whose opportunities have been larger than theirs. She must enlarge the place of her own tent; she must seek allies; seek to unite with her that great multitude of true and brave souls who, though they do not understand how to obey the first commandment of loving God, are at least nobly striving to fulfill the second of loving their fellow-men.

This is a strong, though not a new, way of putting one of the most pressing, and at the same time most perplexing problems connected with Home Missions. The rector of St. George's seems fully alive to the claims and difficulties of a work in which he and his people have always bestirred themselves. City missions are in most cases naturally relegated in large measure to local agencies—large churches and rich givers in the city itself. But such a church and such a Board as ours should surely make so large and growing a department of home evangelism as city work is and must be a more prominent and extensive part of its steady and regular activity. The Episcopal Church has somewhat outdone us here in New York, and perhaps in some other great cities. The Board has often urged this great interest upon its constituency. When we remember that our great cities catch and hold a large part of our immigrants, and by no means the best of them, it will be seen that all the arguments which enforce increased activity on the frontier are perhaps even more weighty in regard to city evangelization.

W. I.

Rev. Davis Willson writes from Montana:—

A town has been slowly but steadily developing at Belgrade, a point on the Northern Railroad about ten miles west of Bozeman, and about four miles east of Weaver school-house, the station where I have regularly preached since my work began here. Years ago I spoke to the owner of the ground about lots

for a Presbyterian Church should there prove to be a town there. Last spring the school trustees proposed to buy the Hamilton church building for a school house. Many of the Hamilton people were in favor of organizing a new church at Belgrade. I found from ten to twenty members who were ready to enter the new organization. I was appointed to interview the owner of the town-site, and he guaranteed that we should have lots for a church, and \$50 in money when we got ready to build. Most of us counted on selling the Hamilton building and using the funds for building the wing of a large church, which would answer our purposes for the present. It was voted to accept the proposition of the school trustees, retaining the privilege of using the school-house for church purposes, and still maintaining our church organization there. The Board of Church Erection did not endorse our action, and therefore our designs for a church building at Belgrade remain *in statu quo*. However we are laying foundations. We shall eventually organize our church there, and as the town grows our church will prosper, as the country surrounding is Presbyterian.

This is given as a specimen case of church extension in the new west, both for difficulty and for persistence. Montana has never had the share of attention it needed and deserved. If our Church had put in there twice the men and means it has in the last ten years, we would now be foremost there instead of lagging behind. We have not even kept pace with the material development of that marvelous state, and this has only fairly begun. As in Missouri, our force and plant in Montana should be doubled at the earliest possible moment.

W. I.

Rev. J. H. Barton writes from Idaho City, Idaho:—

I made a trip through the Boise basin, preaching in the mining towns. Two of them cover a scope of country twelve miles long. In one there is a public school of over sixty pupils, and in the other one of nearly

forty. The population is constantly increasing. We ought by all means to have a man for this field. It is ours by right, as I have been occupying it for four or five years. I am just now making another tour through the Basin, and preaching every night this week. There is no minister in this country except a Roman Catholic priest. The last Episcopal minister has just left. The people would not support him. There are many good people in all these towns and camps, and many who care little for religion who would encourage and support a minister if he would preach fairly well and live a consistent life.

I am anxious to get a man for this field, also. He could live at Idaho City and visit the other points once a month. It is not probable that a strong church could be built up here, and the field might never become self-supporting; but there are hundreds of people here without religious privileges, and the Presbyterian Church ought to do something for them.

Sometimes those of us who live in the presence of this spiritual destitution feel a little discouraged at the difficulty of getting others to come and help plant the gospel standard among these mountains. We are doing what we can, but much more ought to be done.

Idaho has never yet received its proper share of our church's attention. It is a hard and trying field, but one full of need and full also of early promise. The development of its vast mineral and other resources has hardly begun. And so its religious culture should be soon and rapidly pushed. The late serious disorders among the Cœur d'Aléne miners show how much the people need the heaven and restraint of gospel influences.

A recent report from a synodical missionary speaks of a missionary in his field, young and active and zealous, who has an average of seven public services per week. We do not note this as an isolated case, as many missionaries are as hard worked,

but we mention it for the benefit of those who may imagine that home missionaries have an easy time. We do not wonder that we are further told that this young brother is thinking of a change of field, in order that he may have some time and opportunity for study.

Concert of Prayer for Church Work at Home

JANUARY, . . .	The evangelisation of the great West.
FEBRUARY, . . .	The Indians of the United States.
MARCH, . . .	Home Missions in the older States.
APRIL, . . .	City Evangelization.
MAY, . . .	Our Foreign Population.
JUNE, . . .	Our Missionaries.
JULY, . . .	Results of the Year's Work.
AUGUST, . . .	The Mormons.
SEPTEMBER, . . .	The Outlook.
OCTOBER, . . .	The treasury of the Board.
NOVEMBER, . . .	The Mexicans.
DECEMBER, . . .	The South.

THE OUTLOOK.

We have reached the beginning of another special season for Home Mission work. The aim of this work is to establish and to maintain churches in all parts of our widely extended country, to aid weak congregations until they reach self-support, and to organize mission schools among our exceptional populations, and thus to extend the power of the Gospel over the growing population of our country. Within the memory of some still living, Home Missions was understood to be the work done by the Church among our own people who emigrated from the Atlantic border to the regions beyond the Alleghanies. To-day it embraces not only our own people that seek homes in the far West, but also the millions of people that have come hither from Continental Europe, Armenia, Bulgaria, India, China, Japan, and some of the islands of the sea. A vast number of the foreign speaking population of our land are largely infidel,

indifferent to religion, and even heathen in multitudes of cases. The number of these is supposed to be about twenty-two millions, or 34 per centum of our entire population. There are found between thirty and forty nationalities in nearly all our large cities. The majority of those who are more than twenty-five years old on landing must be reached through their native tongue, if they are to be reached at all. All the children will become English-speaking through choice and the influence of our Sabbath-schools and day-schools.

The stream of people pouring yearly upon our shores is prodigious. The average of foreign immigrants that landed here yearly between 1880 and 1890 amounted to 525,000. Unless some means is speedily adopted to restrict it, the number of immigrants that will land upon our shores during the next decade will be no less than 800,000 yearly. We are told by those engaged in gathering statistics, that the immigration of last year represented no less than ninety-seven different countries. It is doubtful whether the Foreign Board, with its widely extended work, is preaching the Gospel to as many distinct nationalities as this. We are bound to furnish these multitudes with the Gospel, and that largely, for forty or fifty years to come, in their own tongues.

Let us particularize in order to be able to grasp the meaning of it. According to an interesting table given in one of the numbers of *The Interior*, nearly 500,000 immigrants came here during the last year from Europe alone; of these only 122,000 spoke the English language, and of the others 92,000 were Germans; 52,000 were Italians; 50,000 were Scandinavians; and 126,000 were from other European countries. These people spread over our whole country, influence trade, shape society, and mold politics. The large majority

of them go West. In Texas there are twenty counties dominated by Germans. One-fourth of the population of Chicago and New York are Germans, and two-thirds are of foreign birth. Minnesota has a population of 200,000 Germans. In New York, Chicago, Baltimore and Omaha there are nearly 180,000 Bohemians. There are 50,000 of them in Minnesota. Of the 30,000 inhabitants of the city of La Crosse, Wis., 8,000 only are able to speak the English language.

The journal already quoted, alleges further, that "74 per centum of the discharged convicts of London come to the United States. There is scarcely a ship that does not bring men and women of this class from various European countries. These people have increased in the United States during the last decade 23 per centum faster than the population." Can any of us be so blind as not to see the imminent peril to our country and our religion from this flood of foreign immigration. The great body of those who come to us in these days are not at once assimilated like those who formerly came from the British Isles. These people settle in communities where they speak their own tongues, support their own newspapers, keep up their own customs, and perpetuate to a great extent their old country indulgences. Some of them, like the Chinese, do not intend to enter into our national life, nor mean to aid in developing the country which God has given us, but simply to make money and to carry it back with them to the land of their fathers. We must, therefore, do all in our power to permeate these districts with the spirit of Christianity, and uplift, as far as possible, the lower classes of our people to be good citizens and useful Christians.

We would not have our readers infer that all these foreign speaking people are heathen or infidels. Many of them are Protestants,

not a few of them are members of Protestant Churches, and a number of them are Presbyterian. Nevertheless, when they are not welcomed and cared for on their arrival, they usually lose the interest they felt in religion at home. By this neglect or inability to reach them through their own tongue, multitudes are lost to the cause of Christ in our land. Some of these people realize their forlorn condition when they find their children growing up godless around them. There are touching letters in the office at the present time from parents begging for help in the line indicated above.

We have never had greater demand than now for evangelical German preachers for Texas, Wisconsin, Minnesota and other places. Shall we turn a deaf ear to these calls? We have no desire to perpetuate on our soil the tongue of the Teuton, but we do desire to save the souls of those who are unable to use our language with profit in their religious exercises. By this means we expect to take possession of the boys and girls who everywhere prefer the English to the mother tongue.

We have, at the present time, urgent requests for Italian preachers, of the fervent, spiritual and evangelical type. An appeal is made to us in behalf of twenty thousand of them by the brethren of St. Louis. In that city a late Italian Consul is preaching the Gospel to his countrymen every Sabbath. We are told that nearly all of them are now accessible to Protestant ministers. Three or four hundred Italians who are living in a little town in Pennsylvania are appealing to us for a preacher. They wish to rear their children, they say, in the nurture and admonition of the Lord. Shall we deny these urgent requests of our Italian friends from Slatington and St. Louis? A good Pittsburgh elder told the writer, at Portland, Oregon, that he was amazed at finding how ready the Bohemians

were to welcome the missionary and Bible reader. The Presbytery of Chicago is beginning to wake up to the awful fact that tens of thousands of Italians and Bohemians are perishing for the bread of life within its bounds. They are begging for it.

Applications have come to us for ministers even from Armenians, Bulgarians and Syrians. Many of the people of the remote East are turning their eyes towards this land of plenty and freedom. They covet our freedom and wish to share our abundance. But the continuance of our freedom will depend largely on the faithfulness with which we meet these multitudes that flock to our shores. If they are neglected but for a few years, they will outvote us. God grant our beloved Church the spirit of consecration and liberality in this hour of pressing need and fearful responsibility!

Letters.

ARIZONA.

REV. C. H. COOK, *Sacaton*:—During this quarter ten persons, all heads of families, were baptized at our Blackwater chapel and added to the church; eight children were also baptized. The meetings at both chapels have been well attended as also the open air meetings at other villages. Some of the Gila Crossing Indians go part of the time to Phoenix, which is some eighteen miles nearer than this place, and attend the Sunday-school at the Indian School. We need about \$400 more to erect a chapel there.

Owing to sickness from overwork, of the Superintendent, I spent a little over five weeks at our Tucson school, where I had an opportunity to preach to some Papagoes who seldom or never visit the reservation. The Board evidently has been very fortunate in the selection of faithful and earnest laborers for the school and we hope that Mr. Billman will fully regain his health during the summer vacation.

A few weeks ago we received \$50.00, sent to us by the Ladies' Union Mission School Association, a sum needed to finish the parsonage. This is a gift of Gen. F. Townsend, of Albany, N. Y. It was altogether unexpected and doubly welcome, because greatly needed, and because it shows how army officers, who have been on the ground, show a deep interest in the only way of conquering and civilizing the Indians. In all my work and travels here I found these officers the friends of the gospel and of missionaries among the Indians.

Another \$50.00 would enable us to put a shingle roof on our summer kitchen, which we use during winter as a lodging room for Indians who come to our meetings from afar and return home on Mondays, and for a shingle roof on our stable and hay room. Mud roofs here only do well in dry weather. This when all finished will give our church a parsonage worth here about \$1,200 at a cost of less than \$400.

ALASKA.

REV. A. E. AUSTIN, *Sitka*:—I have just been standing in my lot and striving to do the common every-day duties which go to fill up the life of a missionary. In a few years all the strange and novel scenes which excite and interest us in a new field cease to charm us, and the work would become very monotonous, and the burdens very heavy if the dear Lord did not give grace and strength to bear them, and send us some token of his favor. It is a source of great joy to witness the power of the Gospel to uplift and save a people from the darkness and degradation of heathenism. There must be a divine power in it, for its results are miraculous. Can critics, high or low, explain it, aside from its being divinely inspired. Last evening Jennie one of our home girls came to see me, and told me she wanted to join the church at our next communion. She has been very active in our children's prayer meetings for some weeks. Her prayers were so fervent and earnest we felt that she had found "the pearl of great price," and had entered the kingdom of God. She has been very sick recently

and she told the children in the meeting, "I thought if I die, I am not prepared to meet God in peace, I could not stand in the judgment. I think what a great sinner I have been and how good God has been to me in sending the Gospel to me, and in sparing my life so long, when I have been such a wicked girl. I promised God if he would raise me up from that sick bed I would give him my heart and serve him with my life. Now I am going to keep my vow. I hope you boys and girls will come and serve Jesus with me, and that you all pray for me." Tears were streaming down her cheeks and her words went home to all hearts. Fred'k. Moore succeeded in having the man punished who was active in trying to have a poor woman tortured as a witch. I went with him to see the Governor and the District Attorney about the matter as I knew that much of his success in mission work would depend on this case. If the man escaped punishment the natives would regard Frederick with contempt. Quite a number of Indians from Killisnoo were present in court when the judge expressed his indignation at their conduct in severe terms and they heard him praise Fred'k., for his bravery in rescuing the poor woman, and bringing the crime to the notice of the Court. Our people are scattering for the summer. Some to hunt the fur seal, others are after logs to stock the Sitka saw-mill. Several home boys from the cottages are among the number. Last week the schools of herring made their appearance, and nearly all the natives in the Indian village were off to gather fish eggs. They esteem them a great delicacy, eat them as you would berries, without cooking. It is sort of Thlincket Thanksgiving and they seem to enjoy it exceedingly.

FLORIDA.

REV. H. KEIGWIN:—I am pleased to say that our work in Florida during the year has been successful. In one of our Presbyteries we received ninety-four members in excess of the additions of last year, and \$1,200 more than the income of the previous year. In the other Presbytery, while there was some falling off in addi-

tions, there was an increase of \$547 for all purposes, over the previous year, and when you take into consideration the fact that last year's income from the churches was *a little more than double* that of the year previous, you will see that the field is responding nobly to efforts put forth toward self-sustentation. South Florida Presbytery, especially, is making vigorous efforts in this direction. Eustis will go off the Board soon, and other churches are making praiseworthy efforts to follow the example. If we can secure permanent men for the churches of East Florida Presbytery, men who will unite with Presbytery and remain during the Summer, we might report more encouraging results in that section of the State.

KANSAS.

REV. S. B. FLEMING, D. D., *Superintendent*:—Slowly but surely the State is recovering from the adverses of the last two years. While there has been no striking advances, yet the tone of matters, both temporal and spiritual, is evidently on the "upward trend." Particularly is this true in the Presbyteries of Emporia, Highland and Topeka.

The Presbytery of Neosho has a greater number of weak churches in proportion than the Presbyteries mentioned above, and the difficulty has been correspondingly greater, in securing and adjusting men to the several vacant fields. This difficulty has been increased by the failure of crops last year in many portions of that Presbytery. When you come to investigate the applications which have been sent you from the churches, particularly in Emporia, Highland and Topeka Presbyteries, I think you will find that the Home Mission Committees have been faithful and have made gratifying advances. In Emporia Presbytery alone, after years of direct communication and action with the Home Mission Committee, I may say, that I do not believe they have ever done more painstaking and faithful work or protected the interests of the Board with more jealous care, than at the late meeting in Wellington.

Besides decreasing the amount asked for, the

Presbytery, at their earnest solicitation, adopted measures looking towards a large increase of contributions for the Board during the current year. A general movement of this kind will be made at the coming meeting of the Synod at Ottawa the first week of September.

I call the special attention of the Board to this meeting of the Synod and ask that special attention be given to securing for us a strong representation of the Board at the Synod.

This is to be a Synod on the "Chautauqua Plan" and there will be an abundance of time given, thoroughly to discuss all the great Boards of the Church. Please arrange to give us two Secretaries, at least, to help us in advancing the interests of Home Missions.

During this quarter I have taken special pains to scatter the literature of the Board, where I thought it would do most good.

I have, also, pressed the claims of the Board before the people, as opportunity afforded, and in every case surprised the people themselves in the marked increase in the contributions, in some cases more than doubling the estimates pastors and Sessions had made. The quarter has been one heavy service in the way of exploration. I have made many long and laborious trips into "waste places." My heart has sunk within me as I have visited the famishing and destitute regions and heard the calls of the people and witnessed their tears, desiring the gospel for themselves and their children, and yet, because of their poverty and the embarrassed state of the Board, I have been compelled to say "nay."

I have four counties where we do not have a Presbyterian minister and where two are sadly needed. These are Clark and Comanche, and, Greely and Wichita. I have travelled much off the R. R. and by private conveyance, at considerable additional expense, in order that these "scattered sheep" may have the gospel occasionally. I could tell some stories of thrilling and touching interest; but I well know that you have enough of this.

After all I have been able to do but little in comparison with what might be done and, perhaps, ought be done for the outlying communi-

ties of the Synod. All that constant application and wear and tear, in the way of travel and loss of rest, has been done that I can possibly do.

NEW YORK.

REV. J. G. SNYDER, *Belmont*:—The attendance at the services has been lessened somewhat by bad weather but has been fully up to the average with the exception of a few evening services. This has been remedied by seeking the help of our male members, and audiences are much better and larger. Our prayer meetings continue to grow in fervor and size, especially is this true of the Y. P. S. C. E. The young ladies have purchased a new reading desk to take the place of one of home manufacture. The year has closed without a cent of debt. We use, as you know, the envelope system of regular giving and it has been my work to extend its list of contributors among the mite-givers. I find them glad to give in the envelopes as others do. This has had its effect in helping us to lift \$120 from the Board's gift this next year making the sum received by us only \$100. I was most anxious to take all off, but find that the changes in population make it necessary to go a bit slowly. The \$120 in addition to last year's contributions is already pledged. We are more thankful than I can tell. Our people made an \$8.00 contribution for Children's Day and our sociables are all free, the expense of refreshments being sustained by those interested in the work. This sort of social had all sorts of enemies at first, especially from other denominations here dependent on such revenue, but opposition is dead and many are coming to see that the work of the Lord should be supported in a regular, dignified, business like way. We sometimes give socials in the old way for other objects but not for the regular expenses of God's house, and to this fact I believe we owe much of our financial stability notwithstanding the loss of important members we have sustained.

God is at work with us in spirit. The people have more of a mind to work and many sinners are attending services who were regarded as too far gone to try to save.

REV. D. J. MORRISON, *Akra*.—It is with heart-felt gratitude to God that I submit to you this report of the work in my field. For, in it we are able to record progress which is, perhaps, unparalleled in a country church. I may say at the outset that the membership of the Center-ville Church was doubled during the past three years. In the past year it was increased exactly 50 per cent.

During the last quarter forty were added at one communion.

Most of these (thirty-seven) were on profession.

Our Christian Endeavor Society has increased until now it has by far the largest active membership in the county. The Sunday-school has practically out-grown the Church; so that we now require more room to accommodate them.

Our last communion, when so many were received, was the greatest day that has ever been known in this region.

Half an hour before the time of service the building was crowded. At the hour for commencing it would be impossible to move in the church for it was literally packed. Some came as far as twenty miles. The building was surrounded on the outside by eager listeners sitting in their carriages who were not able to get inside. Besides this many went away finding it impossible to get any where near the building.

A great proportion of those who were received were young men, heads of families, between twenty and thirty years of age.

Among these stood the liquor seller. The service lasted two hours. The financial increase has kept pace with the others.

Three years ago this Church promised \$235 for the support of the minister. This year they promise \$500. This Church will be self-supporting in three years time at least. It would be so now but for the fact that the buildings were deplorably neglected for twenty years previous to my coming; and now we have to strain every nerve to bring them up to time. Last year we expended \$700 for that purpose. This year we expect to spend an equal amount; after we get our buildings in condition we shall be independent of the Board altogether. The Presbytery has set

this Church by itself because of its marvelous growth and its likelihood of becoming self-supporting. Had they done so three years ago it would without a doubt be self-supporting now.

WASHINGTON.

REV. THOMAS MCGUIRE, *Everett*.—It is with very great pleasure that I now send my second quarterly report of the First Pres. Church, Everett, Washington. Since my last report we have completed the Church with the exception of painting. The Church is neat and comfortable 30x60, with an auditorium 30x46, and prayer-meeting or class-room with sliding doors. When the painting is done the outlay will be about \$2,000. This will include the stumping of the lots, the stumping and grading of the streets, the side walks and the furnishing of the building all complete. All is paid for and there will be no debt when we receive the \$650 we expect from the Board of Church Erection. We have had regular services morning and evening every Sabbath during the quarter but the 2nd Sabbath of the Assembly May 29th. The services are very well attended. We have now got our own Sunday-school and prayer meeting. Altogether we have reason to thank God and take courage

NEBRASKA.

SELF-SUPPORTING

REV. J. M. WILSON, *Omaha*.—At a meeting of the congregation April 6, it was unanimously decided to assume self-support. The trustees are encouraged at the outlook and the people are enthusiastic in the new move. It has been six years since the church was organized and during that period we have received \$2,800 from the Home Board. Part of this has been paid by our Home Mission collections.

We are very grateful and long for the day when this amount will have been paid back to the cause of Home Missions. Should you take into account the sums expended on mission schools and mission school property together with what we have given to the Board, you

would find that about \$2,500 had been gathered to the church. The Board, I think, may look upon Castelar Street Church as one of its good investments.

At the last communion fourteen were added to membership and six have been added since. The present membership is 203. All the services have been held regularly and besides a mission S. S. started April 17, in the south-east part of the city. The Ontario Chapel is fitting up a room in the basement for the infant class. The church is harmonious and energetic. It is claimed, although we have a new building, that it will have to be enlarged in a year. The people come to hear the gospel eagerly.

I wish to express to you the thanks of the session and congregation for the aid received and hope that we may be able to assist the Board in its great work.

MRS. M. R. MORRIS, *Omaha*:—It hardly seems possible that almost a twelve month has gone by since first the Old Omaha Mission was seen by me.

We can look back upon these months and note something of progress in our relations to the people and the school. We came among them total strangers, but now some of them have come to look upon us as strangers no longer, although we could not yet expect to be just the same to them as their old-time friends. Many of the children have become dear to us, and, no doubt, will grow more so as we are longer with them.

We feel that one thing has been demonstrated, which is that Omahas and Winnebagos *can* be brought together in the same school, and live in comparative peace. We had a good many misgivings as to the result of the experiment, but we think that it has been quite successful. Latterly the boys and girls of the two tribes have not been more quarrelsome than children and youth usually are. Rev. Mr. Findley of Winnebago expressed himself as greatly pleased with the result, in the remarks he made at our closing exercises.

Too great praise cannot be given Miss Wood for the interesting program which she contrived to present, with her rather unpromising materials. Some of the pupils particularly did her and themselves great credit. So far as possible, the school had gone through a very thorough examination, the results of which were placed on a table for anyone interested to look over. In this, of course, such pupils excelled as had been steadily in school. Others would have made much greater progress than they did, had they not been absent so often, for a day or two at a time.

MONTANA.

REV. S. E. WISHARD, D. D., *Supt.*:—I have had an interesting journey northward. The Flat Head country is opening finely. I preached the dedication sermon for Bro. Fisher at Kalispell. He has built a very neat and durable house of worship, that will seat 275 or 300 people. We raised the amount needed to pay everything lacking about \$200 which he can raise on the street. Kalispell was located a year ago, when the Great Northern passed through the valley. It has a population of between 800 and 1,000 people, and is growing rapidly. Fisher was the only man on the ground when the railroad entered the valley. The Church cost \$3,500, and is worth all it cost and more.

From Kalispell I went into the Bitter Root Valley. Visited Hamilton a new town, one of Mavens Daily's Pits. It is just opposite his great ranch, and is growing rapidly. It will be the town of the Valley. We (Ellis and myself) organized a Church there, the people have given a lot, and are raising money to build a house. Ellis will put everything in shape for a house this week. That will put us in good trim for our work in the Valley. Bradford goes back to the Seminary this fall to finish his course. Then we will put a man at Hamilton, who can also supply Corvallis, six miles north, and Grantsdale, three miles south. The other man can take Stevensville, Victor and the miners three miles north of Victor.

ILLINOIS.

HOME MISSION APPOINTMENTS.

REV. JOHN WESTON, D. D., *Chicago*:—This has been a busy quarter and fruitful in important events. Four churches have been organized and, except one, the results of my personal agency.

They are as follows:

Avondale, organized with 17 members; the South, organized with 27 members; the First Italian Presbyterian Church, organized with 54 members; Chicago Lawn, organized with 25 members, making a total membership of 123.

These of course will all need a little aid at the beginning, but we are assured it will not be long before they will be self-supporting. Three of these are in suburban districts, rapidly increasing in population and composed of the industrious enterprising classes.

The Italian church is one of much interest and promise. It is the outgrowth of the effort of a converted Italian who has consecrated his energies to the salvation of his countrymen in this and other large cities of our country. The work having increased upon his hands so that he could not manage it, our Home Mission Committee of Presbytery assumed it. A regularly ordained minister was secured from the Waldensian Church of Italy and by his untiring efforts this church was brought into existence. There are about 20,000 Italians in this city, and a most interesting condition of things exists. They all hate the Pope as much, if not more, than Protestants do and are very accessible by this good brother who in love carries them the gospel in their own tongue.

Those composing the church are all, of course, converted Catholics.

I have found time to look up some new fields and have had Sabbath services commenced in a district much neglected where an enterprising church will soon be the result. There are many like this in this great city, and as we have time and means at command we propose to open them.

J. R. Mackey, Providence, 2d,	R. I.
H. G. Person, Corinth,	N. Y.
J. H. Odell, Conklingville,	"
T. L. Leverett, Nichols,	"
D. A. McPhie, Scipio and Scipioville,	"
C. J. Hastings, Constable and Westville,	"
H. G. Miller, Mt. Tabor of New York City,	"
J. S. Gilmore, Congers,	"
G. Nicholls, Wampsville and Lenox,	"
A. H. Fraser, Jamesville,	"
J. L. Harrington, Middle Granville,	"
H. R. White, Pleasantville Station,	"
W. A. Albony, Oxford, 2d,	Pa.
W. O. Wright, Milesburg,	"
V. Loea, Bohemian and Moravian of Baltimore,	Md.
E. E. Weaver, Ridgeley Street of Baltimore,	"
E. F. Eggleston, Grace of Baltimore,	"
W. C. Brown, Knox of Baltimore,	"
W. A. Carrington, Tacoma Park and Kensington,	"
J. E. Franklin, East Lake Mission of Wilmington,	Del.
S. T. Wilson, Auburndale and Winter Haven,	Fla.
A. Glendenning, Ensley,	Ala.
H. A. Mullen, Thomas,	"
A. M. Penland, Beech,	N. C.
R. A. Bartlett, Harriman, 1st,	Tenn.
L. T. Fisher, D. D., Dayton,	"
G. C. Overstreet, Hodgenville, Patteson Memorial and Plum Creek,	Ky.
G. C. Gerlach, De Verna,	Ohio.
J. Todd, Turtle Creek and Mt. Jefferson,	"
D. M. Marshman, Montpelier,	"
J. Kromer, Salem German of Newark,	"
G. M. Miller, West Bethesda,	"
H. J. Frothingham, Warsaw,	Ill.
J. N. Boyd, Chicago, 10th,	"
R. Nutting, D. D., Bardolph,	"
G. B. Laird, Glenwood Avenue Mission of Chicago,	"
A. M. Ayers, Winchester,	"
J. A. Dodds, Sand Beach and Port Hope,	Mich.
W. Whitfield, Sanilac Centre, Elk and Bridgehampton,	"
E. M. Landis, Linden and Argentine,	"
W. D. Cole, Brookfield, Caseville and station,	"
J. Redpath, Boyne City and Boyne Falls,	"
J. P. Mills, Corinne and Lakefield,	"
J. Todd, Pastor at Large,	Wis.
M. M. Allen, Bessemer,	"
D. C. Jones, Eau Claire, 2d,	"
J. G. Russell, Neillsville,	"
P. Brown, Kewaunee,	"
S. E. Very, Belleplain,	"
J. A. Paige, McNair Memorial and Thomson,	Minn.
G. A. Brandt, West Duluth, Westminster,	"
T. R. Paden, Amboy, Lake Crystal, Watonwan and station,	"
M. Fraser, Adrian,	"
W. T. McAltoner, Angus and Euclid,	"
L. P. Withington, House of Faith, Minneapolis,	"
J. S. McCormack, Red Lake Falls and Thief River Falls,	"
J. J. Ward, Kasson,	"
F. L. Frazer, Hallock, Northcote, Granville and Clowtown,	"
H. A. Noyes, Buffalo and Rockford,	"
L. Wideman, North Minneapolis, Scandinavian,	"
A. Wadensten, St. Paul Park,	"
L. H. Hayenga, Winona, German, and Frank Hill,	"

I. O. Sloan, Glencoe,	N. D.	J. A. Baldrige, Elmendaro and Madison,	Kans.
R. Johnston, Pembina and stations,	"	J. K. Miller, Brainerd, Potwin and Walton,	"
L. E. Danko, Larimore,	"	J. C. Sefton, Genda Springs, Maple City, Arkansas	"
J. C. Linton, Osabrock, Milton and stations,	"	City Mission and stations,	"
A. Armstrong, Edinburgh,	"	C. P. Graham, New Salem and Walnut Valley,	"
R. C. Mitchell, Minnewaukan,	"	S. H. McClenaghagh, Argonia, Mayfield and station,	"
D. A. Hamilton, Cypress, Hannah and Elkwood.	"	G. R. Smith, Lincoln Street of Wichita,	"
S. Millett, Andover and Pierpont,	S. D.	E. Y. Hill, Cottonwood Falls,	"
D. McAllister, Gary and stations,	"	W. M. Dauerty, Cimarron and Garden City,	"
A. V. Brashear, Mellette, South Gair and Rondell,	"	E. A. Cully, Ness City,	"
J. C. Palmer, Hill City and station,	"	J. P. Fulton, Ashland and Coldwater,	"
A. P. Cooper, Hot Springs	"	J. Baay, Smith Centre, Prairie View and Crystal	"
W. M. Blackburn, D. D., Pierre,	"	Plains,	"
R. A. Rayson, Flandrau, 2d, and House of Hope,	"	J. W. Bailey, D. D., Lowemont,	"
N. McKechnie, Endeavor and Union,	"	C. W. Hayes, Western Highlands,	"
J. W. Lynd, Mayasan,	"	C. W. Backus, Grandview Park and Independence	"
D. H. Deets, Dell Rapids,	"	Avenue,	"
E. M. Armstrong, Kimball, 1st,	"	D. McRuer, Webbers Falls and 5 stations,	I. T.
R. C. Rowley, Brooks and Nowaday,	Iowa.	S. E. Henry, Fort Gibson, Aw-ga-ley, Arkansas	"
J. F. Hinkhouse, Prairie Chapel,	"	Bottom,	"
E. Schuette, D. D., Rowley, German,	Iowa.	R. M. Overstreet, Beaver,	O. T.
E. G. Beyer, Pleasant Grove,	"	E. Wachter, Watonga and vicinity,	"
A. C. Keeler, Rolfe, 2d,	"	J. H. Peters, Menardville, Paint Rock and station,	Tex.
J. M. McCahan, Bloomfield and Shunam,	"	H. S. Davidson, Breckenridge and vicinity,	"
W. A. Smith, Merrill and Plymouth,	"	W. R. Bloys, Fort Davis,	"
W. Gay, Dows,	"	B. F. Stone, Baird, Pecan, Windham and stations,	"
W. A. McMinn, Steamboat Rock,	"	P. A. H. Armstrong, Stevensville and stations,	"
J. A. Smith, Stockham, Verona and Lysinger,	Neb.	J. N. Hick, Saratoga and stations,	Wyo.
C. H. Mitchelmore, Ord,	"	F. Moore, Fossil Creek and stations,	Col.
G. A. Ray, Scotia,	"	A. J. Rodriguez, Work among the Ute Indians,	"
T. P. Howard, Osmund and stations,	"	J. Thompson, Smithfield,	Utah.
W. D. Patton, Tamora and Staplehurst,	"	R. P. Boyd, Paris and vicinity,	Idaho.
A. Aston, Emerson and Pender,	"	M. H. Mead, Montpeller and stations,	"
W. T. Findley, Winnebago and stations,	"	C. J. Godsman, Malad,	"
W. Nicholl, Millerboro and Willowdale,	"	R. Cruikshank, D. D., Montesano and Wynooche,	Wash.
A. M. Tanner, Osceola,	"	J. M. Hughes, Welsh of Seattle,	"
W. Alexander, Creston and Tracey Valley,	"	W. J. Hughes, La Grande,	Oreg.
F. W. Fisher, Marceline, Lagonda, Ardmore,	"	J. C. Sylvanus, Springwater and Bethel,	"
Ethel and Anabel,	Mo.	G. A. McKinlay, Sellwood,	"
S. Glasscock, Joplin, 2d and Lehigh,	"	J. B. Rideout, Coos Bay,	"
J. A. Annin, Rolla and Cuba,	"	A. Diaz, Los Nietos and stations, Spanish,	Cal.
R. H. Jackson, Jonesboro and Ridge station,	Ark.	R. Dodd, Glendale and Burbank,	"
M. Williams, White City, Morris and Welcome,	Kans.	W. B. McElwee, Madera, 1st,	"
M. Phillips, Scandia and Scotch Plains,	"	S. H. King, Juneau,	Alaska.
F. Grace, Mulvane,	"	W. W. Warne, Chilcat,	"

MINISTERIAL RELIEF.

EXTRACTS FROM THE SECRETARY'S ADDRESS.

The following passages from the address of the Secretary to the last Assembly are taken, with some verbal changes, from the report in *The Oregonian*, May 24:—

Week before last I attended the graduating exercises in the Theological seminary from which, just forty years ago, my own class went forth to the active duties of our sacred calling. Naturally the sight of those young ministers, receiving their diplomas in that familiar chapel at Princeton, brought back to me many memories of my beloved classmates, of whom the greater part now rest from their labors, and the survivors are men with whitened hair, and furrowed cheeks and bent forms. What minister does not cherish the happy memories of his seminary life, deepening in tender and pathetic interest as we grow old!

But I must not enlarge on this; and in fact my thoughts on that Commencement day were not so intent upon my own past as they were upon the future of the young graduates before me. There were nearly fifty of them—a fine, manly looking group as they stood around the chapel pulpit; their toil and joy in the service for the Master yet altogether before them. They had the buoyant hope, the beautiful enthusiasm with which youth ever looks towards the future. More than this, they had the inspiration of a calling in life, the highest and noblest that ever was, or ever can be, intrusted to men. My heart went out to them. I longed to take each one of them by the hand and assure him that, if his heart was really in his sacred calling, he would find his life linked with many and heavenly benedictions—whether his years might be few or many and whatever might be their cares and anxieties and self-denial and toil. And there are now on the floor of this Assembly many aged men who, out of

their own experience in the ministry, would have borne to them the same testimony.

Yet chief among all the thoughts that crowded upon me, as I looked upon that group of young men was this:—

These young ministers, all of them with approved abilities and thoroughly educated, had in choosing their life work put aside all thought of money making; they had turned deliberately from every avenue that might have led them to wealth or even to a competency. What an object lesson of lofty purpose in this busy money-making age was that band of educated young men!—consecrated to a great and noble work, and satisfied with the promise of a modest stipend such as would free them from “worldly cares and occupations,” so that they might give their whole time and whole strength to their sacred duties.

Let me remind you that, while our 7,000 churches all demand the services of educated men for their pulpits, the average salary of a pastor in the Presbyterian church scarcely equals the wages of the mechanic; very often indeed it is not more than the unskilled day laborer earns—although the position of the minister in society necessitates expenditures from which the mechanic and day laborer are exempt. Even in cities and towns where a comparatively large salary is paid, the increased expenditure in the style of living which the congregation expects and demands of the pastor, necessitates ordinarily the practice of the most rigid economy in the manse that the year may be closed without debt. And what shall I say of the salaries of our missionaries at home, as well as on the foreign field?

The report of our Home Mission Board to the Assembly of last year, at Detroit (which gives the number of missionaries under the care of the Board as 1677) has this significant sentence:

“Knowing that the salary of a missionary allows him no margin above an economical support, it is

the purpose and most earnest desire of the Board to give the matter of prompt payment of salaries prominence in all its plans of operations."

This, brethren, and nothing more could the Board promise:—to plan for the "*prompt payment of salaries*" which allowed these sixteen hundred and seventy-seven missionaries "*no margin above an economical support*"! No intimation was given even of the possibility that these salaries would or could be raised beyond an "economical support." Nor did the missionaries themselves look for any increase. They were content if "the purpose and most earnest desire of the Board" could be carried out and their well-earned salaries, every dollar of which was needed for their support, reached them promptly. Since I reached the Assembly I have showed to Dr. Gillespie this sentence from the Home Mission report and he has assured me that the salaries of the foreign missionaries are also graded upon the scale of an economical support and nothing more. Dr. Allen also tells me the same is true of the missionaries among the Freedmen!

Yes; that little band of educated men whom I saw in Princeton—and like groups of young graduates from all our Theological seminaries—had laid aside all thoughts of "making money" when they went forth to reinforce the band of devoted missionaries and pastors, whose salaries ordinarily allow "no margin above an economical support." It is really a life of comparative poverty which such men choose for the Master's sake, and is not the Church of Christ sacredly bound in equity and justice to keep them from suffering and want when, worn out in its service, they are no longer able to earn even the "economical support" for which they were content and happy to labor in the years of their strength?

I know indeed that you will ordinarily find no happier family than that in the manse, whatever may be the privations and self-denial rendered necessary by the small salary. An eminent elder in our church once sent me, in the name of his wife, a generous contribution in aid of our work. Said he in his letter: "She was a minister's daughter, and has often told me of the anxieties of her parents in her early home, as to where the bread should

come from for the next meal." Yet I knew something of that refined, cultured, Godly home, and I venture to say that any millionaire might have envied its happiness. It is not the pursuit or the possession of wealth that makes life worth living. You need not Brethren, that I should tell *you* this. Many of you have come up to this Assembly from homes where there is need of frugality and self-denial that the year may be closed without debt; and they are happy homes! But you are strong and well. You are giving the vigor of your years to the work you so much love; and in your home, however humble it may be, there is bread enough and some to spare for the poor. But what shall I say of the missionary's or pastor's home when protracted sickness or old age has laid him aside from his chosen work and from the salary which "allowed him no margin above an economical support"? And what shall I say of the home of his widow and orphan children, dearer to him than his own life, but for whom he has been unable out of his small stipend to make such provision as would secure their daily bread, after he has been called away from his labors? Fathers and Brethren: it is for such families I have come to plead with you to-day—the once happy home of the minister, where to poverty is now added the pain and anguish of the sick bed, or the pitiful helplessness of old age, or that sorrow forever sacred before God and man—lonely, dependent widowhood!

There are seven hundred such families on our roll. I often wonder that there are not more. But many ministers or their wives have inherited means by which they can live when the missionary or pastor is laid aside from his sacred work. Many of them have children who have entered the money-making professions, and who claim the filial privilege of caring for father and mother in their old age. And then, so plain and simple are the habits of ministers, so few are their wants, so ready are they to practice economy and self-denial that very generally—notwithstanding their small stipends—they take care of themselves and their families like people in the money-making occupations of life and, by some judicious system of life insurance, lay by

something for the support of their families after their death. And let me remind you that these seven hundred families to whom the Board sends relief represent more than the 6,200 ministers upon the present roll of the Assembly. About one-half of them, as our Report shows, are ministers and therefore can be regarded as representing the 6,200 now on the roll of the Assembly; the other half are widows and orphan families who represent an equal number of ministers whose names no longer appear in the Assembly's minutes. The roll of the Board therefore represents an aggregate of over 12,000 families of pastors and missionaries, so many of whose salaries "allowed no margin above an economical support." It is no wonder that from this large number there has come, with sickness and old age and widowhood, hard and bitter want in seven hundred families. And these families, who are poor for the Gospel's sake and who have such a just and righteous claim upon the church "Ye always will have with you." As I stand before you to-day, to plead for them, so forty or fifty years hence some one, representing the agency established by the Church to care for its worn out servants, will stand before the General Assembly to plead for some of those young graduates whom I saw week before last—and graduates from our other seminaries—all of them now looking so hopefully and trustfully toward their sacred work. The next day but one after my return home from Princeton, the Board held its monthly meeting, and among the appeals laid before us were no less than four from the darkened homes of those whom, forty years ago in my student life, I had known and loved!

* * * I well know that the cause of ministerial relief is dear to the Presbyterian Church. Thoughtful men and women everywhere bear it on their hearts. Its worst enemy—its only enemy—is ignorance concerning the facts. The people of God cannot believe that side by side with their comfortable homes there exist these homes of the honored servants of the church where there is such pitiful want and suffering. Even my ministerial brethren have asked me whether the letters—extracts from which I sometimes print—are not a

morbid cry from sickbeds, or perhaps the feeble plaints of those in their second childhood. They cannot believe it possible that such suffering among ministers and the widows of ministers, really exists in the very midst of God's people and they not hear of it. But let me read to you a letter—not from one of these homes, but from Doctor Brown, the honored and beloved pastor of this church, who has given me permission to read it to you. As Chairman of the Ministerial Relief Committee in his Presbytery, Dr. Brown put his warm and loving heart into this tender and sacred work of caring for the worn-out servants of the Church and their destitute families, and this is what he says of a visit he paid to an aged widow of one of our ministers:

"I shall never forget the situation. She was lying in a small ill-ventilated bed room, very sick with pneumonia, without any kind of nursing or medical attendance, huddled up in bed with her dress on—such as it was—and a feather tick over her to keep her warm. Her condition was pitiable in the extreme. The aged saint knew that she was near her end, and that there was little any one could do. When she saw me she thanked God with tears in her eyes that there was some one who cared enough for her to come and see her and to smooth her dying pillow."

And then Dr. Brown adds:—

"It seems to me that I have come in contact with more heart-breaking trouble and poverty since I have been on the committee than ever before. It is stirring me profoundly. Appeals for ministerial relief! I find that men don't need them. I simply told my people the facts—facts, too, which I had seen with my own eyes—and men with tears rolling down their cheeks gave as they never gave in this church before; while the women went to work with all haste to prepare warm and comfortable clothing for the scantily clad and feeble ministers and their widows under our care—one woman even going so far as to take the blankets and quilts off her own bed in her haste to have a poor minister's widow made comfortable during a storm then raging. All our people need is to know the facts, and, if God continues my strength, the people of this Presbytery shall know the facts, and that speedily."

Doctor Brown is right. When the facts are known nothing more is needed to show the importance and sacredness of the work which the Assembly has intrusted to its Board of Relief.

* * * And now, brethren, another year of church work has closed; and the tribes of

our Israel have sent their representatives up to this General Assembly to hear and to tell the story of what has been done for Christ and His crown during the year, and to plan for still greater work for the future. Once more the old blue banner is unfurled; beneath its folds we sing our psalms, we send heavenward our prayers, and we tell of God's goodness to us in giving us health and strength to labor in His cause—and then, as if the bugle had sounded the advance we close up the

ranks and the bannered host moves forward to more glorious conquests. Oh, brethren, in all this stir and activity and forward movement, I implore you not to forget in their poverty and helplessness the sick and aged ministers who have loved this work as you love it now; who once wrought in it with all the vigor and self-denial and devotion you give to it now. They have fallen out of the ranks; do not let them fall out of your loving and grateful remembrance.

PUBLICATION AND SABBATH-SCHOOL WORK.

RECENT PUBLICATIONS.

It is with pleasure that we reproduce, from the July number of *THE PRESBYTERIAN AND REFORMED REVIEW*, the following notices of books recently published by this Board. With the exception of a criticism of one paragraph in the work of Dr. Pierson, *THE CREDULITY OF INCRE-DULITY*, we heartily endorse all that has been quoted. The criticism referred to will be considered in the immediately following article.

THE BIBLE TEACHER'S GUIDE; or, METHODS OF WORK IN THE SABBATH-SCHOOL. By James A. Worden, D. D. It is not often that one can speak in unqualified approval of a pedagogical work, but no other terms are suitable to this brief but weighty tractate. Its directions are eminently wise and appropriate, especially the sections on the "Art of Questioning." It would be a very good thing if this compendious manual were circulated broadcast through all evangelical churches.

CONFORMITY TO THE WORLD. By Howard Crosby, D. D., LL. D. This outspoken tract is what one would expect from the pen of its lamented author. He always knew what he was talking about, and had the courage of his convictions. There are many good people who differ both in theory and practice from what is said in these pages, yet we are persuaded that they are in the wrong. If all

Christians made it their study to "live godly in Christ Jesus," both the Church and the world would be other than they are.

THE MAN OF UZ. Lessons for Young Christians from the Life of an Ancient Saint. By the Rev. S. A. Martin, Professor of Homiletics, Lincoln University. The character of this slender volume is well set forth in the title. Prof. Martin does not discuss the age or the authorship of Job, but simply and effectively states the useful suggestions which are to be drawn from the ancient record. The book strikes us as being admirably calculated to instruct and guide the young Christians for whom it is intended.

INSTRUCTIONS PREPARATORY TO BAPTISM AND THE LORD'S SUPPER. By the Rev. Edward B. Hodge. An excellent little manual, simple and Scriptural, followed by a catechism in which the answers are given in the words of the Bible. There is hardly any point in which young believers so much need instruction, line upon line, as in regard to the sacraments. This tract furnishes what is needed.

THE CREDULITY OF INCRE-DULITY. By Arthur T. Pierson, D. D. The subject of this booklet is not new, but it is freshly and vigorously handled by Dr. Pierson. Yet we regret to see (p. 21) an implication that the human authors of the Bible were familiar with the latest discoveries in several physical sciences; for they were not, and to interpret their words in this sense is to mistake poetry for prose.

"THE CREDULITY OF INCREDULITY."

BY REV. E. B. CRAVEN, D. D.

The entire paragraph in the work entitled as above that is unfavorably criticised in the last section of the preceding quotation is as follows:

Not even fulfilled prediction is more wonderful than the divine knowledge of this material universe found in these pages. When Moses uses the word "expanse," inaccurately rendered "firmament," instead of giving currency to the old absurdity that the stars were set in a *firm-ament*, or fixed concave that revolved about the earth, he used the best word the Hebrew tongue contained to express astronomical truth not known for thousands of years after. "Job" is supposed to be the oldest poem extant, yet its terms are perfectly in accord with the latest discoveries in light and refraction, meteorology and gravitation! Jeremiah [xxxiii : 22], centuries before Galileo turned the first crude telescope to the skies, declared the host of stars countless and compared them to the sands on the seashore. Moses gave the same order of creation as modern geology, and the same order of the animal creation as modern zoology—fish, reptile, bird, mammal, man—two thousand years before these sciences began to dawn. In 1806 the French Institute set up eighty theories as hostile to the Bible, not one of which eighty theories stands to-day.

Concerning this passage the distinguished critic writes:

We regret to see an implication that the human authors of the Bible were familiar with the latest discoveries in several physical sciences; for they were not, and to interpret their words in this sense is to mistake poetry for prose.

Are we to conclude from these remarks that the critic looks upon the statements of the first chapter of Genesis as *poetical*? But, passing this, does he regard scientific error as an essential element of "poetry"? Are the magnificent utterances in the Psalms and the prophets, concern-

ing the glory of God and his dealings with the children of men, *false*? or are they to be read with abatement in view of "poetic license"? Is it true that declarations concerning the hidden truths of nature penned centuries ago by *inspired* men—declarations that modern science confesses to be free from error—imply that "the *human* authors were familiar with the latest discoveries in several physical sciences"? The prophets of Israel uttered predictions concerning the Messiah which subsequent events manifested to be true to the letter. Are we thence to conclude that the "human" prophets were familiar with all the developments of history in the days of Augustus and Tiberius Cæsar? We are taught concerning those "holy men of God," who "spake as they were moved by the Holy Ghost," that they "searched diligently" to learn "what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." Is it not similarly rational to conclude that by the same inspiring Spirit they were guided, when speaking of the facts of nature, to the choice of such terms as the subsequent developments of science should manifest to be correct?

The subjoined remarks of Dr. Pierson, in the paragraphs immediately following the passage criticised, make manifest his position and should have saved him from the criticism:

Ancient science was unworthy the name. It was a crystallization of glittering nonsense, at which now we only smile, wondering how such notions could ever have been believed by the most ignorant, much less taught by the educated. Not one of those absurdities is found in the book of God. Take, for example, the current conceptions of science found imbedded in the Hindu Shasters. . . . No intelligent Brahman can hold a true science of the universe and at the same time believe the Vedic hymns inspired. But many

an educated Hindu turns to the Christian Bible and finds nothing irreconcilable with all he has learned in the schools. What makes the difference between two ancient books, one of which he must discard, the other of which he cordially receives as scientifically accurate? Who guarded the Bible from the errors universally received during the centuries in which its writers lived? Admit a divine mind as superintending this structure, and we can well understand why only select material was built into it. Make it the work of man only, and it must remain an inscrutable mystery that from this alone, of all the ancient books, such errors were excluded.

ITEMS FROM THE ANNUAL REPORT.

(CONTINUED.)

BOOKS AND TRACTS.

The Editorial Department issued during the year 5 new books, 2 papers for the People, 1 publication in Swedish, 1 Children's Day Exercise, and 4 Miscellaneous publications.

PERIODICALS.

The number of Lesson-helps (6) and Sabbath-school Papers (4), edited remain unchanged. There has, however, been an increase of the circulation of these publications of nearly 700,000 copies, which is highly gratifying as it indicates increasing interest and confidence on the part of the Church in this branch of our editorial work. It is worthy of special notice that each one of our periodicals, with the exception of the German Lesson Leaf, the publication of which is a purely Missionary enterprise, has attained to a self-supporting basis.

PUBLICATIONS.

There were published during the year 917,525 books and tracts and 22,052,605 periodicals, which, together with 8,150 copies of the Annual Report, make an aggregate of 22,978,280 publications for the year. There has been a decrease in the publications of the year covered by

this report, of books and tracts of 392,775, and increase in periodicals of 685,406—a total increase in the number of books tracts and periodicals of 292,631.

PLACING ON THE MARKET.

This work continues to be performed, as was reported last year, by advertising in the leading papers of our own and affiliated denominations throughout the country, and through the agency of the main store in Philadelphia and twenty-three depositories and branch houses, eighteen of which are in our own land, four in British America and one in England.

NET PROFITS.

The net profits of the year have been \$44,704.83. Of this sum, two-thirds, or \$29,803.22, has been placed to the credit of the Sabbath-school and Missionary fund, in accordance with the direction of the General Assembly. The remaining third, or \$14,901.61, has been added to the capital stock.

Ministerial Necrology.

137 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

ANDERSON, JOHN A.,—Born in Washington Co., Pa., June 26th, 1834; son of Rev. W. C. Anderson, D. D.; graduated at Miami University, 1852, in the same class with Benjamin Harrison, President of the United States; Pastor at Stockton, California; Chaplain Second California Regiment during the war of the rebellion; Pastor Junction City, Kansas, 1868-73; President State Agricultural College, Manhattan, Kas., 1874-78; Representative U. S. Congress, 1878-90; U. S. Consul General to Egypt, 1890-92; died at Liverpool, England, May 18th, 1892, while returning home on leave of absence. Mrs. Anderson died in 1885, leaving three sons now nearly grown to manhood.

CHIDLAW, BENJAMIN W., D. D.—Born, Bala, North Wales, Great Britain, July 14, 1811; graduated, Miami University, 1833; studied Theology under Dr. Bishop, President of Miami University; ordained, Oxford Presbytery, 1836; pastor, Congregational Church, Paddy's Run, Ohio.

1836-44; pastor, Presbyterian Churches, Cleves, Elizabethtown, and Berea, Ohio, 1844-46; agent and missionary, American Sunday-school Union, 1836-92; residence, Cleves, Ohio, 1844-92; died Dolgelly, Wales, of heart disease, July 14, 1892. Received the degree of Doctor of Divinity from Miami University. Married in 1836, Miss Elizabeth Gwtlym, of Paddy's Run, who died in 1841; in 1842 Miss Rebecca Hughes, of White-water Township, Hamilton Co., O., who died in 1888; in 1891, Mrs. Elizabeth Manning of New York City, who survives him. Several children by the second wife also survive. Published "*The Story of my Life*," 1891, sermons, etc.

CRITTENDEN, LYMAN BOYCE.—Born July 9, 1816, in North Adams, Mass.; graduated, Centre College, 1840; student at Princeton Theological Seminary, 1843 (or 4) to 1845 (or 6); ordained by Schuyler Presbytery, at Knoxville, Ill., in 1848; pastor at Knoxville until 1850; home missionary for all Mercer Co., Ill., 1850-54; principal Female Seminary, Fairfield, Iowa, 1854-57; pastor Newton, Iowa, 1858-59; Mt. Olive Church, Pittsburgh, 1863-67; Corinne, Utah, May to September, 1872; Bozeman and Gallatin Valley, Mont., 1873-81; then "H. R." Married in Gambier, Ohio, July 12, 1842, to Miss Mary A. Crittenden, who preceded him seven years ago to the heavenly rest. Died at the home of his only daughter, near Belgrade, Mont., June 12, 1892.

EVANS, LLEWELLYN J., D. D., LL. D.—Born Treudyn, North Wales, June 27th, 1833; graduated Racine College, 1856; member of the Wisconsin Legislature, 1856-57; graduated Lane Theological Seminary, 1860; ordained, Cincinnati Presbytery, May 1863; pastor, Lane Seminary Church, 1860-63; professor, Church History, Lane Theological Seminary, 1863-67; professor, Biblical Literature and Exegesis, 1867-75; professor, New Testament Greek and Exegesis, 1875-92; professor of Hebrew, Bala Theological College, of the Welsh Calvinistic Methodist Church, Great Britain, 1892; died at Bala, Wales, of heart disease, July 25th, 1892. Received the degree of Doctor of Divinity from Wabash College, in 1872. Corresponding Editor of the Central Christian Herald, 1863-66. Translated and edited *Zockler's commentary on Job*, in the American Lange series, New York, 1874; and has published sermons, pamphlets, etc. Married, in 1871, Miss Sarah E. Fry, who survives him with one son.

MARTIN, JOHN.—Born, Ripley, Brown County, Ohio, February 3, 1826; graduated from Marietta College, 1849; Lane Seminary, 1855; First Pastorate, Addison, Ohio, 1855; Trenton, Ohio, 1862; Jefferson, Wis., 1869; Delafield, Wis., 1872. Removed to Nebraska in the fall of 1880; organized the first Presbyterian church in Cedar County; supplied various places and at St. Helena, Neb., 1881, Hartington, Neb., 1886. Worked until his death all over the county

visiting and organizing churches. Died, January 23, 1892, at Hartington, Neb. Married, August 18, 1855, Miss Sarah E. King, Georgetown, Ohio, who, with one daughter and three sons, survives him.

WISWELL, GEORGE FRANKLIN.—Born in Whitehall, New York, May 29, 1817; graduated at Middlebury College; studied in Union Theological Seminary, New York, from 1841 to 1844, and was graduated there; licensed by the Third Presbytery of New York; preached as licentiate in the First Church of Southold, New York, from 1844 to 1845; ordained and installed pastor of that church by the Long Island Presbytery, June 18, 1845; released from this pastoral charge, November 19, 1850; financial agent of Union Theological Seminary from 1850 to 1853; pastor of the Second Church of Peekskill, New York, from 1853 to 1856; first pastor of the Central Church of Wilmington, Delaware, from 1856 to 1867; pastor of the Green Hill Church in Philadelphia, from 1867 to 1885; and thence without charge and in feeble health until his death, July 14, 1892. In 1859, the General Assembly met in the Central Church of Wilmington under his pastoral care. He was appointed by President Grant a visitor of the West Point Military Academy. Hamilton College conferred upon him the degree of D. D., in 1866. He succeeded the Rev. Dr. Thomas Brainerd as a member of the New School General Assembly's Committee on Reunion. Married, about the time of his ordination, Emily, elder daughter of Elder Ira and Mrs. Eliza Tuthill of the town of Southold, New York. She was the widow of Mr. Alfred Wickham, of New York City. She died January 3, 1875. Subsequently, married Miss Ella Bernard, of Philadelphia, who survives him. He had two sons and two daughters.—Anna Wickham, born in 1848, died in 1849; buried by the side of her mother in the cemetery of the First Church of Southold; Emily Steel, wife of Albert C. Peale, M. D., of the United States Geological and Geographical Survey, residence Washington, D. C.; George Franklin, merchant, residence, Philadelphia; by the second marriage, Clyde, who died in 1891, at twelve years of age, in Washington, where his father died. Their graves are there side by side.

Rev. D. F. Bonner, of Florida, N. Y., writes that in our July number, in the necrological notice of Rev. Joseph Nelson, "Nantago, N. J.," should be "Wantago, N. J.;" also, that Rev. Thomas Mack (noticed on the same page) "was ordained and installed pastor of Mt. Bethel Church, Dec. 7, 1842.

My days are gliding swiftly by,
And I, a pilgrim stranger,
Would not detain them as they fly,
Those hours of toil and danger;
For lo! we stand on Jordan's strand;
Our friends are passing over,
And just before, the shining shore
We may almost discover.

MINISTERIAL NECROLOGY.

YEAR ENDING APRIL 30, 1892.

Name.	Occupation.	Presbytery.	Place of Death.	Date.	Age.
Addy, William, D. D.,	P.	Athens,	Marietta, Ohio,	Dec. 21, 1891,	55
Aiken, C. A., Ph. D., D. D.,	Prof.,	New Brunswick,	Princeton, N. J.,	Jan. 14, 1892,	64
Allen, John F.,	S. S.,	Cherokee Nation,	Canadaville, I. T.,	Feb. 10, 1892,	53
Anderson, Thomas C.,	P.,	New Castle,	Glasgow, Del.,	Dec., 1891,	36
Attles, Thomas A.,	Ev.,	North River,	Chester, S. C.,	Nov. 4, 1891,	50
Atwater, David Judson,	W. C.,	Dayton,	Newburgh, N. Y.,	Oct. 30, 1891,	74
Axtell, Charles,	H. R.,	Albany,	Mankato, Minn.,	Jan. 21, 1892,	83
Backus, J. T., D. D., LL. D.,	H. R.,	Logansport,	Schenectady, N. Y.,	June 12, 1891,	87
Baker, Spencer,	H. R.,	Madison,	Hebron, Ind.,	Feb. 26, 1892,	81
Barnes, E. Smith,	H. R.,	Detroit,	Manassas, Va.,	May 14, 1891,	70
Bissell, Henry N.,	S. S.,	Huron,	Fraser, Mich.,	May 28, 1891,	68
Bissell, Lemuel, D. D.,	F. M.,	Solomon,	Maheleshwas, India,	Jan. 19, 1892,	79
Bracken, Newton,	H. R.,	New York,	Glasco, Kans.,	Sept. 26, 1891,	79
Burchard, Samuel D., D. D.,	Ev.,	Fargo,	Saratoga Springs, N. Y.,	Jan. 5, 1892,	51
Burgster, Joseph Kingston,	W. C.,	Baltimore,	Jamestown, N. D.,	Jan. 6, 1892,	81
Carter, John Fym, D. D.,	S. C.,	Iowa City,	Washington, D. C.,	Aug. 9, 1891,	81
Chambers, John P.,	W. C.,	Monmouth,	Burlington, Iowa,	Oct. 15, 1891,	70
Chambers, Andrew Gowdy,	Tea.,	Morris and Orange,	Freehold, N. J.,	Oct. 15, 1891,	79
Chapman, John Liddle,	W. C.,	Louisville,	Irvington, N. J.,	July 27, 1892,	75
Cleland, Thomas H., D. D.,	P.,	Newton,	Pewee Valley, Ky.,	Oct. 8, 1891,	57
Coleman, James William,	W. C.,	Ebenezer,	Noroton, Conn.,	Dec. 15, 1891,	84
Cooms, George W., D. D.,	H. R.,	Lackawanna,	St. Louis, Mo.,	Dec. 15, 1891,	85
Cory, Joseph,	P. Em.,	New Albany,	Dunmore, Pa.,	Jan. 15, 1892,	82
Crawford, Josiah,	H. R.,	Council Bluffs,	Owen Twp's, Clark Co., Ind.,	July 24, 1891,	76
Crittenden, J. N.,	H. R.,	Logansport,	Kansas City, Mo.,	Dec. 29, 1891,	70
Crozier, John,	S. S.,	Boulder,	Remington, Ind.,	Dec. 24, 1891,	66
Cowhick, John Young, D. D.,	W. C.,	Westchester,	Cheyenne, Wyo.,	June 18, 1891,	76
Davison, Isaac S.,	H. R.,	Louisville,	New York City, N. Y.,	April 28, 1891,	85
Dickerson, Archer C., D. D.,	H. R.,	Rochester,	Bowling Green, Ky.,	Dec. 22, 1891,	89
Dickey, David,	Lic.,	Pittsburgh,	Rochester, N. Y.,	May 19, 1891,	68
Douglas, John, D. D.,	W. C.,	Erie,	Pittsburgh, Pa.,	Jan. 2, 1892,	74
Edwards, John'n, D. D., LL. D.,	P.,	Lehigh,	Peoria, Ill.,	July 13, 1891,	76
Elliott, Charles, D. D., LL. D.,	Prof.,	Ozark,	Easton, Pa.,	Feb. 14, 1892,	76
Elliott, Austin W.,	H. R.,	Trinity,	Marshfield, Mo.,	Dec. 28, 1891,	67
Ezell, Samuel,	H. R.,	Bloomington,	Albany, Tex.,	Nov. 24, 1891,	78
Ferguson, James,	H. R.,	Boulder,	Urbana, Ill.,	May 13, 1891,	41
Field, Richard Edgar,	P.,	Carlisle,	Cheyenne, Wyo.,	Sept. 15, 1891,	50
Fleming, Jos. Henderson,	H. R.,	Chillicothe,	Weish Run, Pa.,	Dec. 19, 1891,	78
Galbreath, Wm. Morrison,	Sec.,	St. Louis,	Greenfield, Ohio,	Sept. 8, 1891,	70
Ganse, Hervey D., D. D.,	H. R.,	Long Island,	Chicago, Ill.,	Sept. 15, 1892,	68
Gardiner, Abraham Sylvester,	S. S.,	White River,	Sag Harbor, N. Y.,	April 15, 1891,	65
Gibbs Daniel A.,	S. S.,	Grand Rapids,	Brinkley, Ark.,	May 16, 1891,	35
Giboney, Thomas J.,	Ev.,	Lahore,	Big Rapids, Mich.,	May 30, 1891,	70
Goloknath,	P.,	Utica,	Jullundhar, India,	Aug. 1, 1891,	48
Grant, Martin Ellis,	H. R.,	Lackawanna,	Pleasant, N. Y.,	Mar. 8, 1892,	48
Gregory, Caspar Robue,	H. R.,	Newton,	Wilkesbarre, Pa.,	Dec. 2, 1891,	31
Haines, Alanson Austin,	H. M.,	Omaha,	Hamburg, N. J.,	Dec. 11, 1891,	61
Hamilton, William,	W. C.,	Buffalo,	Decatur, Neb.,	Sept. 17, 1891,	80
Hand, Alfred C.,	W. C.,	Emporia,	Mansfield, Ohio,	Mar. 12, 1892,	32
Hanna, James W.,	H. R.,	Dubuque,	Emporia, Kans.,	Mar. 16, 1892,	65
Harmon, Merritt,	H. R.,	West Jersey,	Hopkinton, Iowa,	April 7, 1892,	95
Harris, Franklin D.,	S. S.,	Des Moines,	Philadelphia, Pa.,	Feb. 28, 1892,	80
Heizer, Alexander M.,	H. R.,	Iowa,	Des Moines, Iowa,	Feb. 2, 1892,	53
Hennigh, Henry, K.,	H. R.,	Buffalo,	Bonaparte, Iowa,	April 10, 1892,	73
Hibbard, Oliver D.,	S. S.,	Flint,	Jamestown, N. Y.,	Mar. 3, 1892,	82
Hill, Samuel Newell,	S. S.,	Dubuque,	Vassar, Mich.,	Jan. 27, 1892,	77
Hodge, Samuel, D. D.,	Prof.,	New Brunswick,	West Union, Iowa,	Jan. 4, 1892,	68
Hodge, Casper Wistar, D. D.,	H. R.,	Zanesville,	Princeton, N. J.,	Sept. 28, 1891,	62
Howe, Timothy W.,	H. R.,	Utica,	Columbus, Ohio,	Dec. 23, 1891,	87
Hoyt, Willard M.,	H. R.,	Iowa City,	Mar'nsburgh, N. Y.,	Jan. 1, 1892,	79
Hudson, John,	H. R.,	Long Island,	Keota, Iowa,	May 25, 1891,	91
Hunting, William,	P.,	Jersey City,	Greenport, N. Y.,	May 15, 1891,	82
Imbrie, Charles K., D. D.,	P.,	Los Angeles,	Jersey City, N. J.,	Nov. 90, 1891,	77
Irvine, Robert Mayne,	W. C.,	Athens,	Riverside, Cal.,	July 19, 1891,	28
Jameson, Allen Alex., M. D.,	H. R.,	Lansing,	Beverly, Ohio,	Jan. 6, 1892,	78
Johnson, Asa,	P. E.,	Louisville,	Marshall, Mich.,	Aug. 15, 1891,	89
Kanouse, Charles A.,	Ev.,	Westminster,	Princeton, Ky.,	Aug. 16, 1891,	44
Keneary Samuel, M. D.,	H. R.,	Allegheny,	Strasburg, Pa.,	April 10, 1892,	71
Kerr, John,	P.,	Redstone,	Parnassus, Pa.,	April 3, 1892,	68
Kerr, Boyd Mercer,	H. R.,	Emporia,	Brownsville, Pa.,	Jan. 16, 1892,	69
King, Obadiah J.,	P. Em.,	Steuben,	Marion, Kans.,	Jan. 4, 1892,	69
Kingsbury, Addison, D. D.,	H. R.,	Rochester,	Marietta, Ohio,	Jan. 26, 1892,	92
Lewis, F. Laine,	H. R.,	Solomon,	Canisteo, N. Y.,	Dec. 9, 1891,	85
Lane, George W.,	H. R.,	Yadkin,	Moscow, N. Y.,	Oct. 30, 1891,	77
Laughlin, Arthur Durely,	W. C.,	Clarion,	Scandia, Kans.,	Aug. 26, 1891,	79
Lawrence, Abner B.,	Ev.,	East Florida,	Salisbury, N. C.,	Feb. 15, 1892,	56
Leason, Thomas S., D. D.,	H. R.,	Los Angeles,	Brookville, Pa.,	July 29, 1891,	75
Lee, Jesse,	Prof.,	Portland,	Cedar Keys, Fla.,	Jan. 3, 1892,	62
Leffler, Blackburn,	F. M.,	San Francisco,	Los Angeles, Cal.,	Dec. 30, 1891,	85
Lindsley, A. L., D. D., LL. D.,	W. C.,	Emporia,	Portland, Oreg.,	Aug. 12, 1891,	74
Loomis, Aug't's Ward, D. D.,	P.,	Clarion,	San Mateo, Cal.,	July 26, 1891,	75
McAulay, Duncan T.,	Ev.,	East Florida,	Americus, Kans.,	Mar. 11, 1892,	66

Name.	Occupation	Presbytery.	Place of Death.	Date.	Age.
McCune, Samuel C.,	H. R.,	Des Moines,	Oskaloosa, Iowa,	Jan. 31, 1892,	76
McKelvey, Hugh A.,	H. R.,	Westchester,	New York City, N. Y.,	Mar. 14, 1892,	74
McMahon, Robert F.,	S. S. M.,	Ozark,	Jasper, Mo.,	Jan. 12, 1892,	
McMullin, Samuel H., D. D.	H. R.,	Cincinnati,	Glendale, Ohio,	Feb. 17, 1892,	61
Mack, Thomas,	H. R.,	Hudson,	New York City, N. Y.,	Jan. 16, 1892,	91
Mann, Joseph Rich, D. D.,	H. R.,	New Brunswick,	New York City, N. Y.,	Oct. 3, 1891,	70
Martin, John,	S. S.,	Niobrara,	Hartington, Neb.,	Jan. 22, 1892,	66
Mathes, Archibald A.,	H. R.,	Des Moines,	Independence, Mo.,	Nov. 17, 1891,	80
Maxwell, Alex. B., Ph. D.,	P.,	Cleveland,	North Springfield, Ohio,	Oct. 27, 1891,	64
Merwin, Charles,	H. R.,	Council Bluffs,	Tabor, Iowa,	Dec. 24, 1891,	72
Milligan, Josiah, D. D.,	H. R.,	Omaha,	David City, Neb.,	Dec. 27, 1891,	71
Nelson, Joseph,	W. C.,	Hudson,	Middletown, N. Y.,	Dec. 31, 1891,	66
Newton, John, D. D.,	F. M.,	Lahore,	Murree, India,	July 2, 1891,	81
Nixon, J. Howard, D. D.,	P.,	St. Louis,	Webster Groves, Mo.,	April 22, 1892,	63
Norton, Warren,	H. R.,	Union,	Maryville, Tenn.,	Mar. 10, 1892,	61
Ogilvie, Archibald,	H. R.,	Los Angeles,	Nordhoff, Cal.,	Nov. 13, 1891,	37
Palmer, Edmund M.,	Col.,	Platte,	Parkville, Mo.,	Feb. 1, 1892,	60
Patch, Rufus,	H. R.,	Puget Sound,	Sumner, Wash.,	May 13, 1891,	73
Pearce, Sketchley Morton,	H. R.,	Westminster,	Philadelphia, Pa.,	July 19, 1891,	53
Pierce, Epaminondas J.,	P.,	Monmouth,	Farmingdale, N. J.,	Mar. 12, 1892,	72
Pinkerton, John A., D. D.,	W. C.,	Pueblo,	Chula Vista, Cal.,	Jan. 6, 1892,	66
Pinkerton, Edgar McDill,	F. M.,	Chillicothe,	Bahia, Brazil, S. A.,	Feb. 23, 1892,	32
Pond, S. W.,	H. R.,	St. Paul,	Shakopee, Minn.,	Dec. 12, 1891,	83
Porter, George J.,	W. C.,	New Castle,	Newark, Del.,		
Post, Jacob, D. D.,	H. R.,	Milwaukee,	Milwaukee, Wis.,	Mar. 8, 1891,	70
Quigley, Timothy H.,	S. S.,	Rochester,	Batavia, N. Y.,	Jan. 10, 1892,	72
Rankin, William A.,	W. C.,	Erle,	Warren, Pa.,	Jan. 12, 1892,	62
Ranney, Jos. Addison, D. D.,	E. & S. S.,	Kalamazoo,	Kalamazoo, Mich.,	Dec. 6, 1891,	74
Reed, David Cook,	F. Em.,	Shenango,	New Castle, Pa.,	Mar. 31, 1892,	71
Reese, W. W.,	P.,	New Castle,	Wilmington, Del.,		
Roof, Garret L., D. D.,	H. R.,	Troy,	Troy, N. Y.,	July 15, 1891,	89
Semple, Philo M.,	H. R.,	Wooster,	Wooster, Ohio,	Dec. 26, 1891,	81
Sewell, Harvey F., D. D.,	S. S.,	Los Angeles,	Wichita, Kans.,	Sept. 19, 1891,	40
Sherwood, Norman Barber,	H. R.,	Albany,	Saratoga Springs, N. Y.,	Dec. 5, 1891,	76
Skinner, T. H., D. D., LL. D.,	Prof.,	Chicago,	Chicago, Ill.,	Jan. 4, 1892,	72
Smith, William,	P.,	Chicago,	South Evanston, Ill.,	Feb. 23, 1892,	48
Soule, J. B. L., D. D., LL. D.,	Tea.,	Chicago,	Highland Park, Ill.,	Sept. 1, 1891,	76
Spence, William Brice,	H. R.,	Lima,	Sidney, Ohio,	Feb. 6, 1892,	68
Stebbins, James,	H. R.,	New Brunswick,	Newark, N. J.,	Jan. 12, 1892,	78
Stevenson, James Boyd,	W. C.,	Washington,	Burgottstown, Pa.,	Mar. 15, 1892,	64
Stewart, Charles J.,	H. M.,	Choctaw,	Kali Okchamali, I. T.,	Aug. 21, 1891,	69
Strain, John B.,	W. C.,	Lima,	Columbus Grove, Ohio,	Mar. 25, 1892,	69
Taylor, William S.,	H. R.,	Monroe,	Monroe, Mich.,	Sept. 21, 1891,	78
Taylor, Charles H.,	W. C.,	Brooklyn,	Brooklyn, N. Y.,	Jan. 30, 1892,	70
Taylor, Henry W.,	Ev.,	Cincinnati,	Cincinnati, Ohio,	Sept. 10, 1891,	68
Toof, Ebenezer M.,	H. R.,	Kalamazoo,	Decatur, Mich.,	July 24, 1891,	69
Van Dyke, Henry J., D. D.,	F.,	Brooklyn,	Brooklyn, N. Y.,	May 25, 1891,	45
Vincent, Edward,	S. S.,	Athens,	McConnellsville, Ohio,	Nov. 16, 1891,	45
Voss, Gottfried L.,	P.,	Monmouth,	Bloomfield, N. J.,	June 30, 1891,	30
Waldo, Seth H.,	Tea.,	Rock River,	Geneseo, Ill.,	Oct. 29, 1890,	86
Walsworth, Edw. B., D. D.,	S. S.,	Rochester,	Livonia, N. Y.,	Feb. 3, 1892,	73
Ward, Ferd. DeW., D. D.,	H. R.,	Rochester,	Clarens, Switzerland,	Aug. 11, 1891,	79
White, Wellington J.,	F. M.,	Canton,	Elmira, N. Y.,	July 27, 1891,	40
Whitehead, Asa F.,	S. S.,	Saginaw,	West Bay City, Mich.,	Feb. 6, 1892,	48
Wood, A. Augustus, D. D.,	H. R.,	Rochester,	Flushing, L. I.,	Feb. 4, 1892,	80
Woodward, George S.,	H. R.,	Topeka,	Leavenworth, Kans.,	April 1, 1892,	72
Wright, James Hervey,	P.,	Butler,	Augusta, Ga.,	Jan. 18, 1892,	46

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A GOSPEL CLINIC.—A lady missionary thus writes of her visit, on a July Sabbath, to the Tripoli Dispensary:

I gathered the women about me in the court for a little Bible lesson. It was interesting and pitiful to see three poor sick men wriggle themselves out into the circle from the rooms about. None of them could walk. One had had a limb amputated above the knee, and both of the others had had severe operations. They listened eagerly as I pointed them from this sin-stricken world, where there is so much sorrow and suffering and pain, to that beautiful heavenly city, and tried to tell them what they must do to reach it. They said over and over again after me, *For God so loved the world.*

AMERICAN CHINESE SUNDAY-SCHOOLS.

—Some recent harsh criticisms upon this means of evangelizing the “strangers within our gates” have been brought to the notice of missionaries in China. In response to these criticisms, Rev. C. R. Hager, of Hongkong, gives his views in a candid and temperate article in the *Chinese Recorder and Missionary Journal*, published at Shanghai, from which we take the following extracts:—

When I think of what the American

Chinese teachers are attempting in teaching the Chinese a new religion through the medium of a foreign language, I think it is simply marvelous what has been accomplished; for I believe that there are no more consecrated missionaries in China than there are to be found in these schools. And when I see with what patience they sit down with their pupils from week to week, in order that they may teach them the elements of the English language, so that they may win them to the truth, my admiration for them cannot be expressed in words. It is alleged that no men are found in the schools, and hence the Chinese visit them only for the purpose of being taught by a *nice young lady*. Again, it is affirmed that lady teachers "*pet the Chinese too much*," and in general are too free with them. Now, the trouble with the statement is, that it only applies to the few and not to the many, and a certain kind of "petting" may be very beneficial for even the Chinese. I have noticed that the Christian Chinese like our way of greeting much better than the Chinese method; as one Hongkong Christian expressed it: "It indicates more love." And this may be said of the treatment of the Chinese received at the hands of American ladies. The Chinese receive these attentions not as Chinese but as semi-Americans. They have learned the customs of America and seek to follow them. And these Chinese are no longer to be judged as wearing the mantle of Confucian philosophy. The very fact that they are willing to be taught, shows their willingness to conform to American customs. We have no right to say that a Chinese is immoral because he allows himself to do in America what would be highly improper at home. These so-called "young ladies" are teaching the Chinese the Golden Rule. Said a lady superintendent—who, by the way, is nearer 50 than 20—

to me recently, "We try to teach all our Chinese the principles of Christian love." Supposing that these ladies do associate with Chinese on familiar terms, contrary to what they might have been taught in China, will this give them a wrong idea of the Christian religion? Not at all. The Chinese have put on new spectacles, and they are beginning to appreciate the kindness and attention shown them, and they call it the religion of Jesus or the religion of love. A new world has opened to them, and they begin to distrust their old dry Confucian system. . . . Said an eminent Hongkong Chinese minister to me once, "It is not so much our teaching as the spirit which we manifest in our teaching that convinces the Chinese." And then he mentioned a certain missionary who went everywhere preaching, being often robbed and imposed upon, as illustrating this principle of love which had great weight with the Chinese. This spirit the American Chinese Sunday-school teachers exhibit to a great degree. If the teachers were all men, it is a question whether the lesson of love would be taught as well. *The Chinese like the patience of their teachers more than their sex.* But are there not some imprudent young ladies found in these schools? It would not be strange if there were some to be found occasionally, but not near as much so as in the American white Sunday-school. For the most part the ladies who teach in these schools are sensible Christian ladies. And these make better teachers than men. . . .

The teachers have made mistakes and perhaps are making them still, but what missionary has not made them in China? Who is ready to claim perfection for his methods? Certainly not the sensible missionary. For several years I have been offering these teachers a number of suggestions, and with one or two exceptions they have always been received kindly. Yet

when asked recently to give some advice to the teachers of Boston, I frankly confessed to them that they knew more about the work than I did, since I had taught them all I knew, and that if I should say anything more it would be that they should study the Chinese language and teach their pupils in Chinese. I have also observed a marked improvement in all these schools. Faithful service was rendered by men and women, and if I wanted to meet with a pleasant welcome, I had only to go to a Chinese school. There is a kinder spirit of love found in these schools than in our churches, and I do not wonder the Chinese are influenced by it. The principal objection that I have to these schools is that some teachers think their pupils are converted when they have sometimes not very much ground for their belief. When in China I used to receive scores of letters written by teachers to their pupils, in which they were addressed as being almost in the kingdom, when they still practiced all the heathen rites in China. There is no doubt that persons are sometimes received into American churches who ought to be debarred, but the same is true in China, and I still hear the words of a veteran missionary ringing in my ear, "I have baptized forty persons this year, but perhaps I may wish that I had baptized only half that number." But the teachers are exercising as good judgment in regard to the reception of members as they can under the circumstances. I hardly see how they can do any better without the knowledge of the language. I could not do as well in English, for I confess that I never know what a Chinese means when he talks English to me; that is, I do not get at his heart. Every large city ought to have its foreign missionary who could speak Chinese. The teachers are as wise in their teaching as the raw missionary, and the only way for them to do better is to have more experience. Year

by year the schools are improving as experience teaches them better methods.

Some faults still need to be corrected, but the main principle of love covers a multitude of minor defects.

The results achieved by these schools justify their existence, many have found Christ here. Many have given up their idols, and as the schools get a better hold upon the Chinese, more are coming into the Christian Church. Before me lies the testimony of a dying Chinaman who, with his latest breath, sang, "Jesus, lover of my soul," and there are others for whom I have the highest regard and esteem,—men who have been won to Christ by this simple method of teaching English. A few days since I received a communication from the wife of a minister in Rock Springs, Wyoming, saying that she had opened a school among the Chinese. Is not this a better method of treating them than that which was employed in 1885 when a number were massacred in the same place? *Men did the killing, a single solitary woman is doing the teaching now. What a contrast between the shot-gun and the open Bible!* I have yet to see the Chinaman who has been a member of any one of these schools who will speak of them with anything but the highest esteem and respect, and I have talked in Chinese with hundreds of them on Chinese river boats, on the China Sea and in the interior of China. They all respect their teachers, and I for one can only bid this noble institution a hearty "God-speed." We ought to have some counter influence in America to offset the wrongs which these innocent Chinese have suffered. Go on, you Christian teachers in your noble work! and if the world withholds its praise from you and treats you with contempt, remember that Heaven smiles approvingly upon all your self-denying efforts. Though slandered by the world you are honored by the King of kings.

DIVINE CALL TO MISSION SERVICE.—

We are most accustomed to think and speak of Christ's call as addressed to the Church collectively: "*Go Ye.*" Do we sufficiently consider his call addressed to persons: "*Follow Thou Me?*" Churches and Boards do doubtless intend to send only those to whom a personal divine call has come and who are consciously obeying it. But ordinarily such elect ones have only their own persons to give, and the Lord calls the Church to support them. But does he not call some to missionary service, whom he has also made stewards of his money sufficient for their maintenance; some such seem now to be hearing and heeding such a call. A beautiful instance is thus reported in *The Church of Scotland Home and Foreign Mission Record*:—

We are glad to be able to intimate that Miss Bell of the Woll, in the parish of Ashkirk, has offered herself as a missionary to Blantyre at her own charges. The sacrifice which she makes of a happy home and life of keen and active enjoyment, of power and Christian usefulness, is a very great one; but her brothers and sisters make the no less keenly-felt sacrifice of letting her go. The step has not been hastily taken; for six months she has considered the subject daily, and has left no stone unturned in the endeavour not only to know what she is doing, but her duty in the sacrifice she makes. She will go from the Ladies' Association, and will devote herself in Blantyre to all that can help on the work of the Mission. The call which came to her in silence of her own thoughts, unexpectedly and yet all-commanding, is to her a call still, and she obeyed the Lord from the heart.

PSEUDO-MARTYRDOM.—We are glad to find in the *Missionary Review of the World*, (July number, page 521) the following vigorous ventilation of a chamber of thought of which a certain order of sanctity has served to conceal its real unwholesomeness:

Ever since Father Damien made himself so famous, a few years ago, by exposing himself to leprosy and becoming thereby a leper, the popular mind has been running riot on this martyrdom, so called. It is high time a halt was called by some one, and this dangerous and foolish error looked squarely in the face. Looked at through professional eyes, the report bears some marks of not being well authenticated; but whether it is true or not, it has served the purpose of bringing to the surface the expression of a dangerous sentiment, and it is this sentiment I desire to attack.

While the best authorities on leprosy disagree on the subject of how close a contact is necessary to transmit leprosy from an infected person to a clean one, yet they are at one in saying that the contact must be close and long continued (such as eating, sleeping, and living in the same rooms), or by direct inoculation (as a fresh wound coming in contact with a leprosy ulcer).

This is certainly borne out by the experience of every one who has had an opportunity of studying the disease from a scientific standpoint.

Further, it is a noticeable fact that in hospitals sustained for the exclusive use of lepers, those who come in daily contact with the disease year after year (I refer to physicians and nurses) do not become lepers.

Under peculiar circumstances, it may occasionally become necessary for a medical missionary to put himself into dangerously close relationship with a leper, yet even then, if he be worthy the name of a nine-

teenth century physician, he possesses sufficient knowledge to protect himself from contagion,

Under no circumstances that I can think of is it *ever* the duty of a (medical) layman missionary to come into such close contact with lepers as to make it possible for him to become infected.

While a missionary of the Presbyterian Board at Petchaburi, Siam, and later, as a medical officer of the Siamese Government, I saw and treated many lepers. I also saw, at the same places and time, missionaries (not physicians) preach the Gospel to these lepers; but I never saw the least occasion for dangerous exposure by either myself or them. The life of a missionary, particularly if he has been on the field long enough to have learned the native language, is too valuable a thing to be exposed to needless dangers and it is enthusiasm "badly run to seed" for such a person to expose himself on the threadbare plea that the lepers are neglected.

With reasonable care for his health, a missionary may last years and preach the Gospel to thousands of heathen whose souls are of equal value with a leper's soul; while by needless exposure he will, probably, not last longer than four or five, the latter part of which will be useless to the cause of missions because of the worker's (physical) inability to do his work. Wherever it becomes necessary for a missionary, or any other person, to expose life for the safety of others, let us give bravery its just reward; but that state of things *very rarely* occurs to a *medical* missionary in working among lepers, and *never* to a missionary who is not a physician.

Preach the Gospel to them, my brother, but keep your place, which is far enough away from them that you are in no danger from contagion. If you do not know how many feet that is, ask the *medical* missionary of your station.

A STRONG PULL AND A LONG PULL.—In the same number of the *Missionary Review* (page 555) some figuring is done, which is well fitted to sober and balance the zeal which some have sought to stimulate by a sort of figuring which asserts that the work of evangelizing all the world can be finished in a few years.

This figuring is by a missionary:—

Turn to your arithmetic and see how long it will take the 1,270 missionaries in China to reach the 400,000,000 heathen, if they use the personal method. And really, nearly all the converts in China are made in this way. Suppose you seek the aid of every Chinese Christian, and then you would not have a force of 50,000. Let these 50,000 visit each one person a day and talk to him two hours, and let them labor in this way for 365 days in the year, and only 18,250,000 persons would be reached in one year. At this rate, it will require more than twenty years for every person in China to hear the Gospel *once*. But is one hearing sufficient? Go and preach the Gospel to the Chinese, and you will find that it requires days and weeks of teaching before they really know what the nature of the Gospel is. And the native Christians of China cannot yet be relied upon for this work.

Young People's Christian Endeavor.

THE ELEVENTH INTERNATIONAL CONVENTION.

That Great Convention has been so fully and so appreciatively reported by the press, weekly and daily, religious and secular, that our readers can need no information concerning it which it is possible for us to give. From notes kindly sent us by one who was present and from the published accounts, we gather some facts and thoughts which our readers will be glad to see preserved in our pages. They will only regret that we have not space for more:—

From the moment when the doors of the Madison Square Garden were thrown open and the thousands of members of the Society rushed in, eager to catch the first word of the first speaker, and to join in singing the first hymn of praise, until the last meeting had closed on Sabbath evening, the enthusiasm continued unabated. The motto of the Society, "For Christ and the Church," was the watch-word of the convention, and it found a hearty response in the hearts of the multitudes who had come together bringing trophies of praise and gratitude to their Master and joining in the supplication for the coming of the Holy Spirit into every heart.

No thoughtful person could fail to see in this gathering of 30,000 Christian young people, at their own charges largely, from all parts of the world, some things of deeper significance than mere temporary effects.

The organization has, for its one object, to advance the Kingdom of Christ in this world along all the possible lines of young people's work.

Dr. Deems, in his address of welcome, truly said that the binding element of the Society is

the pledge, which combines faith and works as the Holy Scriptures do, being modeled after the words of the Psalmist: "Trust in the Lord and do good."

It was clearly manifested by almost every expression of the convention, that fidelity to its pledge meant loyalty to the king of kings. The youth of the Church are being marshalled, with something like military discipline, for His service.

This movement is at once national and international. Almost every state in our Union was represented by a large delegation. Many delegates from foreign lands were present as the representatives of Societies and Unions abroad.

Their mutual greetings were all in the name of the one Master beneath whose banner the whole host marches.

This particular convention demonstrated that the Society has not severed from its original idea, interdenominational fellowship with denominational loyalty.

Thirty different denominations were represented. Delegates and speakers freely proclaimed their denominational connections. All sang together:

"Blessed assurance! Jesus is mine," and "Alas! and did my Savior bleed?"

All bowed reverently before one Lord.

On Saturday afternoon there were denominational meetings in various churches, in which the advantages of fellowship with other denominations which the Christian Endeavor movement affords were warmly commended. The Methodist Episcopal delegates led by some of the foremost men in that church respectfully and earnestly dissented from the effort to organize an exclusively denominational society in their church. They felt that the success of this effort would mean irreparable loss on the side of interde-

nominal communion, without compensating gain on the side of denominational loyalty. This sentiment prevailed in all the denominational meetings.

The Society is everywhere opposed to *all forms of evil*. As Dr. Clark, in his annual address, succinctly expressed it: "In Louisiana, C. E. is anti-lottery; in Utah, C. E. is anti-Mormon; in Chicago, C. E. is anti-Sunday Opening; in the world, C. E. is anti-*rum*." No greater evidence of this need be given than the scene which followed when some one on the platform asked the question: "Shall the World's fair be open on Sunday?" And the thousands of throats sent back the answer, like a tremendous roar of thunder: "No! No!!" And when asked how many would deny themselves the pleasure of seeing the Fair if it were open on the Sabbath, thousands arose to their feet in manifestation of their concern for this vital question of our times.

Just such decided stand was taken also in regard to intemperance and all forms of vice.

We have space for only a few of the excellent things which we find in the addresses made in the convention:

President Clark declares the principles of the Society—its four driving wheels—to be "pledged individual loyalty, consecrated devotion, energetic service, interdenominational fellowship." He thinks that the "innumerable lines of committee work provide for every possible form of activity," and that they "do anything that the church wishes to have done." He says:

If any one thing has been made clear by the history of these eleven years, it is God's design to bring the young people of all evangelical denominations together, not for the sake of denouncing denominations or decrying creeds, but in a common fellowship that respects differences and believes in diversity.

Mrs. Clark spoke, like a true Christian mother for the little children, not less liable to be overlooked by *young people* than by old people. She said:

You remember in the story of Pilgrim's Progress that Greatheart was appointed to lead the pilgrims to the celestial city, and you remember that he led not only Christiana, but also her four boys all the way, never leaving them till he had conducted them safely to the very borders of the heavenly country.

Christian Endeavorers, you ought all to be Greathearts traveling to a better land, guiding other pilgrims on the way, and always ready to lend a hand to help the little pilgrims over all the hard places, and to do all that you can, both by word and example, to lead them safely to the Celestial City. If we think of this as a part of our work for Christ and the Church, and pray for guidance, we shall find many ways of helping these little brothers and sisters of ours, remembering Christ's own words: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

True Hawk, a Chinaman, spoke on Christian Endeavor for China. He said:

I admire the freedom this country enjoys by inviting all nations to share her blessings. But this freedom is nothing to that we all enjoy with Christ. I cannot tell you how it does my heart good to be here, to feel that I am treated as a brother, to know that we are all children of one Father. At a political convention in this country no Chinamen would be allowed to occupy the platform one moment. Your great country is free to all except the Chinese, but your Christianity, thank God, is broad enough to welcome and include the Chinese.

Thomas E. Besolow was introduced as an African prince whose father was the ruler of his tribe. He said:

It has been said that I am heir to a throne. I was born heir to a throne, a throne on which to-day my uncle sits. It was my father's throne, and by right it belongs to me, but my uncle usurped it, and fearing that I

might try to recover it he has attempted to procure my assassination. But I have a grander throne than any on earth to which I might succeed. Christ is my king. Under Him shall I serve as long as I live. For myself I desire no grander work than the redemption of my people. May the God of Abraham and of Isaac carry me on in this work.

Postmaster-General Wanamaker, presiding at one of the meetings, made an opening address, from which we pick this gem:

Christianity is no coward. Whenever men are willing to investigate it, whenever they are ready to inquire and to give a fair hearing, it wins the way. Day by day its friends are increasing, and the procession of God's people is swinging around the world longer and stronger, and it will soon girdle the earth.

Dr. Wayland Hoyt said:

Members of Christian Endeavor Lookout Committee, remember this: The place and time of special difficulty are the place and time of special painstaking.

Joseph Cook said:

What shall you say of the conditions of salvation face to face with the liberalism of our times? What shall be the watchwords with which you go into the twentieth century? I hold it to be a strictly scientific assertion that, unless a man loves what God loves, and hates what God hates, he cannot be at peace in his presence here or hereafter. You say there is an opportunity of repentance beyond the grave: do you purpose to go and occupy it? Not you. But a hope that you will not put under your own head as a dying pillow you ought not to put under the head of your neighbor. Let this be your watchword:

"Now is the accepted time, now is the day of salvation."

Dr. Mabie, Secretary of the Baptist Missionary Union, said:

Christian Endeavor may plan for the support of mission work abroad as well as at home. Youth is the time to cultivate self-denial of the cigar, the pleasure resort. Delegates present, go home and lay by as much for foreign missions in the year as you have spent to come to this convention. Then will your meeting not be an evanescent thing. Learn proportionate giving as the great financial benefactors have learned to do.

Do not overdo the seeking of specific objects of benevolence, like the support of native preachers. Sometimes this flatters and spoils the native worker. Sometimes he turns out badly. Then your order receives a shock. Your stake was too large in a single subject of missionary effort.

Take stock in the whole cause, and mind not high things. I heard of a man who sent the mission treasury fifty cents "to buy twine for doing up missionary packages." Let several societies club together and support an American missionary, if you will have a specific, or build a mission house.

Christian youth of our American churches, I haven't much of an estimate of a disciple who has reached twenty-four years of age and who has never deeply felt like saying, "Here am I. Send me." Not all such are called to go, but some of you are.

About five years ago a young man in my former parish in Minnesota, one Sunday afternoon, after I had preached on, China missions came forward and offered himself, a layman, and a year and a half ago I met him in the interior of China. I met at least ten of my former young parishioners on those Asiatic fields. The most inspiring reminiscences of my life are of those dear workers as I saw them at the front.

Cleanings At Home and Abroad.

CHILDREN'S HELP.—One cold winter's night a few years ago, in a terrible storm, a ship was wrecked just opposite a fishing village in the north. The crew got into a boat and rowed for the shore. A dozen yards from the beach it grounded on a sand bank. The fishermen ran to help, and the sailors threw out a rope. The men pulled with all their might, but were unable to move the boat. Then their wives said, "Let us take hold and pull too." But though men and women strained every nerve, they could not drag it off. At last the children got hold, some of the rope, others of their father's smocks and mother's gowns, and then all pulled together. The thing was done. The boat slid over the sand bar, and the shipwrecked sailors were saved. Fathers and mothers have been working for the mission cause and something has been done; but if all our boys and girls will give, collect, and pray, much more will be accomplished.

RELIGION IN NEW ZEALAND.—Census returns recently issued show that there are in New Zealand 1,197 churches and chapels, being an increase of 134 in five years. Two hundred and forty-one school-houses are used for Sabbath services, and 161 dwellings and public buildings. These various edifices have accommodation for 278,114 persons (or less than half the population of the colony), and are actually attended by 197,055, or about a third of the population. Presbyterians report 40,785 church-goers; Episcopalians, 37,252; Roman Catholics, 30,525; Wesleyans, 27,106; Salvationists, 14,442. There are 450 Jews, 200 Free-thinkers, and 8,803 of no denomination at all.

HOLLAND.—The results of the last census of Holland have been published. The population, which is about 4,500,000, is composed as follows: Protestants, 2,810,000; Roman Catholics, 1,500,000; Jews, 100,000; Jansenists, 8,000; not classified, 82,000. The 2,810,000 Protestants are thus classi-

fied: National Reformed Church, 2,250,000; Christian Reformed Church, 189,000; Netherlands Reformed (Doleerende) Church, 181,000; Lutherans, 84,000; Mennonites or Anabaptists, 53,000; Remonstrants or Arminians, 10,000. The figures show that during the last ten years there has been a very visible diminution of the Roman Catholic population. According to common opinion, the Roman Catholics were about two-fifths of the population—say 1,800,000; as a matter of fact, they number only 1,500,000—that is, one-third. This discovery has astonished every one.

Within a recent period the English Missionary Societies because of a lack of volunteers had to employ German missionaries for their foreign work, much as the English government used to hire the Hessians. Now, encouraging facts like the one mentioned in the following extract are by no means rare:

STUDENT OFFERS OF SERVICE. The Secretary of the Church Missionary Society has received a letter from Cambridge signed by fifty-four members of the university, twelve of them being graduates, expressing their willingness to proceed, when openings occur, to the foreign field. These movements among our educated young men are among the most hopeful features of the time.

The Free Church of Scotland Monthly says:—Over thirty students in theology and medicine have sent in their names to the Convener of Foreign Missions Committee, stating that they have resolved to give themselves for foreign mission work should opportunities of service arise. Before the end of March a deputation of these students appeared before the Committee, and stated that there were now over fifty students who had made the same resolve, and that others were giving the matter their most serious consideration.

The girls have done all their own cooking in their native style, taking it by turns, and Miss Morton initiates them into the mysteries of English dishes. Their food is rice and tarkari at 11 a. m., and at 5 p. m. with bread and tea or coffee in the morning and some

fruit. Their rice is plain boiled and eaten with tarkari, a savory mixture of vegetables with Nova Scotia salt fish, Trinidad Cocoa-nut oil, and East Indian spices. Each girl has a hoe and they have helped to cultivate peas, pumpkins, tomatoes and several kinds of beans for their own use. I may here mention that the marriage dowry from the Home is a hoe, a broom, and a patchwork bed cover.—*The Presbyterian Record of Canada.*

An official census of the Basutos in 1891 gives their number 218,324, a marvelous increase in six years of 80,000 souls and proving the blessings of peace to this hardy race. The French Protestants have among this race 13 stations, 103 outstations, and 116 places of worship, with average aggregate congregations of 14,000 persons. The communicants and catechumens are 10,864. Pupils in mission schools 6,246. Statistics are dry but this vine of the Lord's planting is not a dry branch.—*Journal des Missions Evangelique.*

KAFFIR.—A great demand has arisen for a portable Kaffir Bible. An interim edition of 10,000 copies of the New Testament was undertaken to give the revisers time to polish the version at leisure. But the demand has become so urgent for a portable Bible that the Committee have found it necessary to proceed immediately with a new edition of 10,000 copies, and this is to be brought out by the new photo process, with a guarantee that the 10,000 copies will be delivered within three months. To have set the book up from type in the ordinary way would have taken at least a year, and would have involved proof reading, and other matters of expense.—*Bible Society Monthly Reports.*

On a recent Lord's Day at Albuquerque, New Mexico, five services were held in the same church. In the morning the faithful pastor of the church (Presbyterian) preached in English. At 2.30, Rev. Wm. Rosenstengel, a devoted Lutheran missionary, preached in German, followed by Western Secretary, Barnitz in English. At 4 P.M., a Chinese service was held, and at night a sermon

preached by the Western Secretary, in the language of the land in which we dwell. Surely to this land "the ends of the earth come together." "Give them the bread of Life!"—*Lutheran Miss'y Journal*

NEW WINE VS. OLD BOTTLES.—"You know," replied Bipru, "that many of the young men do not believe in Hinduism and superstition, though the old men are very orthodox. Well, not very long ago cholera visited our village and carried off several people, and all the people were in a panic. At last an old man of the village, a Brahmin, declared that he had had a dream. He dreamt that he was out walking, and that the goddess Kali appeared before him. Two of her maids were along with her, and they seemed to be pleading with Kali to go away from the village and not afflict it any longer. But Kali would not go; she said the men of that village had offended her and she must humiliate them thoroughly. That was what he saw in his dream, and he told it about to his fellow villagers, and urged them to sacrifice a buffalo to Kali. It soon became the talk of the village, and the whole village was divided into two parties—those who wished to sacrifice and those who were against. Of course the latter party was composed of the young men; and the orthodox party were very irritated and called them *nasthik* (atheists.) One of the young men then declared that he had had a dream too, and in his dream Kali had appeared to him also, and told him she was offended with the village because certain filthy tanks had not been cleaned out, and because a hospital had not been built. Of course this only irritated the older men more. Another of the young men argued that since it was to a Brahmin that Kali had appeared, it must mean that she was offended with the Brahmins, and they ought to pay for the buffalo sacrifice. Finally a general meeting of the village was held in the house of one of the principal men of the place. On the right were the grandfathers and the fathers and uncles of the village, and on the left the sons and the grandsons and nephews.—*Home and Foreign Mission Record (Scotland.)*

We clip the following from *The New South*, a paper published at Beaufort, S. C., by negroes, and, like the *Africo-American Presbyterian*, an honor to that people:

In viewing the masses of our people at the South one might easily be led astray and become discouraged because of the apparent ignorance and poverty that confronts him. He may be disposed to regard the outlook as exceedingly discouraging especially as he compares them with the whites and notes the the amount of progress yet to be made by them. Many do get exceedingly discouraged indeed.

But there is another view of the matter that is exceedingly encouraging indeed. If he will only cast his eyes back over a period of thirty years and compare the condition of the masses at that time with the present he will note a most marvelous progress indeed and see that instead of being disheartened he ought to be greatly encouraged and quickened for a renewal of the journey afresh. No race known to recorded history has shown anything comparable to the marvelous growth of our people in this country in the past thirty years.

Book Notices.

OUR LIFE AMONG THE IROQUOIS INDIANS, by Mrs. Harriett S. Caswell. Published by the Congregational Sabbath School Publishing Company, Boston and Chicago. Price \$1.50.

This entertaining book is really a memoir of Mrs. Asher Wright, who for more than fifty years labored among the Indians of Western New York. It is written by one who was intimately associated with Mrs. Wright for a number of years and will be a revelation to those who are unfamiliar with missionary work among the Indians and who do not know its rich results nor what it has cost of patience and sacrifice. It ought to awaken a deeper interest in the work that is still going on among those same tribes in the heart of civilized and Christian New York State under worthy successors of these pioneer missionaries and under the care of the Presbyterian Church.

THE HEART OF THE GOSPEL, by Rev. A. T. Pierson, D. D. Published by the Baker and Taylor Co., 740 and 742 Broadway, New York. Price \$1.25.

Twelve simple gospel sermons, preached at the Metropolitan Tabernacle, London, during the illness of Mr. Spurgeon. They are full of helpful and suggestive thought intended to lead sinners to accept the gospel offers and Christians to enter into a richer experience of all that is included in their inheritance.

SERAMPORE LETTERS. This small volume of 150 pages contains the unpublished correspondence of William Carey and others with John Williams, 1800-1816. It is edited by Leighton and Mornay Williams, and has an introduction by Thomas Wright. The preface truly says: "The letters throw a new and unexpected light on the American connection with the Serampore Mission of the English Baptists." Publishers, G. P. Putnam & Sons, New York and London.

"EARNEST THOUGHTS FOR EVERY DAY:" By the author of "Thoughts for Weary Hours," 136 pages, in white leatherette, price 25 cents. Published by Thomas Whittaker, 2 and 3 Bible House, New York.

Some years ago the daughter of one of the famous preachers of his day published a little collection of religious reflections under the title "Thoughts for Weary Hours." It met with a welcome few such books can boast of; over fifty thousand copies having been printed and sold. A companion volume was duly called for, "Earnest Thoughts for Every Day." Thomas Whittaker, who now publishes both, has recently reissued them in dainty white leatherette covers at 25 cents each.

PRESBYTERIANS: A Popular Narrative of Their Origin, Progress, Doctrines and Achievements. BY REV. GEORGE P. HAYS, D. D., LL. D.

"This book," says its author in his preface, "is for church members, officers, and busy pastors, rather than for theological professors or private antiquarians."

It has two introductions—one from the pen of Dr. John Hall, the other from that of Dr. William E. Moore. The former expresses the "hope that Christian and patriotic people, whose life and hereditary lines it teaches, will be at pains to use it and to promote its circulation." The latter says, "Dr. Hays' book is a manual, compact and reliable, which ought to be in every family of our Presbyterian Church."

Heartily agreeing with both these declarations, we add that the terse, lucid, vigorous style in which the book is written make it delightful reading. Its publishers, J. A. Hill and Co., New York, say:

The book is sold only by subscription through canvassing agents at \$2.75 cloth binding, \$3.50 half morocco and \$4.50 full morocco.

RECEIPTS.

Synods in *SMALL CAPITALS*; Presbyteries in *italic*; Churches in *Roman*.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR SABBATH-SCHOOL WORK, JUNE, 1892.

ATLANTIC.—*Atlantic*—Hopewell sab-sch, 6 39; Zion sab-sch, 3 50. *East Florida*—Jacksonville 1st sab-sch, 23 59; Starkes sab-sch, 2 50; St. Andrew's Bay, sab-sch 1, *Fairfield*—Bethlehem 2d sab-sch, 1; Blue Branch sab-sch, 1; Congruity, 5 16; Cooper Mission sab-sch, 1 20; Ebenezer, 5; Good Will sab-sch, 4 16; Howell Salem sab-sch, 30 cts; Lebanon sab-sch, 4; Little River, 3; Mt. Sinal, 4; New Haven sab-sch, 10; Tabor sab-sch, 6. *Knox*—Antioch sab-sch, 3; Ebenezer, 2 47. *McClelland*—Mattoon sab-sch, 13 25; Mt. Pisgah sab-sch, 3; Pleasant View, 5 23. *South Florida*—Eustis sab-sch, 35; Sorrento sab-sch, 9 76; Winter Haven, 6.

BALTIMORE.—*Baltimore*—Ashland sab-sch, 5 65; Baltimore 1st Hope Inst. sab-sch, 12 19; — 2d sab-sch, 77 88; — Alsquith Street sab-sch, 31 20; — Central sab-sch, 40; — Fulton Avenue sab-sch, 5; Barton sab-sch, 18 74; Bel Air, 17 91; Bethel, 19; Canton sab-sch, 5; Churchville sab-sch, 25; Crisp Memorial sab-sch, 19; Fallston, 8; Frederick City sab-sch, 47 75; Govanstown sab-sch, 5 65; Havre de Grace sab-sch, 20; Relay sab-sch, 12; Zion, 11 63; — Mill Run sab-sch, 7 25. *New Castle*—Bridgeville, 8 75; Christiana sab-sch, 4; Cool Spring sab-sch, 5; Delaware City sab-sch, 16 69; Dover sab-sch, 52; Elsmere sab-sch, 1 50; Federalsburg sab-sch, 7 15; Felton sab-sch, 8 95; Frankford, 12 41; Georgetown sab-sch, 9 43; Green Hill sab-sch, 20; Gunby sab-sch, 5 57; Harrington sab-sch, 15; Head of Christiana, 18; Manokin sab-sch, 19 36; New Castle (sab-sch, 26 08), 31 08; Pencader (sab-sch, 17), 23; Pitt's Creek church and sab-sch, 118 88; Port Deposit sab-sch, 31 79; Port Penn (sab-sch, 5 37), 6 97; Rehoboth (Mt.) church and sab-sch, 12; Rock, 10; Snow Hill sab-sch, 59; White Clay Creek sab-sch, 17 72; Wicomico sab-sch, 40; Wilmington Hanover Street sab-sch, 28 75; — Rodney Street, 11 18; — West (sab-sch, 60), 78; Worton, 15. *Washington City*—Clifton sab-sch, 4; Falls Church (Branch sab-sch, 37 56), 52 93; Hermon sab-sch, 6; Lewinsville church and sab-sch, 11; Neelsville sab-sch, 30; Vienna sab-sch, 12; Washington City 1st sab-sch, 53 03; — 4th sab-sch, 35 04; — Covenant, 25; — Eastern sab-sch, 12 11; — Gurley Memorial sab-sch, 36 42; — Metropolitan sab-sch, 63 02; — North sab-sch, 32 46. 1,431 07

CATAWBA.—*Cape Fear*—Mt. Pleasant sab-sch, 3 04. *Catawba*—Bethlehem, 1 40; Black's Memorial sab-sch, 6; Charlotte, 8 60; Concord sab-sch, 16 40; Davidson College, 3; Ebenezer, 1; Good Hope, 1; Lincolnton sab-sch, 4; Wadesboro, 2 92. *South Virginia*—Grace sab-sch, 3 15; Russell Grove sab-sch, 5; Warwick sab-sch, 4; Mt. Zion church and sab-sch, 2; Mt. Hermon, 1; Oak Grove, 1. *Yadkin*—Laurinburg Bowers Chapel, 11 28; Elm Grove sab-sch, 1 26; Mocksville 2d, 15; St. James, 10. 101 15

COLORADO.—*Boulder*—Brush, 4 50; Cheyenne, 20 37; Fort Morgan (sab-sch, 7 20), 11 81; Timnath, 1 52; Vailmont 9 cts. *Denver*—Akron sab-sch, 5; Brighton sab-sch, 11 66; Denver Central (sab-sch, 50 98), 138 51; — Capitol Avenue sab-sch, 11 55; Golden sab-sch, 20; Idaho Springs sab-sch, 6; Manchester sab-sch, 3; Otis and sab-sch, 5 41; Valverde sab-sch, 11. *Gunnison*—Grand Junction (sab-sch, 8 90), 12; Lake City sab-sch, 10. *Pueblo*—Canon City sab-sch, 52 31; Cinclero sab-sch, 3; Durango sab-sch, 16; Fountain sab-sch, 8; La Veta sab-sch, 5 85; Mesa, 37 27; Pueblo, 65 cts; Rocky Ford, 10 40; Silver Cliff sab-sch, 10; Trinidad 1st church and sab-sch, 16 57. 424 40

ILLINOIS.—*Alton*—Alton sab-sch, 25; Brighton, 4 11; Carrollton sab-sch, 11 33; Chester Union sab-sch, 2; Edwardsville sab-sch, 8 35; Greenville sab-sch, 10; Litchfield sab-sch, 15; Moro sab-sch, 9 07; Nokomis, 10 77; North Alton Mission St., 8 06; Virden sab-sch, 8; Yanketown, 8 26. *Bloomington*—Cerro Gordo sab-sch, 4 05; Champaign church and sab-sch, 21 51; Clarence sab-sch, 6 78; Clinton, 10; Covell sab-sch, 6 64; Elma Grove sab-sch, 3 50; Galesville, 14; Gibson City sab-sch, 28 44; Lexington sab-sch, 10; Mackinaw, 7 74; Mahomet, 8 67; Mans-

field sab-sch, 6; Minonk sab-sch, 15; Normal, 12 10; Onarga sab-sch, 7 28; Philo sab-sch, 8; Piper City, 18 40; Pontiac sab-sch, 13; Urbana sab-sch, 3 70; Watseka (sab-sch, 3 12), 6 26; Waynesville sab-sch, 10 50. *Cairo*—Anna, 7; Carbondale sab-sch, 23 03; Carmi, 18 32; Equality, 4 20; Fairfield (sab-sch, 7), 9; Flora, 3 50; Harrisburg, 6 11; Mount Carmel church and sab-sch, 8; Nashville, 13 84; Olney, 7 60; Sumner, 2 10; Tamaroa, 11 10; Union, 18 70. *Chicago*—Braidwood sab-sch, 29 40; Brookline Mission sab-sch, 3 29; Cabery church and sab-sch, 27; Chicago 3d sab-sch (Erie Mission, 6 21), 37 51; — 4th sab-sch, 30; — 5th sab-sch, 19 07; — 8th Hope Mission sab-sch, 8 79; — 10th sab-sch, 20; — Central Park, 7 09; — Covenant sab-sch, 30 60; — Glenwood Avenue Mission, 2; — Grass Park sab-sch, 12 03; — Hinsdale, 5 77; — Onward, 9 50; — West Hinsdale Street, 5 75; Deerfield sab-sch, 8; Du Page sab-sch, 7 10; Evanston, 24 54; Gardner sab-sch, 6; Itasca sab-sch, 9; Lakeview sab-sch, 12; Libertyville sab-sch, 10; Manteno, 19 06; Morgan Park sab-sch, 5; New Hope sab-sch, 22 04; Peotone (sab-sch, 13), 36 37; Wilmington church and sch-sch, 21 50. *Freeport*—Belvidere sab-sch, 9; Elizabeth, 10; Foreston Grove, 5; Freeport 1st sab-sch, 20 49; Galena 1st (sab-sch, 10), 20 30; Linn and Hebron sab-sch, 12; Woodstock sab-sch, 9 47. *Mattoon*—Arcola sab-sch, 10; Ashmore (sab-sch, 16), 21; Casey sab-sch, 4 74; Chrisman sab-sch, 2 50; Effingham sab-sch, 16 56; Mattoon (sab-sch, 10 08), 16 51; Morrisville sab-sch, 10; Moweaqua sab-sch, 7 25; Neoga sab-sch, 13 58; Oakland sab-sch, 5 22; Palestine sab-sch, 10; Paris sab-sch, 6 63; Pleasant Prairie sab-sch, 16 39; Taylorville sab-sch, 6; Vandalia sab-sch, 10 03; Walnut Prairie, 3; York sab-sch, 1 37. *Ottawa*—Aurora sab-sch, 18; Granville sab-sch, 3; Kings, 5 50; Mendota sab-sch, 17 23; Morris sab-sch, 27; Oswego, 12 44; Ottawa church and sab-sch, 14; Sandwich sab-sch, 10 05. *Peoria*—Altona sab-sch, 22 15; Deer Creek sab-sch, 6 11; Elmira sab-sch, 14 57; Elmwood, 10; Eureka church and sab-sch, 11 81; French Grove, 7 50; Ipava sab-sch, 11 01; Oneida sab-sch, 10 26; Princerville sab-sch, 10 80; Prospect, 10 90; Washington church and sab-sch, 10 60; Yates City sab-sch, 9 86. *Rock River*—Aledo sab-sch, 15; Alexis sab-sch, 15 85; Ashton, 22 59; Buffalo Prairie sab-sch, 11 65; Coal Valley, 4; Edington sab-sch, 13; Franklin Grove (sab-sch, 5), 9; Fulton (sab-sch, 26), 30; Garden Plain, 7 44; Geneseo sab-sch, 9; Kewanee sab-sch, 11; Milan (sab-sch, 24), 31 15; Munson, 5 24; Newton (sab-sch, 16 12), 21 37; Norwood (sab-sch, 10 50), 28; Perryton, 4 33; Pleasant Ridge (sab-sch, 4 61), 6 27; Princeton (sab-sch, 17 74), 28 01; Rock Island Broadway sab-sch, 10; Spring Valley, 3; Sterling sab-sch, 20. *Schuyler*—Appanoose (sab-sch, 11 50), 23; Augusta sab-sch, 20; Burton Memorial sab-sch, 5; Bushnell sab-sch, 9 87; Camp Point church and sab-sch, 25 25; Chili (sab-sch, 7 95), 9 71; Elvaston (sab-sch, 8), 16; Fountain Green sab-sch, 5; Hamilton sab-sch, 3 55; Kirkwood, 25 15; Macomb sab-sch, 21 35; Mount Sterling (sab-sch, 13 73), 47 38; Nauvoo German sab-sch, 5 55; Prairie City sab-sch, 11; Quincy 1st sab-sch, 15; Rushville, 19 32; Warsaw sab-sch, 2 50. *Springfield*—Chatham sab-sch, 7 36; Greenview sab-sch, 18 88; Irish Grove, 17 06; Jacksonville sab-sch, 11 41; Lincoln sab-sch, 9 88; Macon sab-sch, 19; Murrayville sab-sch, 9 80; Pisgah, 1 78; Springfield 1st, 62; — 2d sab-sch, 14 45; — 2d Portuguese sab-sch, 2 16; Sweet Water sab-sch, 7. 2,136 88

INDIANA.—*Crawfordsville*—Attica, 7 10; Bethany (sab-sch, 3), 7 15; Colfax sab-sch, 10 18; Crawfordsville 1st church and sab-sch, 15; Delphi sab-sch, 12 71; Fowler, 3; Gulon, 5 81; Kirklint, 1 90; Lafayette 1st sab-sch, 7 74; Lebanon, 17; Oxford, 6; Prairie Centre, 3 10; Rock Creek sab-sch, 7; Rockville Memorial sab-sch, 20; Romney, 8; Rossville sab-sch, 5; Spring Grove sab-sch, 6 10. *Fort Wayne*—Bluffton sab-sch, 3; Columbia City sab-sch, 16 22; Decatur sab-sch, 10; Huntington sab-sch, 12 23; Ligonier, 9 03; Lima, 5 28. *Indianapolis*—Bainbridge, 2; Bethany,

6 06; Edinburgh sab-sch, 10; Hopewell sab-sch, 7 65; Indianapolis 6th sab-sch, 19 25; — 9th sab-sch, 5. *Logansport*—Bethlehem sab-sch, 20; Bourbon sab-sch, 4 70; Brookston sab-sch, 5 15; Centre sab-sch, 7 41; Concord, 9 11; Crown Point sab-sch, 14 75; Goodland sab-sch, 10 25; Kentland, 6 32; Lake Prairie sab-sch, 10 37; Lucerne church and sab-sch, 3 90; Meadow Lake, 3 50; Michigan City sab-sch, 20 54; Monticello sab-sch, 1 70; Mount Hebron sab-sch, 6; New Valparaiso sab-sch, 16 95; Winamac sab-sch, 6. *New Albany*—Charlestown, 12 10; Livonia sab-sch, 6 48; Mitchell sab-sch, 5; Paoli sab-sch, 4 55; Pleasant, 8 50; Valley City, 1; Vernon sab-sch, 5 60. *Vincennes*—Carlisle sab-sch, 5 54; Evansville, Walnut Street sab-sch, 20 68; Smyrna sab-sch, 10; Washington sab-sch, 10 25. *White Water*—Cambridge City, 10; College Corner, church and sab-sch, 6; Connorsville 1st (sab-sch, 7), 34; Dunlapville sab-sch, 10; Ebenezer sab-sch, 3; Lawrenceburg sab-sch, 8 50; New Castle church and sab-sch, 10. 565 51

INDIAN TERRITORY.—*Cherokee Nation*—Muldrow sab-sch, 13 65. *Chickasaw*—Purcell sab-sch, 5 65. *Choctaw*—Beaver Dam, 60 cts; Wheelock Seminary sab-sch, 16 50. *Muscogee*—Muscogee church and sab-sch, 34 50. 71 33
Iowa—*Cedar Rapids*—Andrew sab-sch, 4 00; Blairstown sab-sch, 21 00; Cedar Rapids, 32 sab-sch, 17 01; Centre Junction, 3 55; Delmar sab-sch, 8 00; Marion (sab-sch, 1 54) 16 85; Mechanicsville sab-sch, 13 00; Monticello sab-sch, 5 00; Parker Grove, sab-sch, 4 20; Shellsburg sab-sch, 2 13; Springfield church and sab-sch, 5 00; Vinton church and sab-sch, 25 00; Wyoming sab-sch, 9 40. *Council Bluffs*—Afton, 10 00; Atlantic sab-sch, 20 00; Essex sab-sch, 12 00; Greenfield, 2 13; Griswold Pleasant Ridge sab-sch, 6 00; Hamburg church and sab-sch, 6 00; Lenox (sab-sch, 7 27), 12 72; Malvern sab-sch, 11 07; Marne, 6 15; Platte Centre, 7 42; Prairie Chapel (sab-sch, 50 cts), 2 99; Shelby sab-sch, 6 00; Walnut, 6 79; Woodbine, 8 00. *Des Moines*—Allerton church and sab-sch, 6 60; Clifton Heights sab-sch, 7 57; Dallas Centre sab-sch, 11 00; Derby sab-sch, 6 15; Des Moines Highland Park sab-sch, 5 00; — Westminster sab-sch, 10 50; Dexter sab-sch, 6 34; East Des Moines sab-sch, 17 35; Garden Grove, 8 55; Grimes sab-sch, 12 65; Humeston (sab-sch, 7 45), 9 34; Lineville, 4 00; Lucas sab-sch, 3 00; New Sharon sab-sch, 8 50; Panora sab-sch, 7 05; Ridgedale, 6 25. *Dubuque*—Hazleton sab-sch, 5 00; Ottervillesab-sch, 1 34; Pleasant Grove sab-sch, 14 71. *Fort Dodge*—Bethel sab-sch, 14 50; Boone, 14 75; Coon Rapids, 3 05; Dana sab-sch, 5 28; Dedham sab-sch, 10 10; Estherville, 6 81; Glendon sab-sch, 10 78; Grand Junction sab-sch, 9 22; Jefferson, 2 00; Lohrville sab-sch, 9 59; Paton, 7 36. *Iowa*—Bentonport sab-sch, 5 00; Birmingham (sab-sch, 8 47), 11 67; Burlington Hope church, 11 10; Croton, 14 53; East End sab-sch, 13 50; Keokuk Westminster sab-sch, 18 65; Kosciusko sab-sch, 7 38; Mediapolis sab-sch, 16 00; Mount Pleasant 1st church and sab-sch, 17 50; — German, 5 00. *Iowa City*—Brooklyn, 3 35; Davenport 2d sab-sch, 15 00; Marengo sab-sch, 12 45; Oxford sab-sch, 19 35; Scott, 13 42; Sigourney sab-sch, 6 22; Summit sab-sch, 11 00; Unity sab-sch, 8 00; Washington sab-sch, 13 42; Williamsburg, sab-sch, 10 00. *Sioux City*—Alta sab-sch, 10 00; Dennison sab-sch, 7 00; Mount Pleasant, 12 25; O'Brien Co., Scotch, 3 00; Sac City, 11 25; Sioux City 1st, 32 15; Storm Lake sab-sch, 9 00; Odebolt and sab-sch, 11 35. *Waterloo*—Ackley sab-sch, 33 00; Cedar Valley sab-sch, 10 38; Dysart (sab-sch, 7 74), 10 87; Eldora sab-sch, 1 34; Greene sab-sch, 8 23; Grundy Centre sab-sch, 15 57; Holland German, 10 50; Janesville (sab-sch, 9 00), 19 00; Marshalltown, 12 00; Steamboat Rock, 4 65; Waterloo sab-sch, 17 00; Williams, 15 00. 989 07

KANSAS—*Emporia*—Arkansas City sab-sch, 14 50; Belle Plaine (sab-sch, 7 30), 11 00; Burlingame sab-sch, 8 86; Caldwell sab-sch, 22 00; Calvary sab-sch, 4 43; Clear Water sab-sch, 3 65; Eldorado sab-sch, 25 25; Elmendorf, 3 35; Emporia Arundel Av. sab-sch, 5 20; Madison, 3 00; Maxon sab-sch, 3 25; Mount Vernon sab-sch, 6 22; Newton, 10 00; Osage City (sab-sch, 25 14), 27 54; Oxford sab-sch, 9 00; Sedan sab-sch, 6 50; Waverly sab-sch, 15 14; Wichita Oak Street sab-sch, 5 70; — Perkins sab-sch, 1 00; — West Side sab-sch, 5 70; Winfield sab-sch, 10 31. *Highland*—Blue Rapids sab-sch, 4 15; Clifton sab-sch, 10 00; Hiawatha sab-sch, 13 50; Holton 1st, 40 00; Horton and sab-sch, 8 00; Marysville, 5 00. *Larned*—Arlington sab-sch, 4 00; Burrton, 2 32; Cimarron, 3 54; Coldwater sab-sch, 5 00; Dodge City sab-sch, 17 12; Galva sab-sch, 3 25; Hugoton, 5 50; Kent sab-sch, 4 80; Kingman sab-sch, 3 10; Larned sab-sch, 24 60; Liberal sab-sch, 10 00; Ness City sab-sch, 11 61; Richfield sab-sch, 8 50; Spearville Union sab-sch, 4 22; Sterling sab-sch, 10 00. *Neosho*—Baxter Springs sab-sch, 4 57; Carlsby, 3 62; Central City sab-sch, 2 00; Coffeyville sab-sch, 13 00; Colony sab-sch, 5 11; Fort Scott Mission sab-sch, 2 00; Fredonia sab-sch, 9 34; Girard sab-sch, 18 65; Glendale, 3 00; Humboldt sab-sch, 6 65; Iola sab-sch, 5 00;

Lake Creek sab-sch, 4 26; Lone Elm sab-sch, 4 23; Louisville sab-sch, 7 28; McCune (sab-sch, 5), 8 00; Neodesha sab-sch, 10 76; Neosho Falls sab-sch, 1 78; Osage 1st, 29 15; Oswego sab-sch, 48 65; Parsons sab-sch, 29 00; Princeton (sab-sch, 9 50), 12 50; Richmond sab-sch, 3 10; 4 10; Scammon sab-sch, 8 15; Somerset sab-sch, 2 33; Thayer, 9 49; Walnut, 3 25. *Osborne*—Calvert, 5 00; Covert, 22 cts; Hays City, sab-sch, 8 00; Herndon sab-sch, 4 42; Hill City sab-sch, 24 00; Hoxie Union sab-sch, 1 00; Kill Creek, 4 75; Long Island, 7 45; Osborne sab-sch, 12 44; Phillipsburg sab-sch, 6 70; Rose Valley, 2 00; Russell sab-sch, 6 02; Shiloh sab-sch, 4 47; Smith Centre sab-sch, 3 44; Wakeeney sab-sch, 11 28. *Solomon*—Abilene sab-sch, 20 58; Barnard Union sab-sch, 3 38; Belleville, 5; Cheever, 2 00; Clyde church and sab-sch, 15 00; Concordia sab-sch, 2 32; Delphos, 6 50; Fort Harker sab-sch, 2 00; Herington sab-sch, 4 60; Lincoln sab-sch, 5 50; Mankato sab-sch, 8 15; Minneapolis, 11 77; Scandia sab-sch, 12 16; Solomon, 9 60; Spring Valley sab-sch, 2 00; Surprise sab-sch, 3 10; Sylvan Grove, sab-sch, 8 00; Wilson, 6 50. *Topeka*—Baldwin sab-sch, 1 55; Clay Centre sab-sch, 10 00; Kansas City Grand View Park church and sab-sch, 12 00; Western Highlands (sab-sch, 1 41), 10 05; Mission Centre sab-sch, 3 42; Mulberry Creek, German sab-sch, 18 00; Rossville, Union sab-sch, 4 55; Vineland sab-sch, 4 20; Wamego, 3 00. 960 06

KENTUCKY.—*Ebenezer*—Ebenezer, 10 00; Frankfort sab-sch, 59 32; Greenup sab-sch, 8 76; Ludlow sab-sch, 13 25. *Louisville*—Hodgensville, 5 25; Hopkinsville sab-sch, 1 75; Kuttawa sab-sch, 12 00; Louisville Warren Memorial, 25 54; Princeton 1st sab-sch, 7 00. *Transylvania*—Columbia sab-sch, 6 10. 149 98

MICHIGAN.—*Detroit*—Ann Arbor, 23 93; Detroit Calvary sab-sch, 50 00; — Fort Street sab-sch, 50 00; Westminster, 86 92; Howell sab-sch, 21 21; Independence, 5 17; Plymouth 2d, 4 00; Southfield sab-sch, 8 00; White Lake and sab-sch, 9 05. *Flint*—Caro sab-sch, 4 84; Crosswell sab-sch, 12 00; Flint sab-sch, 6 15; Fluxing, 11 77; Gaines sab-sch, 3 55; Marlette 2d sab-sch, 10 27; Mundy sab-sch, 4 00; Port Austin sab-sch, 9 25; Port Hope sab-sch, 8 00; Port Huron, sab-sch, 15 45; Sand Beach sab-sch, 5 40. *Grand Rapids*—Big Rapids Westminster sab-sch, 12 00; Grand Rapids Mission Wood sab-sch, 25 50; Iona sab-sch, 7 00; Ludington sab-sch, 12 00; Montague sab-sch, 17 25; Tustin sab-sch, 12 00. *Kalamazoo*—Buchanan sab-sch, 18 00; Martin sab-sch, 3 11; Plainwell sab-sch, 2 00; Richmond sab-sch, 6 65; Sturgis sab-sch, 15 00. *Lansing*—Concord Church and sab-sch, 7 90; Eckford sab-sch, 2 00; Homer sab-sch, 10 00; Jackson sab-sch, 25 50; Marshall sab-sch, 15 63; South Onida, 3 09; Tekonsha sab-sch, 2 15. *Monroe*—Blissfield (sab-sch, 3 00), 6 00; Clayton sab-sch, 8 75; Monroe, 6 00. *Petoskey*—Boyer City sab-sch, 2 17; Boyne Falls, 2 00; Crooked Lake sab-sch, 3 00; Edith sab-sch, 5 15; Elk Rapids, 13 50; Mackinaw City sab-sch, 4 53; Maple Grove, 1 55; Petoskey (sab-sch 23 57), 41 34. *Saginaw*—Alpena sab-sch, 9 00; Calkinsville, 6 29; Corunna sab-sch, 5 00; Fairfield sab-sch, 2 75; Ithaca sab-sch, 12 76; Lafayette 2d sab-sch, 3 00; Maple Ridge sab-sch, 8 60; Mount Pleasant, 9 50; Saginaw sab-sch, 8 15; — Immanuel sab-sch, 4 00; West Bay City Covenant sab-sch, 8 15. 781 89

MINNESOTA.—*Duluth*—Hinckley sab-sch, 2 73; House of Hope sab-sch, 7 47; McNair Memorial sab-sch, 6 25; St. James sab-sch, 18 82; Two Harbors, sab-sch, 6 00. *Mankato*—Beaver Creek church and sab-sch, 8 89; Blue Earth City sab-sch, 22 15; Delhi, 19 75; Fulda, 1 34; Jackson sab-sch, 11 00; Kinbrae, 8 00; Lake Crystal sab-sch, 5 05; Le Sueur sab-sch, 10 41; Rushmore sab-sch, 7 00; Tracy, 5 00; Wells, 5 35; Winnebago City sab-sch, 12 00; Woodstock sab-sch, 5 07. *Red River*—Angus, 3 20; Argyle sab-sch, 7 00; Red Lake Falls sab-sch, 2 00. *St. Paul*—Farmington (sab-sch, 5 00), 7 00; Howard, 6 05; Knox sab-sch, 5 50; Maple Plain church and sab-sch, 13 21; Minneapolis Bethlehem (sab-sch, 25 84), 39 50; — Elin and Bethany, 7 00; — Highland Park, 6 23; — Oliver sab-sch, 13 08; — Providence Miss. sab-sch, 3 55; — Stewart sab-sch, 27 58; — Westminster, 112 13; Oak Grove church and sab-sch, 11 35; St. Paul Arlington Hills, 9 25; — Central sab-sch, 39 25; — Goodrich Avenue sab-sch, 13 75; — Westminster (sab-sch, 10 00), 12 00; Shakopee sab-sch, 3 50; South St. Paul Miss. sab-sch, 8 00; Stillwater, 7 75; Vermillion, 2 00; Warrendale sab-sch, 10 00; Winsted sab-sch, 10 00. *Winona*—Alden Smith Mem. sab-sch, 3 50; Austin sab-sch, 3 50; Fremont sab-sch, 11 80; Kasson sab-sch, 11 11; La Crescent, 10 27; Le Roy sab-sch, 6 00; Oronoco, 3 50; Owatonna sab-sch, 5 64; — Havana Mission sab-sch, 1 80. 600 67

MISSOURI.—*Kansas City*—Appleton City sab-sch, 8 20; Eldorado, 4 81; High Point sab-sch, 2 45; Kansas City 2d (sab-sch, 52 75), 88 78; — Hill Memorial sab-sch, 4 30; — Linwood (sab-sch, 2 38), 7 19; Rich Hill sab-sch, 15 15; Sedalia Central, 14 00; Sharon sab-sch, 8 22; Warrensburg, 8 52. *Ozark*—Buffalo sab-sch, 7 20; Joplin, 26 00;

Mount Vernon (sab-sch, 7 80), 18 95; Neosho sab-sch, 11 40; Ozark sab-sch, 5 76; Springfield 2d sab-sch, 9 30. *Palmyra*—Bethel, 4 35; La Grange sab-sch, 2 26; Louisiana sab-sch, 11 32; Milan sab-sch, 5 53; New Cambria sab-sch, 5 50; New Providence, 8 00. *Platte*—Barnard (sab-sch, 3 99), 8 24; Breckenridge, 9 91; Cameron (sab-sch, 4 00), 7 00; Chillicothe, 13 00; Craig sab-sch, 10 00; Graham (Y. P. S. C. E., 8 00), 7 00; Hamilton sab-sch, 10 00; Hodge, 5 10; Hopkins sab-sch, 5 00; Maryville 2d, 8 40; New Point, 11 60; New York Settlement, 6 66; Parkville, 11 33; Tarkio sab-sch, 20 00. *St. Louis*—De Soto sab-sch, 13 40; Emmanuel German (sab-sch, 2 00), 7 00; Jonesboro sab-sch, 10 00; Nazareth German, 3 00; Poplar Bluff, 8 00; Ridge Station sab-sch, 3 10; Rock Hill sab-sch, 8 65; Rolla sab-sch, 10 00; St. Louis 1st sab-sch (Chinese class, 12 44), 34 31; — 2d (Biddle Market Mission, 17 50), 81 00; — Carondelet sab-sch, 25 00; Clifton Heights, 4 00; — McCausland Avenue, 3; — Washington Avenue sab-sch, 141 11; — Westminster sab-sch, 7 81; Webster (Grove sab-sch, 51; Zion German, 2; Zoar (sab-sch, 1), 6. *White River*—Allen Chapel sab-sch, 6. 831 12

NEBRASKA.—*Hastings*—Aurora sab-sch, 8 30; Culbertson, 5 06; Minden, 11 37; Ruskin sab-sch, 3 39; Superior sab-sch, 3 07. *Kearney*—Berg, 2 50; Big Springs, 4 33; Broken Bow church and sab-sch, 6 91; Central City church and sab-sch, 8 49; Cherry Creek, 3 50; Fullerton sab-sch, 16 22; Litchfield sab-sch, 2 02; Shelton sab-sch, 5 25; Sumner, 6 13; Wilson Memorial, 4 75; Wood River sab-sch, 10 10. *Nebraska City*—Bennett church and sab-sch, 14; Burchard (sab-sch, 1; Upper West Branch sab-sch, 1 50), 8; Fairmont sab-sch, 6 10; Firth, 5 45; Humboldt sab-sch, 8 13; Nebraska City (sab-sch, 10), 18 48; Palmyra, 9 25; Raymond, 3; Table Rock church and sab-sch, 4 82; Tamora sab-sch, 8 60; Uteah sab-sch, 15. *Niobrara*—Cleveland church and sab-sch, 7; Emerson sab-sch, 11 60; Gordon sab-sch, 4 11; Hartington sab-sch, 34 50; Inman church and sab-sch, 5; Madison sab-sch, 7 61; Millboro, 8; Oakdale sab-sch, 12 50; Rushville, 4 31; Union Star sab-sch, 2; Wakefield sab-sch, 6 03; Wayne sab-sch, 20. *Omaha*—Bellevue (sab-sch, 3 40), 11 13; Blair, 3 60; Florence, 7 05; Omaha Lowe Avenue, 13 30; — Southwest sab-sch, 11 99; Osceola, 4; Schuyler sab-sch, 2 05; South Omaha sab-sch, 20; Tekamah, 9 17; Wahoo sab-sch (Ithaca sab-sch, 95 cts), 13 65. 417 82

NEW JERSEY.—*Elizabeth*—Basking Ridge, 61; Clarksville, 6 61; Clinton sab-sch, 21 09; Cranford sab-sch, 24 47; Elizabeth 2d, 60; Good Will Mission sab-sch, 6 34; Liberty Corner sab-sch, 10 71; Metuchen sab-sch, 19 28; North Branch sab-sch, 3 50; Perth Amboy, 9 60; Plainfield Crescent Avenue (sab-sch, 47 81), 172 35; Springfield sab-sch, 26 88. *Jersey City*—Englewood sab-sch Miss'y Soc'y, 23; Garfield church and sab-sch, 23; Hackensack sab-sch, 14 59; Jersey City 1st sab-sch, 95 65; — Claremont sab-sch, 28; — John Knox, 15; Newfoundland sab-sch, 26; Paterson 2d church and sab-sch, 30 50; — East Side sab-sch, 21; Rutherford sab-sch, 38 90. *Monmouth*—Allentown sab-sch, 20 02; Asbury Park, 10 55; — Westminster sab-sch, 25 85; Barnegat sab-sch, 3; Belmar sab-sch, 3 25; Beverly sab-sch, 170 70; Bustleton, 2 25; Cranbury 2d church and sab-sch, 25; Delanco sab-sch, 5; Farmingdale, 3; Jacksonville (sab-sch, 11 25), 14 50; Jamesburgh sab-sch, 25; — Branch sab-sch, 12; Lakewood, 38 60; Manalapan, 31 13; — Gravel Hill sab-sch, 5; Mount Holly sab-sch, 20; New Egypt, 4 02; Oceanic sab-sch, 19; Perrineville sab-sch, 16 44; Shrewsbury sab-sch, 10; Tennent, 38. *Morris and Orange*—Chatham, 18 81; East Orange 1st (sab-sch, 70), 95; Fairmont church and sab-sch, 5 25; Hanover sab-sch, 17 50; Madison sab-sch, 102 18; Morris-town 1st (sab-sch, 34 50), 84 50; Mt. Olive church and sab-sch, 11; Myersville German, 1; New Providence sab-sch, 3 25; New Vernon sab-sch, 14 90; Orange Bethel, 59 65; Rockway sab-sch, 27 68; Succasunna, 12. *Newark*—Caldwell church and sab-sch, 49 75; Newark Memorial, 12; — Wickliffe sab-sch, 16 65. *New Brunswick*—Frentchtown, 24 78; Hamilton Square (sab-sch, 11 23), 35 43; Holland, 10 80; Lambertville (sab-sch, 49 66), 70; Lawrenceville church and sab-sch, 25 85; Little York, 3; Milford (sab-sch, 22), 40 50; Mount Airy sab-sch, 9 60; New Brunswick 2d, 25 50; Princeton Stony Brook sab-sch, 4 36; Stockton, 12; Trenton 1st Chapel, 35 50; — 4th sab-sch, 39 63; — Prospect Street (Brookville sab-sch, 11 39), 49 32. *Newton*—Andover sab-sch, 5 64; Asbury sab-sch, 10 36; Belvidere 2d sab-sch, 16 75; Bethany sab-sch, 13 12; — Charlestown, 8; Deckertown sab-sch, 11 35; Harmony sab-sch, 16 85; Knowlton sab-sch, 6 45; Mansfield 2d sab-sch, 7; Oxford 1st sab-sch, 14 46; Phillipsburgh Westminster, 5; Stanhope (sab-sch, 8 78), 10 90. *West Jersey*—Atlantic City sab-sch, 40 09; Billingsport sab-sch, 10 27; Blackwoodtown sab-sch, 18 13; Brainerd church and sab-sch, 12 50; Cedarville Osborn Memorial sab-sch, 5; Clayton, 10; Cold Spring sab-sch, 7 30; Deerfield sab-sch, 16 35; Fairfield sab-sch, 8 10; Grace sab-sch, 4 50; Hammonton, 20; May's Landing sab-sch, 14 35; Millville sab-sch, 15 97; Pleasant-

ville sab-sch, 10; Swedesboro sab-sch, 6 68; Tuckahoe, 11 66; Vineland sab-sch, 12; Wenonah sab-sch, 75; Woodbury 2d 08. 2,604 98

NEW MEXICO.—*Arizona*—Florence 10 00; *Rio Grande*—Socorro sab-sch, 10 60; — Spanish sab-sch, 1. *Santa Fe*—Raton 1st sab-sch, 20 27; Santa Fe sab-sch, 10 45; Taos sab-sch, 3 54. 55 56

NEW YORK.—*Albany*—Albany 2d (sab-sch, 71), 106 30; — State St., 17 39; — West End sab-sch, 22 25; Batchellerville, 8 90; Carlisle church and sab-sch, 5; Emmanuel sab-sch, 20; Esperance (sab-sch, 15 81), 18 81; Gloversville (Mission, 2), 34 50; Jefferson sab-sch, 14; Johnstown sab-sch, 64 02; North Bethlehem church and sab-sch, 7; Pine Grove, 3 52; Princetown sab-sch, 51 60; Rockwell Falls church and sab-sch, 10; Voorheesville sab-sch, 7 57; West Galway sab-sch, 8 10; West Troy, 3 64. *Binghamton*—Binghamton Floral Avenue sab-sch, 4 66; — North sab-sch, 25 70; — Broad Avenue Chapel, 10 14; — West sab-sch, 63 62; Cannonsville sab-sch, 5; Conklin sab-sch, 20; Deposit sab-sch, 14 11; Masonville sab-sch, 7 25; Nineveh, 13 41; Union sab-sch, 8 15; Windsor, 7 65. *Boston*—Antrim sab-sch, 7 20; Barre sab-sch, 3 58; Boston 1st sab-sch, 22 46; Londale, 8; New Bedford, 12 15; Newburyport 2d sab-sch, 15; Newport sab-sch, 50; Providence sab-sch, 10; South Ryegate church and sab-sch, 21 70; Taunton sab-sch, 6 10; Worcester, 12. *Brooklyn*—Brooklyn Greene Avenue (sab-sch, 10 04), 19 60; — Prospect Heights sab-sch, 18; — Siloam sab-sch, 7. *Buffalo*—Alden sab-sch, 2 95; Allegany sab-sch, 3; Buffalo Bethany sab-sch, 43; — Bethlehem sab-sch, 8 50; — Covenant sab-sch, 20 72; — Westminster, 163 81; — Kenmore Chapel, 11 75; Clarence sab-sch, 3; Conewango sab-sch, 4 25; Dunkirk sab-sch, 20 20; Ellicottville, 6 32; Glenwood, 4 60; Orchard Park sab-sch, 18; United Mission, 3 41. *Cayuga*—Auburn 1st sab-sch, 67 89; — Central, 26 83; Cato, 3; Dryden (sab-sch, 7 97), 15; Port Byron (sab-sch, 10), 16; Scipioville sab-sch, 5 25; Victory sab-sch, 15 83. *Champlain*—Belmont, 5 23; Brandon sab-sch, 6 34; Champlain sab-sch, 21 94; East Constable sab-sch, 7 13; Fort Covington church and sab-sch, 13 36; Mineville sab-sch, 35 03; Peristrome church and sab-sch, 23 40; Plattsburgh sab-sch, 30; Saranac Lake, 8 91; West Constable sab-sch, 3. *Chemung*—Big Flats sab-sch, 30; Burdett (sab-sch, 12), 15 10; Elmira Franklin Street, 10; Havana (sab-sch, 20), 24; Hector, 15 34; Mecklenburgh church and sab-sch, 20; Moreland sab-sch, 2 53; Newfield sab-sch, 10; Rock Stream sab-sch, 8; Watkins sab-sch, 24 40. *Columbia*—Ancram Lead Mines church and sab-sch, 10 21; Cairo, 19; Greenville, 7 10; Hillsdale, 8 38; Windham sab-sch, 15. *Genesee*—Castile sab-sch, 8 70; Corfu (sab-sch, 3 51), 12 73; Leroy sab-sch, 40; Oakfield, 3; Portageville sab-sch, 2 47; Warsaw sab-sch, 28. *Genesee*—Bellona, 21 50; Branchport sab-sch, 2 58; Dresden sab-sch, 8 79; Geneva 1st, 18 73; Gorham sab-sch, 13 78; Manchester sab-sch, 11 77; Ovid sab-sch, 44 35; Penn Yan (sab-sch, 15 62), 27 28; Romulus (sab-sch, 11 70), 17 35; Seneca Castle, 6 05; Seneca Falls church and sab-sch, 20. *Hudson*—Amity sab-sch, 15 72; Chester sab-sch, 22; Circleville (sab-sch, 17 50), 25 50; Cohecton sab-sch, 33; Florida sab-sch, 19 85; Good Will, 1 05; Goshen sab-sch, 45 25; Greenbush church and sab-sch, 6 25; Hamptonburg (sab-sch, 6 52), 20; Liberty sab-sch, 26; Livingston Manor church and sab-sch, 5 88; Montgomery sab-sch, 20; Monticello sab-sch, 20; Nyack sab-sch, 15 75; Ridgebury church and sab-sch, 12 96; Rockland 2d sab-sch, 5; Stony Point sab-sch, 25 64; Washingtonville 1st sab-sch, 45; West Town sab-sch, 30; White Lake Chester Memorial sab-sch, 7 24. *Long Island*—Amagansett sab-sch, 4 81; East Hampton sab-sch, 16; Franklinville church and sab-sch, 4 50; Greenvale sab-sch, 25; Middletown sab-sch, 11 59; — Ridge sab-sch, 10 85; Port Jefferson (sab-sch, 11 57), 23 45; Shelter Island sab-sch, 12 50; Southold sab-sch, 5 56; West Hampton sab-sch, 40 52; Yaphank sab-sch, 12 05. *Lyons*—Clyde sab-sch, 21 21; Sodus sab-sch, 13 25; Sodus Centre sab-sch, 5; Wayne sab-sch, 1 81; Wolcott 1st sab-sch, 10 07; — 2d sab-sch, 11 50. *Nassau*—Babylon sab-sch, 27 55; Far Rockaway sab-sch, 22 05; Freeport Greenwich Point sab-sch, 10; Huntington 1st sab-sch, 11 30; Islip sab-sch, 13; Newtown sab-sch, 31 37; Northport sab-sch, 9; Oyster Bay, 40 50; Springfield sab-sch, 31. *New York*—New York 1st Union sab-sch, 25; — 5th Avenue, 10; — Allen Street sab-sch, 18 78; — Bethlehem Chapel sab-sch, 18 40; — Brick, 45; — East Harlem sab-sch, 6 75; — Harlem sab-sch, 70; — Mount Washington sab-sch, 8 33; — Sea and Land sab-sch, 25 64; — Spring Street sab-sch, 20 19; — Washington Heights, 15 20. *Niagara*—Albion sab-sch, 34; Barre Centre sab-sch, 6 17; Carlton sab-sch, 5 69; Holley, 26 03; Knowlesville sab-sch, 6; Lewiston sab-sch, 12; Middleport sab-sch, 3; Niagara Falls sab-sch, 50; North Tonawanda sab-sch, 28 44; Wright's Corners, 4; Youngstown, 7. *North River*—Amenia sab-sch, 21; Cornwall sab-sch, 28; Freedom Plains sab-sch, 15 50; Highland Falls sab-sch, 37 75; Kingston sab-sch, 13; Little Britain sab-sch, 13 10;

Malden, 6 86; Mattawan sub-ach, 45 10; Newburgh 1st, 47 44; — Calvary sub-ach, 25 89; — Union sub-ach, 11 25; Pleasant Plains sub-ach, 24 20; Wappinger's Creek, 6; Otisco—Bual, 4 25; Cherry Valley, 17; Cooperstown, 21 20; East Guilford, 5 24; Gilbertville sub-ach, 12 20; Guilford Centre, 5; Hamden sub-ach, 5 54; Laurens, 4; Middlefield Centre, 8 20; Oneonta, 25 20; Otisco, 8 20; Springfield, 14 27; Worcester Congregational sub-ach, 5 54. *Rochester*—Brookport sub-ach, 12 20; Clarkson sub-ach, 9; Lima, 6 24; Parma Centre, 5; Pittsford, 20; Rochester 5d (sub-ach, 20 48), 45 41; — Brick sub-ach, 24 26; — Grace church and sub-ach, 5 43; — Westminster, 50; Sparta 5d, 12 50; Victor sub-ach, 22; Wheatland sub-ach, 10 12. *St. Lawrence*—Cape Vincent sub-ach, 12 12; Gouverneur sub-ach, 21 73; Morristown sub-ach, 12 26; Oswegatchie 2d, 8 66; Potsdam sub-ach, 8; Rousesville sub-ach, 5 21; Sackett's Harbor sub-ach, 4; Watertown Hope Chapel sub-ach, 14 07. *Newark*—Angelica sub-ach, 11 20; Artpart sub-ach, 7; Campbell, 10 26; Canastota church and sub-ach, 20; Cuba sub-ach, 19 08; Hornellville (sub-ach, 19 16), 20 11; Howard sub-ach, 20; Jasper sub-ach, 14 20; Prattburgh sub-ach, 12 19. *Syracuse*—Amboy sub-ach, 20 20; Baldwinsville (sub-ach, 24 49), 20; Canastota sub-ach, 8 26; Collamer, 8; East Geneva, 14 75; East Syracuse, 19 04; Hannibal, 7 20; Jamestown sub-ach, 24; Lenox sub-ach, 12 10; Liverpool sub-ach, 8 27; Manlius, 4; Marcellus mission ch, 1 07; Onondaga, 6 44; Onondaga Valley, 5 20; Pompey sub-ach, 8 10; Skaneateles sub-ach, 12 20; Syracuse Park sub-ach, 22 42; Wampsville sub-ach (mission ch, 2), 4; Whiteslaw (sub-ach, 6), 5 20. *Troy*—Chester sub-ach, 12; Glens Falls sub-ach, 20; Green Island, 20; Lansingburgh 1st sub-ach, 44 54; Sandy Hill sub-ach, 9 72; Troy Oakwood Avenue sub-ach, 20 76; — Park, 5 20; Warrensburg, 12 51; Waterford, 51 07. *Utica*—Augusta, 7 08; Boonville, 5 54; Candor (sub-ach, 16 44), 20; Glendale sub-ach, 8; Holland Patent, 27 20; Ilion sub-ach, 7 25; Kirkland sub-ach, 9; Little Falls sub-ach, 22 76; Martinsburg sub-ach, 11 09; Mt. Vernon sub-ach, 10; Bedford sub-ach, 7 43; Sauquoit (sub-ach, 5), 12; Turin sub-ach, 10 46; Vernon Centre sub-ach, 27; Verona, 1 05; Westerloville, 7; Williamstown sub-ach, 14 06; Wolcott Memorial, 12. *Westchester*—Bedford sub-ach, 77; Bridgeport (sub-ach, 12 20), 24 26; Croton Falls, 17 46; Darien, 20 17; Gilead, 10; Greenburgh sub-ach, 24 26; Huguenot Memorial sub-ach, 100; Mahopac Falls, 5 54; Port Chester church and sub-ach, 17 21; Poundridge sub-ach, 12 40; Rye, 25 42; Yonkers 1st (sub-ach, 24 27), 24 27; — Westminster sub-ach, 42 47; Yorktown (sub-ach, 24), 51. 5, 613 20

NORTH DAKOTA—Bismarck—Menden sub-ach, 10. *Fargo*—Camelton, 7 20; Fullerton sub-ach, 4 21; Hillsboro, 5 22; Hunter, 8 75; La Moore sub-ach, 10; Mapleton, 5 40; Menango sub-ach, 2; Sheridan church and sub-ach, 22. *Farmington*—Kilbuck sub-ach, 10; Lakster sub-ach, 4. 21 21

Ontio—Athens—Amesville, 14 73; Barlow, 5; Beach

town 1st church and sub-ach, 101 20. *Marion*—Jerome, 1 79; Liberty (sub-ach, 1 15), 2 12; Marion (sub-ach, 21), 20; Marysville sub-ach, 14 24; Ostrander, 6 24; Providence, 1; West Berlin, 7 25. *Muskegon*—Antwerp sub-ach, 7; Bowling Green sub-ach, 22 25; Bryan sub-ach, 5 20; Cass sub-ach, 1 20; Delta sub-ach, 6 72; Grand Rapids sub-ach, 4 26; Hicksville, 9 72; Holgate sub-ach, 5; Lost Creek sub-ach, 4; Pemberville sub-ach, 20; Toledo Allen Street Mission, 10 43; — Westminster sub-ach, 22; Tontogany sub-ach, 10. *Portsmouth*—Cedron sub-ach, 5 20; Eckmanville sub-ach, 14 05; Hanging Rock sub-ach, 9 72; Ironton sub-ach, 12; Red Oak sub-ach, 12; Hardina church and sub-ach, 22. *St. Clairville*—Bennock, 10 20; Beallville sub-ach, 7; Bellaire 1st sub-ach, 25; — 2d sub-ach, 4 20; Cambridge sub-ach, 16; Coal Brook, 6 21; Farmington (sub-ach, 10 00), 12 20; Kirkwood, 27; Kirkwood Mission sub-ach, 1 20; Morristown sub-ach, 14; Nottingham sub-ach, 20 72; Olive sub-ach, 5; Pleasant Valley, 12 74; Potholam sub-ach, 10; Rock Hill, 12 20; Scotch Ridge (sub-ach, 11), 15 10. *Steubenville*—Amsterdam sub-ach, 10; Buchanan Chapel sub-ach, 12; Carrollton, 12; Centre sub-ach, 2; Deersville sub-ach, 11; Dennison church and sub-ach, 25; East Liverpool (sub-ach, 24 47), mission sub-ach, 12 20), 146 05; — 2d, 11 09; Hopedale sub-ach, 2; Kilgore sub-ach, 10 20; Linton, 12 27; Long's Run, 7 26; Madison church and sub-ach, 12 26; New Hagerstown sub-ach, 5 25; New Harrisburg, 8; New Philadelphia sub-ach, 20 19; Pleasant Hill sub-ach, 5 22; Potter Chapel sub-ach, 22 24; Smithfield sub-ach, 9; Steubenville 1st sub-ach, 10 21; Toronto church and sub-ach, 22 16; Two Ridges sub-ach, 4; Uricksville sub-ach, 20; Wellsville sub-ach, 20; West Lafayette, 7 16. *Wooster*—Apple Creek (sub-ach, 22), 40; Dalton, 9 23; Doylestown sub-ach, 12; Fredericksburg (sub-ach, 20), 20; Holmesville sub-ach, 7; Jackson sub-ach, 10 42; Millersburg sub-ach, 7 20; Perryville sub-ach, 6 70; Plymouth, 5 40; Ravenna sub-ach, 25. *Zanesville*—Cohocton (sub-ach, 4 49), 14 74; Frarysburg, 7; Hanover sub-ach, 5 40; High Hill, 5 20; Homer sub-ach, 5 40; Mt. Vernon sub-ach, 20; Mt. Zion, 5; Newark 1st sub-ach, 20 21; New Concord, 11; Unity, 8; Zanesville 1st, 22 25. 2, 211 22

Ontario—Portland—Astoria, 2; Bethany German sub-ach, 9; Clackamas, 3 20. *Southern Oregon*—Roseburg sub-ach, 2. *Willamette*—Aurora, 12 05; Independence Calvary sub-ach, 12 20; Octorara, 1; Pleasant Grove, 2; Newport sub-ach, 7 20; Spring Valley sub-ach, 12 40. 67 74

Pacific—Bentley, Arctia, 9 20; Santa Rosa, 25 10; Two Rocks sub-ach, 12. *Los Angeles*—Arklington church and sub-ach, 49 22; Carpenter's church and sub-ach, 7 40; Cucamonga sub-ach, 5 20; Inglewood sub-ach, 9 20; Los Angeles—Boyle Heights church and sub-ach, 21 20; National City sub-ach, 6 45; Ojai, 10 20; Orange sub-ach, 4 12; Pomona (sub-ach, 20), 20; San Diego sub-ach, 7; San Pedro sub-ach, 14. *Sacramento*—Carmen City church and sub-ach, 20; Elk Grove, 2; Virginia City, 20. *San Francisco*—Concord sub-ach, 4 20; Danville sub-ach, 12 20; Oakland 1st (Tel. Avenue Mission, 12 05), 22 25; — Centennial, 10 05; — Prospect Hill, 9 20; San Francisco Second Street and Pacific Mission sub-ach, 17; Valona sub-ach, 10. *San Jose*—Alvarado sub-ach, 14 20; Cambria sub-ach, 20; Centerville sub-ach, 6 05; Palmdale sub-ach, 8. *San Jose* (sub-ach, 20), 20 20. *Stockton*—Clementia, 11 05; Hickman sub-ach, 12 20; Madara sub-ach, 9 45; Oakdale sub-ach, 5 40; Traver sub-ach, 4. 549 71

Pennsylvania—Allegheny—Allegheny 1st, 72; — McCune Avenue, 15; — North sub-ach, 20; Bakerstown, 9; Beaver sub-ach, 20; — Woodlawn sub-ach, 2 72; Bethlehem sub-ach, 19 70; Bull Creek church and sub-ach, 21; Concord sub-ach, 12 23; Emworth sub-ach, 20 21; Fairmount, 5; Glasgow sub-ach, 5 20; Glenharrow sub-ach, 22 72; Hilda sub-ach, 12 10; Hoboken sub-ach, 21; Oak Grove sub-ach, 8; Pine Creek 2d, 22 20; Plains, 5; Pleasant Hill, 2; Sharpburg, 42 21; Vassport sub-ach, 7. *Blairsville*—Armagh sub-ach, 5 21; Beulah sub-ach, 21; Black Lick sub-ach, 7 20; Braddock sub-ach, 14 10; Coonemaugh sub-ach, 10; — Perry sub-ach, 17 26; Ebensburg (sub-ach, 7 07), 10 20; Irvie sub-ach, 24 20; Latrobe church and sub-ach, 20 21; Ligonier (sub-ach, 14 00), 12 11; Livermore, 8; Murrysville, 11 21; Parnassus, 20; Pike Run, 15; Salem, 20 25; Union church and sub-ach, 12; Butler sub-ach, 22 44; Concord (sub-ach, 4 20), 10 44; Harrisburg sub-ach, 12; Harrisville, 2 21; Jefferson Summit church and sub-ach, 10; Muddy Creek sub-ach, 6 00; North Liberty sub-ach, 20 20; North Washington (sub-ach, 12), 14; Petrolia sub-ach, 12 05; Plains (Grove sub-ach, 20; Pleasant Valley, 2 00; Prospect sub-ach, 11 43; Summit, 8 25. *Carlisle*—Big Spring church and sub-ach, 22 08; Burnt Cabins church and sub-ach, 5; Carlisle 1st (sub-ach, 12 24), 41 20; — Middle Memorial Mission, 21 27; Dauphin sub-ach, 24; Gettysburg sub-ach, 12 72; Green Hill sub-ach, 5 11; Harrisburg Calvary sub-ach, 20 72; — Market Square sub-ach, 12 00; — Pine Street, 70 20; James Coleman Memorial

sab-sch. 10 35; Lower Path Valley sab-sch. 10 50; McCon-
nellsburgh sab-sch. 11 10; Mechanicsburgh sab-sch. 26 50;
Mercersburgh sab-sch. 38 2; Middletown sab-sch. 14;
Monaghan 8; New Bloomfield sab-sch. 17 21; Newport
sab-sch. 23; Newburgh sab-sch. 7 46; Paxton sab-sch. 10;
Robert Kennedy Memorial sab-sch. 5; Rocky Spring, 3;
Saint Thomas, 2; Shermansdale church and sab sch. 4 35;
Shermans Valley sab-sch. 10 60; Shippensburg, sab-sch.
10; Silver Spring, 6; Waynesboro sab-sch. 19 2. *Chester*
—Anderson sab-sch. 10 78; Avondale church and sab-sch.
24 9; Bryn Mawr sab-sch. 15; Calvary sab-sch. 33 45;
Chester 1st sab-sch. 19; Chichester Memorial sab-sch.
18; Clifton Heights sab-sch. 8; Coatesville, 18 40; Doe
Run, 9; Fairview, 5; Honeybrook church and sab-sch.
29 61; Kennett Square, 10; London Grove sab-sch. 6 75;
Marple sab-sch. 15; Media (sab-sch. 16 30), 59 88; Middle-
town church and sab sch. 25; Oxford 1st, 33 63; — 2d sab-
sch. 2; Penningtonville sab-sch. 15; Phoenixville, 23;
Thurlow Bethany sab-sch. 16 75; Toughkenamon sab-sch.
11; Trinity sab-sch. 10; Unionville sab-sch. 8; Upper Octe-
rara sab-sch. 51 90; West Chester 2d sab-sch. 5; West
Grove sab-sch. 11 74. *Clarion*—Academia sab-sch. 14 50;
Beech Woods church and sab-sch. 32 95; Bethesda, 9 32;
Brockwayville, 5; Dubois (sab-sch. 15), 24 84; East Brady,
21 60; Edenburg sab-sch. 29; Emontion sab-sch. 19 16;
Johnsbourg, 13 cts. New Rehoboth sab-sch. 11 05; Punxsu-
tawney sab-sch. 17 90; Reynoldsville sab sch. 9 53; Rich-
land, 8 30; Shiloh, 12 72; Tionesta sab-sch. 10 00; Tylers-
burgh, 4 74; Wilcox, 23 cts. *Erie*—Atlantic, 16 04; Cam-
bridge, 10 50; Cochranton sab-sch. 11 04; Franklin church
and sab sch. 45; Fredonia, 8 26; Garland sab sch. 6 75;
Girard, 8 93; Greenville sab sch. 44 80; Jamestown sab-
sch. 20 72; Kendall Creek, 7 05; Meadville Central sab-sch.
21; Mercer 2d sab-sch. 42 85; Miles Grove sab-sch. 15; Mill
Village sab-sch. 5; North East sab-sch. 23 35; Oil City 1st,
46 70; Pittsfield sab-sch. 6; Pleasantville sab-sch. 20;
Springfield sab sch. 6 05; Tideoute sab-sch. 23; Utica sab-
sch. 19 37; Venango sab-sch. 7 89; Warren (sab-sch. 63 31),
132 09; Waterford sab-sch. 13 75; Wattsburgh, 11 06; West-
ster sab-sch. 15 10. *Huntingdon*—Bedford sab sch. 15;
Beulah, 10; Buffalo Run, 3 28; Curwensville sab-sch. 35;
Everett church and sab-sch. 9 12; Kennore, 11 31; Kyles-
town sab-sch. 4; Lewistown sab-sch. 21 27; Lost Creek,
16 21; Lower Tuscarora sab-sch. 14 72; McVeytown sab-
sch. 10; Mifflintown Westminster sab-sch. 17; Milroy sab-
sch. 9 40; Mount Union sab-sch. 50; Newton Hamilton
sab-sch. 7; Osceola sab-sch. 34; Penfield church and sab-
sch. 28; Petersburg sab sch. 26; Pine Grove (sab-sch. 12 67)
15 19; Shellsburgh church and sab-sch. 8 50; West Kila-
coquillas sab-sch. 20 68; Williamsburgh church and sab-
sch. 14 20. *Kittanning*—Apollo (sab-sch. 61 82), 76 82;
Cherry Run (sab-sch. 7 88), 17 53; Clarksburgh, 13; East
Union sab-sch. 3; Elder's Ridge church and sab-sch. 3 20;
Ford City sab-sch. 6 66; Freeport, 19 80; Glade Run sab-
sch. 10 09; Harmony, 12 10; Homer, 28 14; Plumville
church and sab-sch. 8 77; Rural Valley sab-sch. 11; West
Glade Run (sab-sch. 9), 18 50; West Lebanon sab-sch. 10
80; Worthington (sab-sch. 6 22), 20. *Lackawanna*—
Ashley, 73; Bethany, 10 77; Carbondale, 22 88; Elmhurst
sab-sch. 10; Greenwood sab-sch. 2; Harmony sab-sch. 16;
Hawley sab-sch. 30 17; Herrick, 6; Honesdale (sab-sch.
52 90), 81 84; Kingston Forty-four sab-sch. 38 97; Lang-
cylffe, 36; Meaphop sab-sch. 4 26; Montrose (sab-sch.
38 31), 66 50; Nanticoke, 6; New Milford, 8 75; Nicholson
sab-sch. 6; Pittston sab-sch. 30 50; Plains sab-sch. 10 50;
Scott (sab-sch. 18), 20; Scranton Providence, 16 36;
Shickshinny sab-sch. 16 89; Sterling sab-sch. 3 87; Stev-
enaville sab-sch. 6 32; Towanda (sab-sch. 67 45), 93 43;
Tuckhannock sab-sch. 24 48; Ulster sab-sch. 10; Wilkes-
barre Memorial sab-sch. 70 64; — Westminster, 7; Wya-
lusing 2d sab-sch. 12; Wysox church and sab-sch. 8.
Lehigh—Allentown sab-sch. 38 50; Bethlehem 1st (sab-
sch. 16 25), 30 68; Catasauqua Bridge Street sab-sch.
15 93; Easton 1st sab-sch. 14 06; — (Cleveland Union sab-
sch. 10 75; East Mauch Chunk sab-sch. 20 70; Ferndale
sab-sch. 21 42; Hokendauqua sab-sch. 5 15; Jamestown, 24;
Lock Ridge, 24 92; Mahanoy City sab sch. 35 33; Mauch
Chunk sab-sch. 66 15; Mountain, 13 22; Mount Bethel sab-
sch. 9 20; Portland church and sab-sch. 7; Pottsville
1st sab-sch. 45 29; Reading Washington street sab-sch.
9; Riverside sab sch. 3 76; Shenandoah church and sab-sch.
8; South Bethlehem (sab-sch. 10), 17; South Easton
church and sab-sch. 97 35; Tamaqua, 18; White Haven
sab-sch. 16. *Northumberland*—Beech Creek sab-sch. 15 31;
Berwick sab-sch. 16; Derry sab sch. 5 55; Lycoming sab-
sch. 24 64; Milton, 25; Montoursville, 16 50; Muncy sab-
sch. 7; New Berlin sab-sch. 5 50; New Columbia, 8; North-
umberland sab-sch. 9; Raven Creek, 6; Shamokin 1st sab-
sch. 70; Watsonstown (sab-sch. 8 41), 15 27; Williamsport
Bethany, 5; — 3d sab-sch. 11 47. *Philadelphia*—Philadel-
phia 1st sab-sch. 35; — 9th sab-sch. 76 77; — 10th sab-sch.
34 30; — African 1st sab-sch. 6; — Mariner's sab-sch.
10 30; — Scots, 31; — South Western (sab-sch. 12 45),

17 53; — Tabernacle, 93 61; — Tabor church and sab-sch.
80 34; — Woodland sab-sch. 40 25. *Philadelphia Central*
—Philadelphia Bethesda, 20 13; — Bethlehem sab-sch.
52 37; — Cohokink 3d Street Mission sab sch. 8; — Cov-
enant, 63 70; — Evangel sab-sch. 20; — Gaston sab-sch.
11 20; — Green Hill sab-sch. 28 49; — Mantua 2d sab sch.
16 00; — North Broad Street (sab-sch. 54), 159; — Oxford
(sab-sch. 105 01), 205 01; — Patterson Memorial (sab-sch.
36 10; orphanage, 10), 62 10; — Princeton sab-sch. 38 77;
— Richmond (sab-sch. 10), 15; — Susquehanna sab-sch.
15 25; — Trinity sab-sch. 22 50. *Philadelphia North*—
Abington, 36 32; Ambler sab-sch. 3 22; Bristol sab-sch.
52 37; Calvary sab-sch. 7 66; Chestnut Hill Trinity, 11;
Dixton Memorial, 14 19; Doylestown, 53 59; Edge Hill
sab-sch. 25 80; Falls of Schuylkill sab-sch. 41 50; Fox
Chase sab-sch. 14 70; Frankford sab-sch. 40; Germantown
2d sab-sch. 78 39; — Redeemer (sab-sch. 5 13), 35 51;
— Wakefield sab-sch. 24 60; Jenkintown, 21 33; Manayunk,
109; New Hope Chapel sab sch. 40; Neshauming of War-
minster, 38; Newton sab-sch. 54 03; — Edgewood sab-sch.
10 42; Norristown 1st sab-sch. 47 96; — 2d sab-sch. 16;
Pottstown (sab-sch. 29 56), 43 14; Roxborough sab-sch.
5 55; Springfield church and sab-sch. 8 50; Thompson
Memorial sab-sch. 22; Torrefield, 18; Wissinoming sab-
sch. 6. *Wissahickon* Mission sab-sch. 26 09. *Pittsburgh*—
Bethelsab-sch. 43 25; Cannonsburgh (sab-sch. 25 50), 36 80;
Central sab-sch. 24 90; Centre, 43; Charleroi sab-sch. 10;
Chartiers, 35 65; Courtney, sab-sch. 26 28; Crafton sab-
sch. 40; Edgewood sab-sch. 47 35; Hazlewood sab-sch.
17 55; Hebron sab-sch. 12 15; Homestead, 36 75; Ingram
sab-sch. 23 23; Knoxville sab-sch. 35; McDonald (sab-sch.
20), 51 83; McKee's Rocks sab-sch. 12; Mansfield, 22; Mon-
ongahela City sab sch. 34 70; Montours sab-sch. 19 18;
Mount Olivet sab-sch. 9 73; Mount Pisgah (sab-sch. 7), 14;
Mount Washington sab-sch. 22 69; Pittsburgh 2d 3 93; —
4th, 33 16; — 7th sab-sch. 34 25; — Bellefield sab-sch. 100;
— Covenant, 4 26; — Mount Olive (sab-sch. 8 62), 14;
— Morning Side sab-sch. 31 20; — McCandless Ave., 22 77;
— Shady Side sab-sch. 150; — South Side, 35 04; Point
Breeze sab-sch. 226; Raccoon (sab-sch. 31 80), 70 33; Wil-
kinsburgh, 58 70. *Redstone*—Belle Vernon sab-sch. 11 80;
Brownsville church and sab sch. 42; Connellsville sab-sch.
72 60; Dawson, 3; Dunbar (sab-sch. 35), 60 50; Leisnering
sab-sch. Nos 1 and 2, 63; McKeesport sab-sch. 54; Mount
Moriah sab-sch. 10 05; Mount Pleasant Reunion sab-sch.
20 80; New Providence, 15; Pleasant Unity sab-sch. 10;
Round Hill church and sab-sch. 10; Scottdale church and
sab-sch. 31 15; Tyrone 9. *Shenango*—Clarksville, 3 50;
Enon (sab-sch. 18 60), 26; Mount Pleasant sab-sch. 15 27;
New Brighton, 20 64; New Castle 1st, 19 35; — 2d (sab-
sch. 24), 34; New Galilee, 9 39; Petersburg, 6 14; Pulaaki,
3; Rich Hill church and sab-sch. 12 50; Sharon, 33 28;
Transfer, 2 37; Unity sab-sch. 12 50. *Washington*—Bur-
gettstown (sab-sch. 5), 70 77; Cameron sab-sch. 13; Cross
Creek, 19 20; Hookstown sab-sch. 5 50; Lower Buffalo,
8 53; Mill Creek church and sab-sch. 21 19; Mount Pros-
pect sab-sch. 17 43; Mount Union sab-sch. 11 60; Three
Springs sab-sch. 7; Unity, 2; Upper Buffalo, 8 53; Upper
Ten Mile, 7; Washington 2d sab-sch. 52 73; West Alexan-
dria, 37; West Liberty (sab-sch. 3), 12 50; Wheeling 1st
sab-sch. 70; — 3d, 47 08; — Beech Glen sab-sch. 9 26.
Wellsboro—Antrim sab-sch. 11; Arnot sab-sch. 17; Beech-
er Island (sab-sch. 5), 7 40; Covington, 4; Kane sab-sch.
18 43; Knoxville (sab-sch. 4), 8; Tioga, 7 20; Wellsboro,
1 14. *Westminster*—Cedar Grove, 5; Chestnut Level
Mission School, 6 20; Christiana sab-sch. 9 25; Leacock
church and sab-sch. 10 59; Marietta sab-sch. 31; Pine
Grove sab-sch. 35 74; Stewartstown sab-sch. 37 08; Union,
35; Wrightsville sab-sch. 7 60; York Calvary (sab-sch.
15 21), 37 59; — Westminster, 16 10. *West Virginia*—
Clarksburgh sab-sch. 9 43; French Creek, 3 56; Kingwood
church and sab-sch. 7; Point Pleasant sab-sch. 12, 9, 35 85.
SOUTH DAKOTA—*Aberdeen*—Aberdeen (sab-sch. 6),
12 18; Groton, 7 60. *Black Hills*—Red Water sab-sch.
1 25; Whitewood sab-sch. 4. *Central Dakota*—Artesian
sab-sch. 3; Blunt sab-sch. 8 25; Brookings (sab-sch. 10 75),
16 75; Endeavor, 8 15; Flandreau 2d sab-sch. 11 18; Huron
sab-sch. 36 52; Madison church and sab-sch. 22 74; Man-
chester sab-sch. 4 75; Miller sab-sch. 3 25; Union sab-sch.
5 75; White, 10; Woonsocket, 6 56. *Dakota*—Good Will
sab-sch. 11 57. *Southern Dakota*—Bridgewater, 8; Can-
ton sab-sch. 8; Germantown, 1 50; Mitchell, 11; Scotland,
18 65. **TENNESSEE**—*Holston*—Henderson Memorial Mission
sab-sch. 2 50; Mount Bethel sab-sch. 13 42; New Hope,
4 10; Salem sab-sch. 12; Tabernacle sab-sch. 13. *Kingston*
—Bethel sab-sch. 10 36; Chattanooga Park Place sab-sch.
2 70; Sale Creek sab-sch. 3. *Union*—Forest Hill, 3 60;
Knoxville Bell Avenue, 1; New Salem, 2; Shannondale
sab-sch. 20; Spring Place sab-sch. 3. **TEXAS**—*Austin*—El Paso, 10. *North Texas*—Denison
church and sab-sch. 32 50. *Trinity*—Glen Rose, 1, 48 50
UTAH—*Montana*—Boulder sab-sch. 15 15; Deer Lodge

sab-sch, 35 80; Helena 1st, 16 15; Kallispell sab-sch, 40 65; — Mission sab-sch, 135; Lewistown sab-sch, 5; McDonald Creek sab-sch, 20. *Utah*—Ephraim church and sab-sch, 10 50; Kaysville sab-sch, 80 cts; Manti church and sab-sch, 19 50; Mount Pleasant sab-sch, 2 65; Ogden, 10; Payson, 6 36; Salt Lake City Westminster, 7 25. *Wood River*—Boise City (sab-sch, 15 80), 23 40; Caldwell, 16; Malad sab-sch, 5; Montpelier, 7 17. 211 73
WASHINGTON—*Alaska*—Montesano, 5 30. *Olympia*—Toledo sab-sch, 3 08; Olympia sab-sch, 6 23; Tacoma Edison sab-sch, 10; Westminster, 5 42. *Puget Sound*—Ballard sab-sch, 3 77; New Whatcom sab-sch, 3 55; North Yakima, 11 50; Seattle 2d sab-sch, 8 35; Westminster and sab-sch, 13. *Spokane*—Cortland sab-sch, 7 25; Davenport sab-sch, 8; Westminster sab-sch, 10. *Walla Walla*—Mocow sab-sch, 4 83; Walla Walla, 7 70. 107 94
WISCONSIN—*Chippewa*—Ashland Bethel sab-sch, 6 36; Bessemer, 12 91; Rice Lake sab-sch, 5 20. *La Crosse*—La Crosse Westminster sab-sch, 2 70. *Lake Superior*—Iron Mountain church and sab-sch, 10 69; Manistique, 19; Marquette sab-sch, 31; Sault Ste. Marie sab-sch, 30 81. *Madison*—Baraboo, 15; Belleville sab-sch, 4 20; Cambria sab-sch, 16 11; Janesville church and sab-sch, 28 36; Kilbourne City, 9 38; Lima, 3 60; Lodi sab-sch, 10 08; North Freedom, 3 56; Richland Centre sab-sch, 8 50. *Milwaukee*—Beaver Dam 1st, 18; Juneau sab-sch, 4 72; Milwaukee Westminster, 4; Somers (sab-sch, 10), 18. *Winnebago*—Appleton Memorial, 2 27; Crandon sab-sch, 7 12; Depere sab-sch, 7 25; Fort Howard, 10; Nasonville sab-sch, 15 20; Oconto French (sab-sch, 4 30), 12 70; Oxford, 18 64; Stevens Point church and sab-sch, 16 21; Stockbridge Indian, 2 50; Wausau Mission, 9 78; Wausaukee church and sab-sch, 3; Wequiloc Harmony sab-sch, 2; Westfield sab-sch, 9. 378 85

Total from churches, June, 1892.....\$ 11,510 65
 Total from Sabbath-schools, June, 1892.....20,901 98

Total from churches and Sabbath-schools,
 June, 1892.....\$ 32,412 63

MISCELLANEOUS.

Interest on bank balance, 87 16; Mrs. Myron Phelps, Lewiston, Ill., 50; Goice sab-sch, Michigan, 2; Ramsey sab-sch, Indiana, 50 cts; Walker's sab-sch, Ind., 1; Shaw's Store sab-sch, Va., 3 50; Mountain Grove sab-sch, Mo., 1; Newsboys' Home, Pittsburgh, Pa., 2 85;

G. V. Albertson, Oklahoma Ter., 50 cts; G. T. Dillard, Columbia, S. C., 2 41; D. N. Good, Iowa, 2 85; A. W. Griffith, Neb., 50 cts; W. H. Long, Franklinton, N. C., 2; Geo. Perry, S. Dak., 3 25; R. H. Rogers, W. Va., 70 cts; L. O. Sutherland, Iowa, 10; H. B. Wilson, Geo., 1 23; Belleville sab-sch, N. Dak., 1 80; Norris sab-sch, Wis., 1 80; Jonesboro sab-sch, N. Car., 1 20; Arkadelphia sab-sch, Kans., 1 11; Mt. Carmel sab-sch, Fla., 1 09; Clear Branch sab-sch, Ind., 2 82; Canal sab-sch, O., 90 cts; East Northport Union sab-sch, N. Y., 4 23; Richwoods Union sab-sch, Ill., 6 27; McCulloch's Mills sab-sch, Pa., 12; Fergusonville sab-sch, Va., 5 72; Morris Union sab-sch, Fitch, N. Y., 5 75; First Congregational Church, Malone, N. Y., 20; South Dry Creek Union sab-sch, Kans., 7; Nabb sab-sch, Ind., 50 cts; Johnstown, N. Y., 5; Fordyce sab-sch, Ark., 2; C. E. T. Philad., 1; Wellsford Union sab-sch, Kans., 2 54; Glen Riddle, Pa., Union sab-sch, 8 50; Florid sab-sch, Ill., 4 30; Union sab-sch, Frankville, Ia., 7; Colvin Union sab-sch, Pa., 1 25; Union sab-sch, Morristown, N. J., 3; Hughestown Union sab-sch, Pa., 5 50; Belmont sab-sch, Neb., 2; Poseyville and Bartlett sab-sch, Mich., 7 15; Mt. Zion sab-sch, Mich., 1; Hoyt's Corners Union sab-sch, N. Y., 84 cts; Tyler Hill sab-sch, Pa., 3 50; Raymond sab-sch, Pa., 1; Dean's sab-sch, N. J., 6 70; Fargo sab-sch, Ill., 5 25; Mechanicsville sab-sch, S. C., 1 10; Everest sab-sch, Kans., 1 87; Fultonville Ref. Church sab-sch, N. Y., 10; "C." Penna., 1; Rev. W. L. Tarbet and wife, Ill., 1 20; Mrs. Geo. Lane, Beaverton, Mich., 5 55; Warnerville Union sab-sch, Neb., 10; Beaverton Union sab-sch, Mich., 2 50; Foster Union sab-sch, Pa., 7 10; Greenfield Avenue Union sab-sch, Pittsburgh, Pa., 24 36..... 363 74

Total receipts, June, 1892.....\$ 33,776 87
 Amount previously acknowledged.....7,928 73

Total receipts since April 1, 1892.....\$ 40,705 10

C. T. McMULLIN, Treasurer,
 1334 Chestnut Street, Philadelphia

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JUNE, 1892.

ATLANTIC.—*South Florida*—Sorrento, 5 00
BALTIMORE—*Washington City*—Washington City 6th, 21; — Metropolitan, 25. 46 00
COLORADO—*Boulder*—Timnath, 4 07; Valmont, 24 cts. Pueblo—Pueblo 1st, 1 75. 6 06
ILLINOIS—*Bloomington*—Gilman, 16 50. *Chicago*—Evanston, 73 62; *Maitland*—Pleasant Prairie, 2. *Peoria*—Farmington, 10; Knoxville, 13 39; Yates City 1st, 4 10. *Rock River*—Fulton, 9. *Schuyler*—Ferry, 2 50. *Springfield*—Jacksonville State Street, 45; Pisgah, 2 37. 173 48
INDIANA—*Cravefordville*—Dayton, 13 04; Romney, 6. *Fort Wayne*—Kingland, 5. *Logansport*—La Porte, 45 97. 70 01
IOWA—*Cedar Rapids*—Cedar Rapids 1st, 65 20. *Dubuque*—Dubuque 3d, 5. *Fort Dodge*—Jefferson 1st, 6. *Iowa*—Libertyville, 3. *Iowa City*—Iowa City, 20. 99 20
KANSAS—*Emporia*—Newton 1st, 10. *Neosho*—Cherokee, 2 50; Glendale, 1. *Solomon*—Culver, 11. 24 60
KENTUCKY—*Ebenezer*—Lexington 2d, 110 00
MICHIGAN—*Detroit*—Detroit Calvary, 10; Ypsilanti, 18. *Lansing*—Delhi, 1 92. 29 92
MINNESOTA—*Mankato*—Fulda, 1 35; Worthington Westminster, 17. *St. Paul*—Minneapolis Westminster (sab-sch, 1 24), 4 19. *Winona*—Albert Lea, 16 13. 38 67
MISSOURI—*Kansas City*—Centre View, 2 15. *Ozark*—Fairplay, 1. *St. Louis*—Kirkwood, 7 47; St. Louis 1st, 8 33; — McCausland Avenue, 10; Windsor Harbor, 2. 30 95
NEBRASKA—*Nebraska City*—Fairmont, 7 18; Lincoln 1st, 28 84. 46 12
NEW JERSEY—*Elizabeth*—Elizabeth Marshall Street, 16 41; — Westminster, 238 63. *Jersey City*—Jersey City 1st, 47 57; Paterson 3d, 9. *Monmouth*—Freehold, 94 06; Tennent, 5. *Morris* and *Orange*—Madison, 5 82. *New Brunswick*—Stockton, 4. *Newton*—Harmony, 7 18. *West Jersey*—Cedarville Osborne Memorial, 2. 359 50
NEW YORK—*Albany*—Albany 2d, 37 60; — State Street, 64 28; Charlton, 16; Greenbush, 6 23; West Troy 1st, 2. *Buffalo*—Buffalo Westminster, 23 01. *Hudson*—Florida,

3 20; Good Will, 2 80; Ridgebury, 64 cts. *Nassau*—Jamaica, 33 50. *New York*—New York Central, 310; — West 51st Street, 5. *North River*—Little Britain, 14. *Rochester*—Brookport, 40 51; Genesee 1st, 5; Rochester St. Peter's, 37 43. *Syracuse*—Baldwinsville, 10 31. *Troy*—Waterford, 50 33. *Utica*—Verona, 2 09. 641 05
OHIO—*Bellefontaine*—Upper Sandusky, 4 30. *Cincinnati*—Cincinnati 2d, 25. *Cleveland*—Cleveland 1st Stone Church dept. sab-sch, 19 20. *Columbus*—Columbus Broad Street, 4 85. *Dayton*—Dayton 1st, 109 15. *Lima*—Lima 1st, 25. *Mahoning*—Poland, 5 55; Vienna, 2 50. *St. Clairsville*—Crab Apple, 7 21. *Steubenville*—Long's Run, 214 23. 1. *Wooster*—Doylestown, 3 50. 214 23
OREGON—*Portland*—Astoria 1st, 7. *Southern Oregon*—Ashland, 4. 11 00
PACIFIC—*Bentonia*—Two Rocks, 10. *Los Angeles*—Carpenteria 1st, 7 25; San Buenaventura, 17. *Oakland*—Valona (Incl. sab-sch, 1 70), 5. 89 25
PENNSYLVANIA—*Allegheny*—Allegheny McClure Avenue, 44 06; Pleasant Hill, 2. *Blairville*—Fairfield, 14 13; Parnassus, 56 53; Poke Run, 3. *Butler*—Portersville, 12. *Clarion*—Johnsburg, 34 cts; Richland, 1 95; Wilcox, 61 cts. *Eric*—Cambridge, 7; Warren 1st, 79 63. *Huntingdon*—Buffalo Run, 2 23. *Kittanning*—Freeport, 7 55. *Lackawanna*—Bernice, 1 20; Nanticoke, 3. *Lehigh*—Catasauqua Bridge Street, 14 81. *Philadelphia*—Philadelphia Alexander, 30 15; Calvary, 24 49; — Evangelical, 18; — Richmond, 4. *Philadelphia North*—Newtown, 58 59. *Pittsburgh*—Fairview, 4; Pittsburgh Shady Side, 57. *Shenango*—Little Beaver, 2 63; Sharpville, 4 20; Westfield, 14. *Washington*—Upper Buffalo, 23 29. *Wellsboro*—Wellsboro, 3 64. 493 62
SOUTH DAKOTA—*Southern Dakota*—Germantown German, 6. 6 00
TENNESSEE—*Holston*—Beech, 1 00
TEXAS—*Austin*—El Paso, 10. *Trinity*—Glen Rose, 5. 15 00
UTAH—*Montana*—Dillon 1st (Incl. sab-sch, 2 30), and Y. P. S. C. E., 1 80), 7 60

WISCONSIN.—*Madison*—Platteville German, 6 30. *Milwaukee*—Beaver Dam 1st, 11 75. 18 05

Total from churches and Sabbath-schools \$ 2,491 14

OTHER CONTRIBUTIONS.

"C. Penna.," 4; M. E. Drake, 3; Alexander Guy, M. D., Oxford, O., 300; Rev. W. L. Tarbet and wife, 1 60; "W. W. A.," 20..... 326 60

\$ 2,819 74

MISCELLANEOUS.

Interest on investments \$ 126 25
Payment on church mortgage 50 00
Sale of church property 1,414 68
Plans and specifications 25 00
Sales of Book of Designs No. 5 2 30
Total loss recovered 700 67
Premiums of insurance 162 12 2,481 02

SPECIAL DONATIONS.

IOWA.—*Iowa City*—*Iowa City* 1st..... \$ 30 00
NEW JERSEY.—*Jersey City*—West Milford, 3. *New Brunswick*—Trenton Prospect Street, 10..... 13 00
Rev. Robert Goudie 65 00 108 00
\$ 5,408 76

RECEIPTS FOR EDUCATION, JUNE, 1892.

ATLANTIC.—*South Florida*—Winter Haven, 6 00
BALTIMORE.—*Washington City*—Washington City Covenant, 60 00
COLORADO.—*Boulder*—Timnath, 2 54; Valmont, 15 cts. Pueblo—Pueblo 1st, 1 09. 8 78
ILLINOIS.—*Chicago*—Evanston 1st, 61 35. *Peoria*—Brinsfield, 6; Elmwood, 11. *Rock River*—Spring Valley, 2. *Schuyler*—Olive, 4 35. *Springfield*—Piagah, 1 75. 86 48
INDIANA.—*Indianapolis*—Hopewell, 18 69; Indianapolis 1st, 57 42. *Logansport*—Union, 2 75. 73 86
INDIAN TERRITORY.—*Choctaw*—Wheelock, 3 00
IOWA.—*Fort Dodge*—Jefferson 1st, 1 75. *Iowa*—Birmingham, 3. *Iowa City*—Le Claire, 2; Mount Union, 2 25; Princeton, 2 75. 11 75
KANSAS.—*Emporia*—Newton, 10. *Topeka*—Kansas City 1st, 18 90; Junction City, 3; Wamego, 3. 32 90
KENTUCKY.—*Ebenezer*—Lexington 2d, 111 10
MICHIGAN.—*Detroit*—Detroit Calvary, 10; —Jefferson Avenue, 70; Northville 1st, 6 61. *Lansing*—Marshall, 4 89. 91 50
MISSOURI.—*Kansas City*—Eldorado Springs, 2. *St. Louis*—St. Louis 1st, 15 70; —McCausland Avenue, 14. 31 70
NEBRASKA.—*Nebraska City*—Alexandria, 8 00
NEW JERSEY.—*Elizabeth*—Basking Ridge, 40; Elizabeth Westminster sab-sch, 64 93. *Jersey City*—Paterson 3d, 5 70. *Morris* and *Orange*—Madison, 3 63. *Newark*—Newark Park, 17 69. *New Brunswick*—Trenton Prospect Street, 33. *West Jersey*—Haddonfield, 20. 184 96
NEW MEXICO.—*Arizona*—Florence, 2 00
NEW YORK.—*Albany*—Albany 2d, 33 58; —Menaud's Bethany, 14 02; —State Street, 28 99; Esperance, 7 50; West Troy 1st, 2 09. *Brooklyn*—Brooklyn South 3d Street, 35 88; —Throop Avenue (sab-sch Miss'y Soc'y, 25), 110; —Westminster, 65 31. *Buffalo*—Buffalo Westminster, 16 10. *Genesee*—Bergen, 10 68. *Geneva*—Seneca Castle, 2 66. *Hudson*—Florida, 2; Good Will, 1 75; Hopewell, 9; Montgomery, 9; Ridgebury, 70 cts. *Nassau*—Jamaica, 57 21. *New York*—New York 4th Avenue, 39; —Phillips, 25 83; —University Place, 663 46. *Niagara*—Niagara Falls (sab-sch, 8), 45. *Rochester*—Genesee 1st, 6; Mount Morris, 5 87; Rochester St. Peter's, 41 61. *Troy*—Glens Falls, 66; Waterford, 7 60. *Utica*—Verona, 1 75. *Westchester*—Rye, 83 67. 1,398 29
OREGON.—*Portland*—Astoria 1st, 5 00
OHIO.—*Cincinnati*—Avondale, 53 50. *Cleveland*—Cleveland 1st sab-sch, 19 19. *Columbus*—Columbus Broad Street, 33 25. *Lima*—Ada church and sab-sch, 21. *Mau-mee*—Bowling Green, 17 11. *St. Clairsville*—Coal Brook, 5 09. *Wooster*—Wooster Westminster, 27 54. *Zanesville*—High Hill, 5 70. 182 38

Church collections and other contributions, 3 months, April to June, 1892..... \$ 10,299 43
Church collections and other contributions, 3 months, April to June, 1891..... 8,792 16

MANSE FUND.

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster..... \$ 69 15
PENNSYLVANIA.—*Blairsville*—Poke Run. 7 00
"Newton, N. J."..... 50 00 126 15

MISCELLANEOUS.

Installments on loans..... \$ 97 21
Interest..... 11 63
Premiums of insurance..... 10 62 119 46
\$ 246 61

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

PACIFIC.—*Los Angeles*—San Pedro, 2; Ventura, 16 25. 18 25
PENNSYLVANIA.—*Butler*—Harrisburgh, 4. *Carlisle*—Harrisburgh Pine Street, 64 34. *Chester*—Avondale, 8. *Clarion*—Johnsonburg, 21 cts; Wilcox, 39 cts. *Lackawanna*—Bernice, 1 20; New Milford, 7 40; Wyoming, 1. *Lehigh*—Shenandoah 1st, 3. *Northumberland*—Jersey Shore, 40. *Philadelphia*—Philadelphia Woodland, 240 43. *Philadelphia North*—Germantown 2d, 90 06; Thompson Memorial, New Hope Chapel, 6 33. *Pittsburgh*—Middletown, 11; Pittsburgh 2d, 6 55; —Covenant, 4; —Shady Side, 71 24. *Shenango*—Slippery Rock, 4 16. *Wellsboro*—Wellsboro, 1 90. 563 21
SOUTH DAKOTA.—*Southern Dakota*—Germantown German, 5 00

Sabbath-schools..... \$ 58 19
Churches..... 2,828 96
Total \$ 2,881 15

LEGACY.

Estate of Anna J. Sommerville, to be known as the "Roger Sherman Fund," income only to be used..... 24,294 80

REFUNDED.

Rev. W. H. Hannum, India, 50 50 00

GRATITUDE FUND.

10; 20..... 30 00

INCOME ACCOUNT.

408; 84 50; 33; 300; 60; 3; 63; 69 50; 21; 90; 72.. 1,137 00

MISCELLANEOUS.

Dr. Alex. Guy, 300; C. Penna, 2; Rev. W. L. Tarbet and wife, 1 20..... 303 20

Total receipts for June, 1892..... \$ 28,696 15
Total receipts from April 16 to July 1, 1891..... \$ 39,495 75

JACOB WILSON, Treasurer,
1334 Chestnut St., Philad'a, Pa.

RECEIPTS FOR FOREIGN MISSIONS, JUNE, 1892.

ATLANTIC.—*South Florida*—Eustis Y. P. S. C. E., Support of Mr. Boomer, 13. 13
BALTIMORE.—*Baltimore*—Churchville sab-sch, 8; Frederick City sab-sch, 47 75. *New Castle*—Rock, 25. 80 75
COLORADO.—*Boulder*—Timnath, 16 78; Valmont, 90 cts. Pueblo—Fountain, 5; Pueblo 1st, 7 21. 29 98

ILLINOIS.—*Chicago*—Chicago 1st, 93 50; —Jefferson Park, 8 33; Evanston 1st, 44 02; Lake Forest, 600. *Peoria*—Princeville sab-sch, 30 44; Prospect, 13. *Rock River*—Beulah, 4 02. *Schuyler*—Augusta Y. P. S. C. E., 12 50; Plymouth, 1. *Springfield*—Piagah, 8 20; Springfield 1st Y. M. Soc. School in Mexico, 26. 840 11

INDIANA.—*Fort Wayne*—Ligonier Westminster League, 3 40. *Indianapolis*—Indianapolis 6th sab-sch, 4 12. *Logansport*—Logansport 1st Y. P. S. C. E., 16. *Vincennes*—Evansville Grace, 21; Vincennes sab-sch, 8 63. *White Water*—Greensburg Carson Mem'l sab-sch, 4 00. 57 15
INDIAN TERRITORY.—*Choctaw*—Eagle Town, 2 50
IOWA.—*Cedar Rapids*—Cedar Rapids 3d Y. P. S. C. E., 5; Central, 3 50; Clinton, 85. *Council Bluffs*—Guthrie Centre, 3 50. *Des Moines*—Rev. R. L. Adams and wife, 10. *Dubuque*—Lime Spring 7 84 sab-sch, 4 16. *Fort Dodge*—Jefferson, 5. *Iowa*—New London, 4 20. *Sioux City*—Storm Lake sab-sch, 12; Le Mars Y. P. S. C. E., 35; Liberty, 1; Meriden, 1. *Waterloo*—Waterloo, 40. 216 20
KANSAS.—*Emporia*—Emporia 1st 67 60, sab-sch 8 77, Y. P. S. C. E., 2 29; Peabody Y. P. S. C. E., 4 25; Peotone, 10. *Solomon*—Abilene, 25 10. 118 01
KENTUCKY.—*Transylvania*—Richmond, 19 10
MICHIGAN.—*Detroit*—Detroit Central L. M. S., 25; Covenant sab-sch, 27 25; Milford United sab-sch, Scholarship in Persia, 15; Ypsilanti, 31 75. *Lansing*—Lansing 1st, 85; Marshall, 9 62. *Monroe*—Monroe, 27 72; Raisin, 5 226 34
MINNESOTA.—*Mankato*—St. Peter's Union, 4. *St. Paul*—House of Hope Y. P. S. C. E., 25 50. *Winona*—Austin, 2 07. 31 57
MISSOURI.—*Platte*—Gallatin, 5; Mt. Zion, 5; Parkville, 2; —Lakeside sab-sch, 4 05. *St. Louis*—Kirkwood, 71 16; Salem German L. M. S., 11; St. Louis 1st, 73 22. 171 43
NEBRASKA.—*Kearney*—Litichfield, 3 04. *Nebraska*—Tecumseh sab-sch, 3. *Omaha*—Omaha 1st sab-sch Salary of Dr. McMillan, 100. 106 04
NEW JERSEY.—*Elizabeth*—Cranford, 11; Pluckamin Washington Valley Union sab-sch, 5 89; Roselle sab-sch For Kanazawa, 50. *Jersey City*—Jersey City 1st, 162 57. *Monmouth*—Beverly, 1 92; Burlington sab-sch, 91 17; —sab sch For H. Corbett's school, 45; Farmingdale, 10 20; Freehold 25 58; Tennent, 10. *Morris and Orange*—East Orange 1st, 2 50 09; Hanover Afton Y. P. S. C. E., 9 09; Madison, 23 99; Morristown 1st, 10, sab sch Children's Miss. Soc'y, 300; Myersville German, 3. *Newark*—Caldwell Salary of Wm. Lane, 184; Newark Park, 47; —Woodside, 27 83; —5th Avenue sab-sch, 23 90. *New Brunswick*—Trenton Prospect Street, 41. *West Jersey*—Atlantic City sab-sch, 20; Cedarville 1st, 6 72; Deerfield sab-sch, 11 30. 1 376 15
NEW YORK.—*Albany*—Albany 2d, 191 68; —State Street Support of W. H. Hannum, 300; —State Street, 191 35; Galway, 11 21; West Troy, 9 23. *Boston*—Boston Scotch, 11. *Brooklyn*—Brooklyn 1st, 15; —Classon Avenue sab-sch for Zahleh, 50; —South 3d Street, 32 50; —Trinity, 65 75; Woodhaven, 10. *Buffalo*—Buffalo Westminster, 101 24; *Chemung*—Watkins, 40 69. *Geneva*—Geneva 1st 30 17, sab-sch, 68 02. *Hudson*—Florida, 13 20; Good Will, 11 55; Hopewell sab-sch, 8 02; Port Jervis Young People, 10; Ridgebury, 2 64. *Long Island*—Bridgehampton, 21; Setauket, 3. *Lyons*—Newark, 57 35. *Nassau*—Huntington 1st, 101; Jamaica, 80 30; "A Pastor," 10. *New York*—New York 7th Young People, 7; —18th Street Y. P. S. C. E. for Mr. Snyder, 28 12; —14th Street Y. P. S. C. E., 21, sab-sch Primary Dep't for Persia, 8 48; Harlem sab-sch for Joseph Ateryah, 45; —Madison Square, 20; —Riverdale, 146 31; —Romeyn Chapel Y. P. S. C. E. for Mr. Snyder, 12 50. *North River*—Poughkeepsie sab-sch, 42 36. *Otsego*—Gilbertsville, 38. *Rochester*—Mount Morris Y. P. S. C. E., 4; St. Lawrence—Le Roy sab-sch, 54 23; Rossie, 3 07. *Steuben*—Almond, 4 60. *Syracuse*—Oswego Grace sab-sch, 56 51. *Troy*—Hoosick Falls Y. P. S. C. E., 10; Troy Woodside sab-sch Children's Day, 100; Waterford, 30 43. *Utica*—New Hartford, 6 48; Rome, 48 29; Turin Y. P. S. C. E., 1 50; Verona, 9 77; Whitesboro, 15. *Westchester*—Bridgeport 1st sab-sch, 50; Greenburgh 2d, 539 65; Peekskill 1st, 26 08. 2 672 26
NORTH DAKOTA.—*Fargo*—Lisbon, 10; Sheldon, 9. 19
OHIO.—*Chillicothe*—Greenfield Y. P. S. C. E., support of R. Irwin, 14 67. *Cincinnati*—Cincinnati 2d, 255 06; —Fairmont German, 2 60. *Cleveland*—Independence, 6. *Columbus*—Columbus Broad Street, 93 cts. *Mahoning*—Alliance 1st, 12. *Marion*—Mount Gilead sab-sch, 6 88. *St. Clairsville*—Beulah, 7; Coal Brook, 12. *Steubenville*—Nebo, 1 64. *Wooster*—Ashland Sarah A. Wick, dec'd, 50. 368 77
OREGON.—*Portland*—Astoria, 39. *South Oregon*—Ashland, 4. *Willamette*—Pleasant Grove, 8; Octorara, 5. 46
PACIFIC.—*Los Angeles*—El Cajon, 17 75; San Buenaventura, 36 30. *Sacramento*—Elk Grove, 5. 59 05
PENNSYLVANIA.—*Carlisle*—Dickinson, 2; Middletown, 15; Shermansdale, 8 34; Lebanon 4th Street, 93 65. *Chester*—Bryn Mawr, 532 50; West Grove, 4 10. *Clarion*—Beech Woods, 81 25; Reynoldsville, 12; Wilcox, 2 56; Johnsburg, 1 28. *Erie*—Belle Valley, 5; Erie 1st, 100. *Kittanning*—Elder's Ridge, 30 92. *Lackawanna*—Camp-town, 10; Mount Pleasant, 5; Scranton Washburn Street Y. P. S. C. E., 2 88; Wilkes Barre Westminster, 10; Cats-sauqua Bridge Street, 15 22; Slatington, 10. *Parkers-*

burg—Terra Alta, 56. *Philadelphia*—Philadelphia 3d, 116 85; —Union Tabernacle Y. P. S. C. E., 13 76; —Cohock-sink S.S., 14 20; —Covenant, 21; —North 10th Street Y. P. S. C. E., 19; —Olivet S. S., 22 70; —Richmond, 10. *Phila-delphia North*—Eddington, 20; Frankford, Y. P. S. C. E., 3 86; Wakefield, 42 94. *Pittsburgh*—Edgewood S. S., 32; Pittsburgh 2d, 93 09; —Park Avenue S. S. Bible Class, 13; —Shady Side, 171. *Shenango*—West Middlesex, 3 27; *Washington*—Lower Buffalo, 4. *Wellboro*—Wellboro, 12 54. 1,608 02
SOUTH DAKOTA.—*South Dakota*—Germantown, 6. 6
TENNESSEE.—*Union*—Shiloh, 1. 1
TEXAS.—*North Texas*—Valley Creek, 5. *Trinity*—Glen Rose, 5. 10
UTAH.—*Utah*—Nephi Miss Band of S. S., 6 60. 6 60
WASHINGTON.—*Puget Sound*—Seattle Calvary, 5 25. 5 25
WISCONSIN.—*Chippewa*—Bayfield, 10. *Madison*—Bara-bo, 13 63; Cambria Y. P. S. C. E., 16. *Milwaukee*—Mil-waukee Calvary Kings Sons of S. S., 6 25. *Winnebago*—East Merrill, 6 83; Oconto Y. P. S. C. E., 18 21; Stevens Point, 43 58; Winneconne, 10. 124 50

WOMAN'S BOARDS.

Woman's Board of Philadelphia, 881 72;
Woman's Board of New York, 2776 63;
Woman's Board of North West, 1817 25;
Occidental Board, 1190 55. 36,666 15

LEGACIES.

Estate of John Peoples, dec'd, 1000; Estate of Eliza R. Eckert, dec'd, 100; Estate of Rebecca Brown, dec'd, 231 60; Estate of Mrs. C. M. Chubbuck, dec'd 25; Estate of E. L. Grand-Girard, dec'd 300. 1,556 60

MISCELLANEOUS.

Rev. L. B. Crittenden, 2; E. Worth, 1; Miss'y Society Wooster University, support of Henry Forman, 100; (1 F. Cook, Oxford, Ohio, 2; Y. M. & Y. W. C. A. of Parsons College, support of W. G. McClure, 38; Rev. Ross Stevenson, Washington, Pa., 10; Mr. J. Elletson, Auburn, N. Y., for Gaboon, 500; Thank offering W. H. Boyd, Monroe, Mich., 25; E. P. Selden, Erie, Pa., salary of Mr. Landes, Japan, 500; "Ithaca," 590; Miss Mable Blade, Paris, 550; H. L. Walker, Preacher in Lakaw and Korea, 115; Rev. H. M. Walker, Marcellus, Ohio, 5; Rev. J. Albert Miller, 10; J. Edward Best, Bennington, Kas., 10; Philadelphiaian Society of Princeton College support of Mr. Forman, 1080; Payment of Alexander Guy note, 300; Andrew Porter, Petoskey, Mich., 25; Rev. W. W. Atterbury, 50; A. P. Logan, for Chinese Missionary, 5; Miss Elizabeth Skinner, Chicago, 100; W. A. McDowell, Denver, Col., 2; "Of His Own" From His Stewards, 10; Elizabeth and Mary E. Sill, Native Preacher in Canton, 34; Associate Ref'd Congregation Mongamp Valley, N. Y., for Brazilian Mis-sions 26 67; Wilson College Y. P. S. C. E., Chambersburgh, Pa., 12; "Cash," 1; M. E. Drake, Brockport, N. Y., 8; Mary A. Pollock, Dubuque, Ia., Education of a boy in Lodiana, 30 05; A. D. Jacke, Claremore, Ind. Ty., 10; Thos. Pollock, Plattsmouth, Neb., 20; Young People's Meeting at General Assembly, 65 81 Rev. H. V. D. Nevins, Dunlap, Ill., 10; Paul Gardiner Washington, Pa., 25; Mr. and Mrs. Henry Thomson, 65; "M. E. P." 2; E. P. Platt, Poughkeepsie, N. Y., 50; J. S. Craig, Noblesville, Ind., 10; "C. Penna" 2; Mrs. Myron Phelps, 50; "Two Sisters" Katonah, N. Y., 100; Jno. C. Conrad, Alliance, Mo., 1; Jno. Matthews, Anderson, Ind., 10; Rev. W. L. Tarbet and wife 5 60; Rev. E. P. Dunlap 5; Ladies Miss. Soc'y, Copalpo, Chilli S. A., 27; "A friend," Nassau, N. Y., 5; Missionary Meeting, Aurora, Neb., 7; From People's Central Church, St. Louis, Mo., 50. 4,688 03

Total Receipts during June 1892..... \$ 21,119 56
Total Receipts from May 1st, 1892 to June 30th, 1892..... 36,269 91
Total Receipts from May 1st, 1891 to June 30th, 1891..... 63,168 51

WILLIAM DULLES, JR., Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR HOME MISSIONS, JUNE, 1892.

ATLANTIC.—*East Florida*—Candler, 3; Palm Beach Cong'l, 2 75. *Fairfield*—Sumpter 2d, 1 50. *South Florida*—Crystal River, 11; Orange Bend, 47 07; Tarpon Springs, 19 75. 85 07

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 290 38; Churchville sab-sch, 8. *New Castle*—McKamie Memorial sab-sch, 10. 308 38

COLORADO.—*Boulder*—Timnath 15 27; Valmont, 90. *Denver*—Highland Park, 5; Otis sab-sch, 3 13. *Pueblo*—Colorado Springs 2d, 1; Durango, 16; Pueblo 1st, 6 56. 47 86

ILLINOIS.—*Cairo*—Murphysboro, 25; Odin sab-sch, 1. *Chicago*—Chicago 1st, 108 50; —Jefferson Park, 7 15; Evanston 1st, 19 48; Garden Plains W. M. S., 13 50. *Marion*—Ashmore, 8; Assumption, 11 08; Newton, 10 75; Toledo, 6 75. *Ottawa*—Au Sable Grove, c. day coll., 8 48. *Rock River*—Morrison sab-sch, M. C., 4 06; Peniel, 5; Sterling 1st (sab-sch, 4 38), 25 65. *Schuyler*—Augusta sab-sch, 11; Burton Memorial sab-sch, 6. *Springfield*—Chatham, 3 50; Pisgah, 7 11; Rev. W. L. Tarbet and wife, 4 80. 478 75

INDIANA.—*White Water*—Greensburg Carson Memorial sab-sch, 4 00

INDIAN TERRITORY.—*Cherokee Nation*—Dwight, 5; Hanson, 3; Mt. Zion, 2. *Choctaw*—Eagle Town, 3; Philadelphia, 1. 14 00

IOWA.—*Cedar Rapids*—Anamosa, 6 86; Cedar Rapids 3d Y. P. S. C. E., 5; Monticello, 5 35. *Council Bluffs*—Brooks, 3; Hamburg (L. M. S.), 18 35; Nodaway, 2. *Dubuque*—Rowley German, 5; Wilson's Grove Ladies, 5. *Fort Dodge*—Jefferson, 11 81; Rockwell City, 37 50. *Sioux City*—Cleghorn Liberty, 1; Hospiers 1st Holland, 5; Vall sab-sch, 5. 110 87

KANSAS.—*Emporia*—Quenemo, 10; Sedan, 3 45. *Highland*—Clifton, children's offg, 10; Marysville Memorial, 7. *Neosho*—Cherokee, 5; Pittsburgh, 3 96. *Solomon*—Fort Harker, 4; Fountain, 3; Wilson, 5. *Topeka*—Clinton, 12; Idana, 22; Perry, 2 96; Sedalia sab-sch, 5 25. 93 62

MICHIGAN.—*Detroit*—Detroit Calvary, 10; —Central L. M. S., 25. *Flint*—Cass City 1st, 5 50; Linden sab-sch (c. day, 3 47), 4 88. *Grand Rapids*—Grand Rapids Mission Wood, 5. *Lake Superior*—Lakeside, 2. *Petoskey*—Elmira, 5. *Saginaw*—Coleman, for debt, 2; Gladwin 2d, 4 08; Maple Ridge, 3. 66 25

MINNESOTA.—*Duluth*—Bethlehem, 28 cts. *Mankato*—Windom, 10. *Winona*—Le Roy, 6 65; Owatonna (sab-sch, 5 64), 18 18. 30 11

MISSOURI.—*Kansas City*—Salt Springs, c. day coll., 10. *Ozark*—Golden City, 4. *Platte*—Carrollton, c. day coll., 6; Mt. Zion, W. A. Patton, 5; Parkville, 9 45. *St. Louis*—Kirkwood, 25; Salem German L. M. S., 11; St. Louis 1st, 89 90; —McCauley Avenue, 24; Windsor Harbor, 2. 186 35

NEBRASKA.—*Hastings*—Bloomington, 5. *Nebraska City*—Fairmont, 8 18; Tecumseh sab-sch Birthday Box, 3; *Niobrara*—O'Neill, 2; Wakefield, 13 10. *Omaha*—Omaha Castellar Street, 11 27; —Lowe Ave. sab-sch, 8 09. 50 64

NEW JERSEY.—*Elizabeth*—Cranford 1st, 5. *Jersey City*—Englewood 1st a. bal., 126. *Monmouth*—Beverly, 1 91; Freehold, 19 52; Tennent, 10. *Morris and Orange*—Madison (sab-sch Missionary Society, 100), 148 87; Morristown 1st, 28 31; Orange 1st, 1,100; Summit Central, 543 95; Newark—Newark Fifth Avenue sab-sch, 23 90; —Park, 35 49. *West Jersey*—Deerfield sab-sch, 11 19. 2,064 14

NEW MEXICO.—*Santa Fe*—Aztec, 6 25; Farmington, 6 25; Raton 1st, 7 11; Rev. S. W. Curtis' debt, 10; Rev. J. M. Whitlock debt, 2. 31 61

NEW YORK.—*Albany*—Albany 2d, 158 22; —State Street, 173 96; —West End, 40; Gloversville Kingsboro Avenue, 24 22; West Troy 1st, 10 14. *Boston*—Bedford, 9; Boston 4th, 10 10; —Scotch, 15; Manchester 1st German sab-sch, 2. *Brooklyn*—Brooklyn 1st, 5; —2d, 380; Greene Avenue add'l, 2 67; —Lafayette Avenue Mon. Con., 26 29; —Throop Avenue, 175; Edgewater 1st, 24; Woodhaven, 10. *Buffalo*—Akron, 10; Buffalo 1st, by a friend, 3,000; —Westminster, 96 64. *Champlain*—Peru 1st cong'l, 1 75. *Chemung*—Mecklenburg, 2 40. *Columbia*—Jewett Mrs. North, 5. *Geneva*—Geneva North, 2,342 96; Seneca Falls 1st, 111. *Hudson*—Florida, 12; Good Will, 10 50; Ridgebury, 3 24. *Lyons*—Huron Children's Day Collection, 5 28. *Nassau*—Huntington 2d Lloyd's Neck sab-sch, 2; From a Pastor, 7 50. *New York*—Washington Heights sab-sch, 10. *North River*—Poughkeepsie 1st sab-sch, 42 36; Rondout sab-sch, 21 06. *Rochester*—Rochester Brick, 800. *St. Lawrence*—Dexter sab-sch, 25. *Syracuse*—Oswego Grace sab-sch, 56 51; Syracuse Memorial, 10. *Troy*—Bay Road, 2; Cambridge, 14 50; Troy Woodside sab-sch C. Day Coll., 100; Waterford, 15 23. *Utica*—Alder Creek and Forestport, 3; Holland Patent, 45 60; Little Falls, 60; Verona, 9 42. *Westchester*—Stamford 1st Children's Day, 57 49; Thompsonville 1st, 143 25. 7,591

NORTH DAKOTA.—*Bismarck*—Mandan sab-sch Children's Day, 8 30. *Pembina*—Milton, 3; Osnabruck, 2. 13 30

OHIO.—*Athens*—Barlow, 2. *Cincinnati*—Cincinnati Fairmount German, 3 25. *Cleveland*—Independence, 10; Streetsborough, 4 76. *Columbus*—Columbus 2d and sab-sch, 173 60; —Broad Street, 16. *Dayton*—New Paris, 5 78. *Huron*—Chicago, 4. *Lima*—Kalida, 8 45. *Mahoning*—Alliance 1st, 7; Hanover, 13; North Jackson, 9. *Marion*—Mount Gilead sab-sch, 6 88. *Portsmouth*—Cedron sab-sch, 2 20; Ironton sab-sch, 13. *Stuebenville*—Annapolis, 4 15; Carrollton, 18; Hopedale sab-sch, 3; Linton, 5 75; Wellsville sab-sch, 42. *Wooster*—Ashland (Legacy of Mrs. Sarah A. Wick, 50), 62 81. *Zanesville*—Granville for debt, 25. 438 57

OREGON.—*Portland*—Astoria 1st, 26; Brower's Hill, 1 35; Fairview Smith Mem. (sab-sch 1 50), 6 75; Port St. Johns, 6 45. *South Oregon*—Ashland, 6; Grant's Pass, 38 85. 85 40

PACIFIC.—*Benicia*—San Rafael (sab-sch, 8 75), 38 50; Two Rocks sab-sch, 8. *Los Angeles*—Anaheim, 11; Arlington, 155; Burbank, 5 24; El Cajon, 38 32; Fullerton, 4; Glendale, 6 65; Ventura, 39 25. *San Jose*—Ben Lomond, 1; Boulder Creek, 2 65; Salinas, 6. *Stockton*—Grayson, 5. 320 61

PENNSYLVANIA.—*Blairville*—Cross Roads, 8 25; Pine Run, 23. *Butler*—North Butler, 10; Scrub Grass, 40; Sunbury, 27. *Carrville*—Dickinson, 2; Great Conewago, 3 53. *Clarion*—Du Bois (sab-sch, 8), 40; Johnsonburg, 1 30; Wilcox, 2 41. *Erie*—Mill Village sab-sch, 4. *Huntingdon*—Hollidaysburg 1st (sab-sch, 4 96), 68 09; Lost Creek Y. P. S. C. E., 10; Mount Union sab-sch, W. W. Fuller, 10. *Kittanning*—Bolling Spring, 5. *Lackawanna*—Great Bend, 7 50; Mount Pleasant, 5; Nanticoke, 5; Wilkes Barre 1st, 314. *Lehigh*—Hazleton, 48 23. *Northumberland*—Chillisquaque, 5 50; Renovo, 23. *Philadelphia*—Philadelphia Chockosink sab-sch (3d Street Mission, 1 80), 15 95; —Patterson Memorial, 10; —Richmond Y. P. S. C. E., 6 85; —Westminster, 25 02. *Philadelphia North*—Torresdale Macalester Memorial, 5. *Pittsburgh*—Pittsburgh 2d, 93 04; —Lawrenceville, 40 53; —Shady Side, 114. *Redstone*—Smithfield (sab-sch, 1 65), 3; Somerset, 2. *Shenango*—Mohoningtown, 16; Rich Hill, 21. *Wellboro*—Wellboro, 11 78. *Westminster*—New Harmony, 4. 1053 98

SOUTH DAKOTA.—*Aberdeen*—Holland 1st, 8 35. *Black Hills*—Hill City, 3. *Central Dakota*—Stanley, 5. *Southwestern Dakota*—Bon Homme Co. Bohemian, 1; Brule Co., 2; Germantown, German, 20; Olive, 2 87; Pease Valley, 2. 44 22

TENNESSEE.—*Birmingham*—New Decatur, 10. *Kings-ton*—Kismet, 2; Wartburg, 2; Welsh Union, 4. *Union*—Eusebia, 5; Shiloh, 6. 29

TEXAS.—*Austin*—El Paso, 1 15. *North Texas*—Leonard, 17 35; Valley Creek, 5. *Trinity*—Glen Rose, 10. 38 50

UTAH.—*Montana*—Helena Central, 15. *Utah*—Logan, 10; Richfield, 10. 35

WASHINGTON.—*Puget Sound*—Fairhaven, 14; Port Townsend 1st, 6 38; Quilcene, 11. 31 38

WISCONSIN.—*Chippewa*—Bayfield, 11 45; West Superior, 15. *La Crosse*—Amsterdam, 6 53; LaCrosse North, 3 35; Neillsville, 10. *Madison*—Beloit German, 6 11. *Milwaukee*—Waukesha sab-sch, 41. 93 44

Woman's Executive Committee of Home Mis-sions..... \$19,938 48

Total received from Churches..... \$38,250 02

LEGACIES.

Legacy of Rebecca Brown, dec'd, late of Vir-den, Ill., 231 60; Mrs. Cynthia M. Chubbuck, dec'd, late of New Garden, Chester Co., Pa., 25; E. L. Grand-Girard, dec'd, late of Hills-boro, O., 200; Cynthia R. Clark, dec'd, late of Flemington, N. J., 5,000..... 5,456 60

MISCELLANEOUS.

"Of His Own from His Stewards," 10; F. W. Van Wagenen, Newark, N. J., 25; Friend, Ackley, Ia., for debt, 100; Chester Carr, Fly Creek, N. Y., 50; A Friend, Philadelphia, Pa., 60; Albert Lea College, Albert Lea, Minn., 16 59; "Ithaca," 500; Miss Mabel Slade, N. J., 300; Geo. H. Prentice, Hampshire, N. Y., 5; "Charlie Little," 5; "W. W. A.," 50; Alex. Guy, Oxford, O., 300; "C. E. S.," Orange, N. J., 300; Wm. Campbell, Sr., Butler, Pa., 30; In Memory of H. P. Stevenson, 5; Thomas Pollock, Plattsmouth, Neb., 5; Mr. and Mrs. Henry Thomson, Greensburg, Ind., 35; "Donor," through "Herald and Presbyter," for debt, 10; "M. E. P.," Brooklyn, N. Y., 3;

Chas. W. Black, Malvern, Iowa, 75; Theo. Hopping, New York, 4 99; M. E. Drake, 6; "C. Penna," 14; Mrs. Myron Phelps, Lewistown, Ill., 50; "Two Sisters," Katonah, N. Y., 100; John C. Conrad, Alliance, Mo., 8; John Matthew Anderson, Ind., 10; Interest on Permanent Fund, 339 50; Interest on Permanent Fund Special, 225; Interest on Carson W. Adams Fund, 91 81; Interest on John

C. Green Fund, 141 25; Interest on Lyon Trust, 350..... \$3,162 14
Total received for Home Missions, June, 1892... 42,473 12
Total received for Home Missions from April 1, 1892..... 103,262 63
Amount received during same period last year. 137,679 67

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, JUNE, 1892.

COLORADO.—Boulder—Timnath, 50 cts; Valmont, 3 cts. Pueblo—Pueblo 1st, 22 cts. 0 75
ILLINOIS.—Springfield—Pisgah, 1 19; Rev. W. L. Tarbet and wife, 80 cts. 1 99
IOWA.—Fort Dodge—Jefferson 1st, 1. Sioux City—Cleg-horn Liberty, 2 50; Meriden, 2. 5 50
KANSAS.—Larned—Burritt, 1 32
MISSOURI.—St. Louis—McCausland Ave., 2 00
NEBRASKA.—Nebraska City—Alexandria, 2 55; Table Rock, 2. Omaha—Lyons, 7 50. 12 05
NEW JERSEY.—Morris and Orange—Madison, 0 73
SOUTH DAKOTA.—Southern Dakota—Germantown German, 3 00

TENNESSEE.—Union—Knoxville Bell Avenue, 1 00
TEXAS.—Trinity—Glen Rose, 1 00
WASHINGTON.—Puget Sound—Port Townsend 1st, 6 00

Total received for Sustentation, June, 1892... \$ 35 34
Total received for Sustentation from April 1, 1892..... 2,495 35
Amount received during same period last year. 598 44

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JUNE, 1892.

Albany—Greenbush, 8 38; West Troy 1st, 2 80; Albany State Street, 5 79. Brooklyn—Woodhaven, 5; Edgewater 1st, 6. Buffalo—Buffalo Westminster, 13 81. Cayuga—Meriden, 40 60. Chemung—Watkins, 50. Geneva—Bel-lona 1st, 7; Waterloo, 30. Hudson—Jeffersonville Ger-man, 4; Good Will, 35 cts. Florida, 40 cts. New York—West 51st Street, 5. Rochester—Lima, 8 45. St. Lawrence—Waddington Scotch, 17 80; Canton 1st, 12. Syracuse—Syracuse Memorial, 16 09; Jacksonville 1st, 2 64. Troy—Lansingburgh 1st, 39 04; Cambridge, 30; Waterford, 7 60. Utica—Oneida, 100; Kirkland, 42. Westchester—Hugenot Memorial, 24; South Salem, 19.

Total received from churches.....\$ 534 81

MISCELLANEOUS.

"A friend"..... 25 00

Total received for New York Synodical Aid Fund, June, 1892..... \$ 559 81
Total received for New York Synodical Aid Fund from April 1, 1892..... 2,521 80
Amount received during same period last year. 2,470 82

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, JUNE, 1892.

ATLANTIC.—South Florida—Sorrento, 4 00
BALTIMORE.—Washington City—Washington City Cove-nant, 133 35; —Metropolitan, 35. 188 85
COLORADO.—Boulder—Laramie Union, 19 50; Timnath, 4 58; Valmont, 27 cts. Pueblo—Pueblo 1st, 1 97. 26 33
ILLINOIS.—Chicago—Evanston 1st, 73 62; Herscher, 4 25. Ottawa—Kings, 3. Peoria—Princeville, 20 73. Rock River—Peniel, 8 16. Schuyler—Augusta, 16. Springfield—Pisgah, 1 19. 125 95
INDIANA.—Crawfordsville—Eugene Cayuga, 2 00
INDIAN TERRITORY.—Choctaw—Eagle Town, 2; Philadel-phia, 60 cts. 2 60
IOWA.—Cedar Rapids—Clinton sch sch, 34 25; Vinton, 30. Fort Dodge—Jefferson 1st, 5. Iowa—Ottumwa East End, 3 30. 72 55
KANSAS.—Emporia—Newton 1st, 8 00
MICHIGAN.—Detroit—Ann Arbor 1st, 27 47; Detroit Cal-vary, 10. 37 47
MINNESOTA.—Winona—Kasson, 25; Rochester, 10. 35 00
MISSOURI.—Kansas City—Eldorado Springs, 2. St. Louis—St. Louis 1st, 64 72; —McCausland Avenue, 20. 86 72
NEBRASKA.—Nebraska City—Alexandria 6 45; Hum-boldt 1st, 2 24. Omaha—Bellevue, 12; Columbus, 3. 22 69
NEW JERSEY.—Elizabeth—Basking Ridge, 25. Jersey City—Englewood, 255 59. Monmouth—Tennent, 5. Mor-ris and Orange—Madison, 113 54. Newark—Newark Fifth Avenue, 29; —Park, 18 43. New Brunswick—Amwell United 1st, 3 31. West Jersey—Atlantic City 1st, 72; Haddonfield, 20. 541 86
NEW MEXICO.—Arizona—Florence, 2 00
NEW YORK.—Albany—Albany 2d, 65 32; —State Street, 53 18; West Troy 1st, 2. Buffalo—Buffalo Westminster, 29 92. Geneva—Geneva North, 130; Seneca Falls 1st, 36 41; Waterloo, 10. Hudson—Florida, 3 60; Good Will, 3 15; Ridgebury, 1 26. Long Island—Cutchogue, 6. New York—New York West, 404 21; —West End, 70 36. North River—Canterbury, 23 60; Marlborough, 66 49. Rochester—Rochester Brick, 125. Syracuse—Chittenango, 10; Oswego Grace sch sch, 10. Troy—Troy 2d, 101 16; Water-ford, 7 60. Utica—Utica Bethany, 50 85; Verona, 2 44; Wolcott Memorial, 24. Westchester—Greenwich 1st, 9 27. 1,294 75
NORTH DAKOTA.—Fargo—Fargo 1st, 10 17
OHIO.—Athens—Bristol, 4 50; Pleasant Grove, 2. Cleve-land—Cleveland 1st sch sch (Stone Church), 19 20. Colum-bus—Columbus Broad Street, 10 25. Steubenville—Yellow Creek, 8. 43 95

OREGON.—Portland—Astoria 1st, 8 00
PACIFIC.—Los Angeles—Inglewood, 5; Ventura, 25. 30 00
PENNSYLVANIA.—Blairsville—Fairfield, 21 77. Clarion—Johnsonburg, 38 cts; Wilcox, 70 cts. Erie—Erie Park, 100. Huntingdon—Kylertown, 2; Lower Tuscarora, 8 50. Lackawanna—Bernice, 1 20; Honesdale 1st, 38 38. Phila-delphia—Philadelphia Richmond, 5; —West Arch Street, 148 59. Philadelphia N. rth—Germantown Wakefield, 32 01. Pittsburgh—Pittsburgh 1st, 441 64; —2d, 11 79; —3d, 100; —Shady Side, 57. Shenango—Heron, 1 55; Unity, 16; West Middlesex, 3 24. Wellsboro—Wellsboro, 3 42. 993 17
SOUTH DAKOTA.—Southern Dakota—Germantown Ger-man, 1 00
TEXAS.—Trinity—Glen Rose, 1 00
WISCONSIN.—Winnebago—Florence, 8 55

From the churches and sabbath-schools..... \$ 3,546 60

FROM INDIVIDUALS.

C. H. Castleton, Barton, Pa., 5; Anonymous, Philad'a, Pa., 10; J. B. Davidson, Newville, Pa., 10; Mrs. Myron Phelps, Lewistown, Ill., 50; Alexander Guy, Oxford, O., 20; Dr. Wm. M. Findley, Altoona, Pa., 5; Mrs. Geo. T. Keller, Denver, Colo., 27; Mrs. Sallie B. Welsh, Savannah, O., 1; "Missionary," 50; John C. Conrad, Alliance, Mo., 1; Mrs. John Kidd, Bloomington, Ill., 2 50; Rev. H. M. Walker, Marseilles, O., 12; W. M. Hastings, Delta, Colo., 3; Rev. and Mrs. J. H. Sherrard, Rockville, Ind., 5; Miss C. A. Wood, Johnson City, Tenn., 5; M. E. Drake, 3; "Two sisters," Katonah, N. Y., 24; Rev. W. L. Tarbet and wife, Pisgah, Ill., 60 cts; "C. Penna," 6..... 525 30
Interest from permanent fund..... 1,647 60

For current fund.....\$ 5,719 40

PERMANENT FUND.

(Interest only used.)

Estate of Mrs. Anna J. Sommerville, Philad'a, on account..... 24,116 46

Total for June, 1892..... \$ 29,835 86
Total current fund since April 1, 1892..... 31,047 86

WILLIAM W. HEBERTON, Treasurer.

RECEIPTS FOR COLLEGES AND ACADEMIES, JUNE, 1892.

BALTIMORE.—*New Castle*—Delaware City, 10; *Rock*, 2.
Washington City—Washington City Covenant, 75. 87 00
 COLORADO.—*Boulder*—Timnath, 3 05; Valmont, 18 cts.
Pueblo—Pueblo 1st, 1 81. 4 54
 ILLINOIS.—*Chicago*—Englewood 60th Street, 4; South
 Evanston, 29. *Springfield*—Pisgah, 3 38. 35 38
 INDIANA.—*Logansport*—La Porte 1st, 46 97
 IOWA.—*Fort Dodge*—Jefferson, 1 75
 KANSAS.—*Topeka*—Junction City 1st, 3 00
 MISSOURI.—*Kansas City*—Eldorado 1st, 1 25. *St. Louis*
 —Jonesboro 1st, 3; Ridge Station 1st, 1; *St. Louis* 1st,
 14 51; — McCausland Avenue, 5. 24 76
 NEW JERSEY.—*Elizabeth*—Plainfield 1st, 23 80. *Mon-*
mouth—Freehold 1st, 22 22. *Morris* and *Orange*—East
 Orange Bethel, 14 54; Madison, 4 36. *Newark*—Newark
 1st, 25 72. 90 64
 NEW MEXICO.—*Arizona*—Florence, 3 00
 NEW YORK.—*Albany*—Albany State Street, 34 79; West
 Troy 1st, 1 47. *Brooklyn*—Ross Street, 41 23; Throop
 Avenue, 84. *Buffalo*—Buffalo Westminster, 11 50. *Ca-*
yuga—Auburn Central, 6 26; — sab-sch, 4 09. *Hudson*
 —Florida, 2 40; Good Will, 2 10. *Otsego*—Stamford, 10.
Troy—Green Island, 10; Waterford, 7 60. *Utica*—Verona,
 1 75. 217 24
 OHIO.—*Cincinnati*—Cincinnati 2d, 136 17. *Columbus*—
 Columbus Broad Street, 3 75. *St. Clairsville*—Coal Brook,
 2 30. *Steubenville*—East Liverpool, 25. 167 12
 OREGON.—*Portland*—Astoria 1st, 5 00
 PACIFIC.—*Stockton*—Stockton 1st, 14 95
 PENNSYLVANIA.—*Blairsville*—Poke Run, 19. *Chester*—
 Nottingham, 2 35. *Clarion*—Johnsonburg, 25 cts; Wil-

cox, 46 cts. *Erie*—Erie Chestnut Street, 4; Franklin, 1 50.
Huntingdon—Alexandria, 11. *Lackawanna*—Scranton
 1st, 185. *Philadelphia*—Philadelphia Richmond, 5; —
 South Western, 5. *Philadelphia North*—Eddington, 5.
Pittsburgh—Pittsburgh 2d, 7 66; — Shady Side, 28 50.
Shenango—Leesburgh, 3. *Wellboro*—Wellboro, 2 28.
 280 30

Total from churches and sabbath-schools\$ 961 55

PERSONAL.

Alex. Guy, Oxford, Ohio, 300; C., Penna., 3;
 Anonymous, 250; Rev. W. L. Tarbet and wife,
 Springfield, Ills., 1 60. 554 60

LEGACY.

Estate of Mrs. Anna J. Somerville, Philad'a,
 Pa., to be designated as "The Roger Sher-
 man fund"..... 24,294 80

INTEREST.

On funds invested temporarily..... 182 46

Total receipts for June, 1892.....\$ 26,013 41

Previously reported..... 10,259 47

Total to date.....\$ 36,272 88

C. M. CHARNLEY, Treasurer,
 P. O. Box 294, Chicago, Ills.

RECEIPTS FOR FREEDMEN, JUNE, 1892.

BALTIMORE.—*Baltimore*—Emmitsburgh, 25; Piney Creek,
 6 52. *Washington City*—Washington City Metropolitan,
 23. 56 52
 COLORADO.—*Boulder*—Timnath, 2 54; Valmont, 15 cts.
Pueblo—Pueblo, 1 09. 3 75
 COLUMBIA.—*Oregon*—Astoria, 4. 4
 ILLINOIS.—*Bloomington*—Pontiac, 7. *Cairo*—Centralia
 (S. S. 3 12), 14 50. *Chicago*—Evanston, 48 82. *Ottawa*—
 Kings, 2; Mendota, 27 87. *Springfield*—Pisgah, 3 55;
 Springfield 1st, 47 60. 145 24
 INDIANA.—*New Albany*—Sharon Hill, 2 60. *Vincennes*
 —Vincennes S. S., 6 35. *White Water*—Richmond, 21.
 22 95
 INDIAN TERRITORY.—*Choctaw*—Choctaw Nation per Mrs.
 M. E. Crowne, 20; per Miss Bertha Ahrens, 17 50. 37 50
 IOWA.—*Cedar Rapids*—Anamosa, 2 50. 2 50
 KANSAS.—*Emporia*—Mount Vernon, 2 60; Newton, 5;
 Oxford, 4. *Highland*—Holton 1st, 12 35; Horton, 8.
 31 85
 KENTUCKY.—*Ebenezer*—Covington 1st, 181 64. 181 64
 MICHIGAN.—*Detroit*—Pontiac, 47 37. *Kalamazoo*—Rich-
 land, 8. *Lansing*—Lansing Franklin Avenue, 8 23. *Mon-*
roe—Blissfield, 60. 121 60
 MINNESOTA.—*Winona*—Albert Lea, 5 63
 MISSOURI.—*St. Louis*—Kirkwood, 21; *St. Louis* 1st,
 33 03; — McCausland Avenue, 5; Windsor Harbor, 2. 64 08
 NEW JERSEY.—*Elizabeth*—Elizabeth 3d, 21. *Morris* and
Orange—Madison, 3 63; Morristown 1st, 85 42; Summit
 Central, 104 87. *New Brunswick*—Trenton Prospect
 Street, 8. 22 92
 NEW MEXICO.—*Arizona*—Florence, 2 00
 NEW YORK.—*Albany*—Albany 2d, 12 42; — State Street,
 23 99; West Troy, 2 34. *Brooklyn*—Brooklyn Duryea
 (sab-sch, 25), 57; — Lafayette Avenue, 218 13. *Buffalo*—
 Buffalo Westminster, 16 10. *Geneva*—Waterloo, 10. *Hud-*
son—Florida, 2; Good Will, 1 75; Congers, 6 72. *Nassau*—
 Huntington 1st, 45 93. *New York*—New York Central,
 100; — West sab-sch, 16 53. *Niagara*—Barre Centre, 3 64;
 Lewiston, 10. *Rochester*—Mount Morris, 9 87. *Syracuse*—
 Syracuse Memorial, 15. *Troy*—Waterford, 7 60. *Utica*—
 Verona, 1 75. 565 78
 OHIO.—*Cincinnati*—Cincinnati 2d, 86 06. *Cleveland*—
 Cleveland 1st sab-sch, 29 46. *Columbus*—Columbus Broad
 Street, 6 20. *Lima*—Ada (sab-sch, 11 50), 21. *St. Clair-*
ville—Coal Brook, 6 69. 149 41

PACIFIC.—*Los Angeles*—Pomona, 15 00
 PENNSYLVANIA.—*Hutler*—Centerville, 31; North Liberty,
 14 33. *Chester*—Dilworthtown, 9. *Clarion*—Wilcox, 39;
 Johnsburg, 21. *Huntingdon*—Mifflintown Westminster,
 11 25. *Philadelphia*—Philadelphia Olivet, 21 50. *Pitta-*
burgh—Pittsburgh Shady Side, 71 26. *Washington*—
 Cross Creek, 40 13. *Wellsboro*—Wellsboro, 1 90. 201 97
 SOUTH DAKOTA.—*Southern Dakota*—Germantown Ger-
 man, 3 00
 TENNESSEE.—*Union*—Caledonia, 2; Knoxville Bell Be-
 laire, 1; Spring Place, 2. 5 00
 TEXAS.—*Trinity*—Glen Rose, 1 00
 WISCONSIN.—*Winnebago*—Florence, 8 55

Total receipts from churches.....\$ 1,863 87

MISCELLANEOUS.

Woman's Executive Committee for June,
 1,697 22; Mrs. M. A. Chaner, Green Street,
 Phila., Pa., 11 25; Mrs. A. E. Ross, North 2d
 Street, Phila., Pa., 11 25; Mr. G. F. Cook, Ox-
 ford, Ohio, 1; Bequest of Mrs. Cynthia M.
 Chubbuck, Chester Co., Pa., 25; Mrs. Myron
 Phelps, Lewistown, Ill., 50; Dr. Alexander
 Guy, Oxford, O., 300; "A Friend," N. Y., 2;
 Mary Allen Sem. Church, Texas, 27 85; Miss
 Mary Vogt, Tonawanda, N. Y., 60; Mrs. W. W.
 Spence, Baltimore, Md., 100; James T. Imley,
 Hamilton, O., 5; "C. Penna.," 8; Two Sisters,
 Katonah, N. Y., 20; Rev. W. L. Tarbet and
 wife, Springfield, Ill., 2 40.

Total miscellaneous.....\$2,321 97

Total receipts for June.....\$4,184 84

Previously reported..... 8,703 76

Total receipts to date.....\$12,888 60

Receipts during corresponding period of last

last year..... 19,053 91

Decrease of.....\$6,166 31

J. T. GIBSON, Treasurer.

OFFICERS AND AGENCIES OF THE GENERAL ASSEMBLY.

THE CLERKS.

Stated Clerk and Treasurer—Rev. William H. Roberts, D.D., Lane Theological Seminary, Walnut Hills, Cincinnati, O.
Permanent Clerk—Rev. William E. Moore, D.D., Columbus, O.

THE TRUSTEES.

President—George Junkin, Esq.
Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

THE BOARDS.

1. HOME MISSIONS, SUSTENTATION.

Corresponding Secretaries—Rev. Henry Kendall, D.D., Rev. William C. Roberts, D.D., Rev. William Irvin, D.D., and Rev. Duncan J. McMillan, D.D.

Treasurer—Oliver D. Eaton.

Recording Secretary—Oscar E. Boyd.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to O. D. Eaton, *Treasurer*.

2. FOREIGN MISSIONS.

Secretary Emeritus—Rev. John C. Lowrie, D.D.

Corresponding Secretaries—Rev. Frank F. Ellinwood, D.D., Rev. Arthur Mitchell, D.D., and Rev. John Gillespie, D.D.

Assistant Secretary—Mr. Robert E. Speer.

Treasurer—William Dulles, Jr., Esq.

Field Secretary—Rev. Thomas Marshall, D.D., 48 McCormick Block, Chicago, Ill.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to William Dulles, Jr., Esq., *Treasurer*.

Certificates of honorary membership are given on receipt of \$30, and of honorary directorship on receipt of \$100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House as soon as they are ready. Address the Treasurer of the Board of Foreign Missions, No 53 Fifth Avenue, New York, N. Y.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents per each half ounce or fraction thereof. Mexico, 2 cents per half ounce.

3. EDUCATION.

Corresponding Secretary—Rev. Daniel W. Poor, D.D.

Treasurer—Jacob Wilson.

OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

4. PUBLICATION AND SABBATH-SCHOOL WORK.

Secretary—Rev. Elijah R. Craven, D. D.

Superintendent of Sabbath-school and Missionary Work—Rev. James A. Worden, D.D.

Editorial Superintendent—Rev. J. R. Miller, D.D.

Business Superintendent—John A. Black.

Treasurer—Rev. C. T. McMullin.

PUBLICATION HOUSE—No. 1334 Chestnut Street, Philadelphia, Pa.

Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D.D., *Secretary*.

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and reports, orders and other communications of these missionaries, to the Rev. JAMES A. WORDEN, D.D., *Superintendent of Sabbath-school and Missionary Work*.

All manuscripts for Sabbath-school Library books, also all matter offered for the WESTMINSTER TEACHER and the other periodicals, and all letters concerning the same, to the Rev. J. R. MILLER, D.D., *Editorial Superintendent*.

Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN A. BLACK, *Business Superintendent*.

Remittances of money and contributions to the Rev. C. T. McMULLIN, *Treasurer*.

5. CHURCH ERECTION.

Corresponding Secretary—Rev. Erakine N. White, D.D.

Treasurer—Adam Campbell.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

6. MINISTERIAL RELIEF.*Corresponding Secretary*—Rev. William C. Cattell, D. D.*Recording Secretary and Treasurer*—Rev. William W. Heberton.**OFFICE**—Publication House, No 1334 Chestnut Street, Philadelphia, Pa.**7. FREEDMEN.***President*—Rev. Edward P. Cowan, D. D.*Office Secretary and Treasurer*—Rev. J. T. Gibson.*Corresponding Secretary*—Rev. R. H. Allen, D. D.**OFFICE**—No. 516 Market Street, Pittsburgh, Pa.**8. AID FOR COLLEGES AND ACADEMIES.***Corresponding Secretary*—Rev. Edward C. Ray, D. D.*Treasurer*—Charles M. Charnley, P. O. Box 204, Chicago, Ill.**OFFICE**—Room 23, Montauk Block, No. 115 Monroe Street, Chicago, Ill.

PERMANENT COMMITTEES.**COMMITTEE ON SYSTEMATIC BENEFICENCE.***Chairman*—Rev. Rufus S. Green, D. D., Orange, N. J.*Secretary*—Kiliaen Van Rensselaer, 56 Wall Street, New York, N. Y.**COMMITTEE ON TEMPERANCE.***Chairman*—Rev. I. N. Hays, D.D., Allegheny, Pa.*Corresponding Secretary*—Rev. John F. Hill, Room 813, Penn Building, Pittsburgh, Pa.*Treasurer*—Rev. James Allison, D.D., Cor. Sixth Avenue and Wood Street, Pittsburgh, Pa.**PRESBYTERIAN HISTORICAL SOCIETY.***President*—Rev. W. C. Cattell, D. D., Philadelphia.*Corresponding Secretary*—Rev. D. K. Turner.*Treasurer*—DeB. K. Ludwig, 3800 Locust Street, Philadelphia.*Library and Museum*—1229 Race Street, Philadelphia.

TREASURERS OF SYNODICAL HOME MISSIONS AND SUSTENTATION.*New Jersey*—Elmer Ewing Green, P. O. Box 133, Trenton, N. J.*New York*—O. D. Eaton, 53 Fifth Avenue, New York, N. Y.*Pennsylvania*—Frank K. Hipple, 1340 Chestnut Street, Philadelphia, Pa.*Baltimore*—D. C. Ammidon, 31 South Frederick Street, Baltimore, Md.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated Mar. 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work, to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board for Freedmen,—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges,—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, for *Sustentation*."

N B.—Real Estate devised by will should be carefully described.

THE CHURCH AT HOME AND ABROAD.

OCTOBER, 1892.

HENRY KENDALL.

In our September number a brief account was given of a visit in July to this beloved and honored servant of the Church of Christ, in his pleasant rural home in East Bloomfield, N. Y.

On August 29, that visit was repeated. I could spend only that one day, but was with him from 9 A. M. until 5 P. M. His feebleness had perceptibly increased in the six weeks between these visits. He needed a good deal of help in stepping into and out from the carriage in which we took our last drive together among the beautiful fields and orchards which so amply justify the name of that charming township, Bloomfield. Even in walking across the floors in his house, Mrs. Kendall did not suffer him to be without some gentle steadying of his uncertain steps by her own or some other hand upon his arm. Yet in the half century of our intimacy, I do not remember any visit which he seemed more thoroughly to enjoy or the memory of which is more satisfactory to me. I could not wish my last hours with my dear friend to have been passed more pleasantly.

Less than a fortnight after the cheerful "Good-bye," there came to my own home

the telegram announcing his departure from earth.

What I had so recently seen of his rapidly increasing infirmity, what was certainly to be expected if he should linger here much longer, forbids all regret that he has so soon been set beyond all liability to suffering into the fullness of celestial joy.

'Green be the turf above thee,

'Friend of my early days;

'None *knew* thee but to love thee;

'None name thee but to praise.

H. A. N.

In our January number, 1889, nearly four years ago, under the title HOME MISSIONS and the portrait of Dr. Kendall, we printed words which now seem to us not unsuitable to be reprinted in connection with the announcement of the gentle and beautiful close of his faithful and grandly useful life:

Wherever that strong, kind face has been seen, for more than a quarter of a century—along the thronged streets of our national metropolis; in journeyings over western prairies; in the deep cañons or on the rugged heights of the Rocky Mountains; in the Mormon Tabernacle at Salt Lake City; in the school-houses of

Utah and the Indian Territory; in the pulpits of San Francisco and Portland; on a steamer passing out of the Golden Gate or stemming the current of the Columbia; facing the glaciers of Alaska or kindly gazing upon the natives of that remote territory; on the floors of many synods; on the platforms of perhaps a score of General Assemblies—everywhere, always, that face has meant, and still means, HOME MISSIONS.

The deep thought, the wide outlooking, the far forecasting, the steadfast purpose, the resolute will, the large personality which that face expresses, have all entered in as formative, regulative, propellent forces of that grand movement which we name HOME MISSIONS. And do we know a grander? To occupy, to possess, to hold this wide land for Christ; to make it Immanuel's land; to make sure that the greatest republic of earth shall be a Christian commonwealth;—and this not in the sordid spirit of selfish patriotism, that our nation may subjugate and dominate other nations, but in the generous spirit of Bible patriotism, entreating the blessing of God upon us, that his way may be known upon earth, his saving health among all nations;—surely nothing better or nobler could be set before a church for her great endeavor; to no nobler leadership than in such an enterprise could any man be called.

It is no vain boast that our beloved church has had large, honorable, worthy part in this great enterprise. She has so organized it that it reaches to our country's utmost borders, and penetrates and permeates all its vast and various interior. In cities where unevangelized dense masses seethe; among populations widely and sparsely scattered; among homogeneous, heterogeneous and "exceptional" populations, she has amply provided that called and qualified men shall go preaching the gospel, and that faithful men shall dwell to shepherd the little flocks of Christ.

Not so has she done this that she may proudly boast—not so that she dare claim her Lord's unqualified approval—yet so that with whatever penitence for errors and shortcoming, she may and does thankfully recognize her Lord's gracious blessing. In this enterprise it is a numerous host of her sons and her daughters who have actively co-operated. In her councils they have not always been unanimous. The dead level, the dull flatness of uniform unanimity or unanimous uniformity is not a product of Presbyterian training. It is not a habit of Presbyterian men. They "think too much." We have had vigorous conflicts of thought and argument. We have not been wholly agreed as to measures and methods and policies. But have ever such a number of earnest minds been more cordially united in the pursuit of one purpose?

No one human mind has dominated this movement. No one human mind is strong enough for that, if any one human heart were selfishly ambitious enough or fool-hardily audacious enough for it. One human personality never governs such a movement, but commonly divine providence prepares and appoints one personality most prominently to represent such a movement; to represent and embody its constituent forces, its formative principles, its inevitable defects, and its resultant direction.

It is in such a sense that we say, confident of general concurrence, that pre-eminently, in this generation, in our Presbyterian Church, HENRY KENDALL means *Home Missions*, and those words mean the great endeavor to make the people of the United States thoroughly Christian. Thus only can this nation be saved from slow decay or the sudden ruin of national ungodliness. Thus saved, no other nation has such opportunity and resources for giving the gospel to all nations.

PRESBYTERIAN HOME MISSIONS.

We have not seen this great work of our Church more clearly and concisely described than in the following extract from Dr. Hays's new book, "PRESBYTERIANS," a notice of which was given in our September number, on page 267. We give our readers this extract, not only for its solid value and attractive readableness, but also as a specimen of the candor, lucidness and readableness of the entire volume:

The country has been reached by the Presbyterian Church, and the part of the work of Home Evangelization which falls to the lot of that denomination is well in hand. Presbyteries are organized all over the territory of the United States, and experienced ministers and elders are seeking to take advantage of each new opening. The early exploring missionary pastors of the last century have been transformed into permanent synodical superintendents. These men are elected annually by the synods, and their work consists in traveling throughout the entire bounds committed to their care. New openings are visited and preaching is maintained by the synodical missionary for a season. When the people are ready for it, churches are organized by the authority of Presbytery. Weak churches are gathered into groups. The people are advised and helped in selecting pastors; and from the general funds gathered by the Board in New York, aid is given to supplement the gifts of the people on the ground. It is obvious that, with sixteen skillful and practical men engaged in this form of work, the minimum of mistakes is made in the location of churches, and the maximum of effectiveness is secured for the money expended. Large churches are urged to make large contributions, and

weak churches persuaded to do their best to help themselves.

Ever since the reunion the headquarters of the Board of Home Missions has been in New York City. It consists of seven ministers and eight elders, one-third being elected by the General Assembly each year. Its principal executive officers are its Corresponding Secretaries and Treasurer. The Presbyterian Church has been peculiarly fortunate in the men that have occupied these places of managing leadership in connection with its work at home. The reports of the Home Board for 1891 give the names and the preaching stations of 1,677 men who had been employed the preceding year. Every territory is more or less fully supplied; and betwixt the secretaries and the synodical missionaries, a sharp look-out is kept for any new place which needs attention.

Rev. Henry Kendall, D. D., has for thirty years directed this great work with the skill and organizing ability of the highest statesmanship.

No old methods have prevented this Home Board from modifying its forms of work, or adapting its means and measures to each new want which may arise. Closely identified with it is the work of the Woman's Executive Committee, with its headquarters in the same building with the headquarters of the Home Board. The demands for missionary work among the Mormons, among the Mexicans and among the Indians called for other kinds of work than that of simple preaching. As in the foreign field, so in this part of the home field there was great need of educational work. Women are quite as good teachers as men. In 1884 the General Assembly declared it to be the purpose of the church to call the work within the bounds of the United States "Home Work," and to give to the Foreign

Board the charge of the work outside of this boundary. This has led to the constant transfer from the Foreign Board to the Home Board of the work among the Indians. At the onset of Presbyterian history in this country, this Indian work was considered foreign missionary work. Now that the Indians, Mexicans, Mormons and Freedmen are all in process of incorporation into the citizenship of the land, it is obvious that work done within our own national boundaries ought to be called home work. Earnest calls for schools come to the Woman's Executive Committee from the mountain whites of the South. The Southern Presbyterian Church had been greatly impoverished by the war, and being unable to do all that was needed, this form of school work was readily approved. The school work among the mountain whites of the South is managed by the Woman's Executive Committee at New York, with means

furnished by the women of the Church. Although the Woman's Executive Committee was only completely organized in 1878, its total income for 1891 amounted, as shown by its reports, to \$338,846.76.

It is impossible for any Christian heart to read the pitiful stories of the pioneer missionaries amid destitution and limited means, and the accounts of the struggles of itinerant pastors to meet the wants of their fields, as these are shown in the early records of the Church, and then turn to the present condition of this "Continental Work," and the heart not be thrilled with thanksgiving and praise to God. The future of Home Missions can only be judged by this past record. And judged in that light, and in the light of the promises of God, we are furnished with ample grounds for the liveliest anticipation of future growth, efficiency and skill in the work of the Church.

CLOUD AND LIGHT.

Was I deceived, or did a sable cloud
Turn forth her silver lining on the night?
I did not err: there does a sable cloud
Turn forth her silver lining on the night.—MILTON.

THE CLOUD.

From one of the most remote of our Church's missions came a letter, written in April last, when its writer had just received "a comparative statement of Presbyterial receipts during the first eight months of the past two years, showing decrease in every synod but one."

The pained writer exclaimed: "What a stimulus this is to the veterans of the Church in the fore-front of the battle!" And he amplifies that thought, not bitterly but most pathetically:

"I write in soreness of heart.

"Oh! how the thoughts cut! My hand trembles as I write. What can I do?"

Five months have passed since that letter was written. Before its writer will read his own words on our printed page, he will have seen successive statements of "Receipts" in successive numbers, and will perhaps have received the Minutes of the General Assembly and perused the statistical tables. Of course he will have received official communications from the

Foreign Mission rooms. Will they answer his pathetic question, "What can *I* do?" Will that answer be "*Retrench?*" What else can it be?

The latest reports from 53 Fifth Avenue, show that the *Receipts* for foreign missions in the first two months of the current financial year, (May and June, 1892) amounted only to \$36,269.91, less by \$26,898.60 than the receipts of the same two months of 1891. At that rate—whither—?

Is this because our people are so impressed with the need and the opportunity of *home missions* that they are pouring their gifts into that treasury, assured that now *there* is where "the Lord hath need of them?" Did the meeting of the General Assembly in Portland so illustrate and emphasize the work of home missions and the vastness of its opportunity that the Church has decided that sending her means abroad to other lands would be taking the bread out her children's mouths at home? And is she filling the home mission treasury, that the children may be fed? Turn to page 277 of our September number, and read Mr. Treasurer Eaton's figures. He reports for the first three months of his financial year, April, May and June, \$31,406.84 less received than in the same three months of last year.

No, it is not money withheld from foreign missions to be bestowed upon home missions: it is withheld alike and about equally from both. This does not surprise us. Long and wide observation shows, that these two treasuries are not two tanks pumped into from a third tank

so adjusted that the more one gets the less will be pumped into the other. They are adjacent wells, and the generous rains that drop from the sweet heavens upon all the land around them will filter through the strata about equally into both. The water can never rise high in the one and remain very low in the other. The trouble is that it does not rain. There has been some electrical discharge of speeches and resolutions but the rain does not come and the ground around the well—"Lo! it is very dry."

We recur to that missionary's letter from the far-off Laos. With tender, affectionate, pained earnestness, he cries to us:

Fathers and brethren, tell me, what can I do? What can we all do? What will we do? Something must be done. For this year's debt? No! no! Let us get out of the mud. Stop looking at the debt. Look at Christ Jesus. Think of all he means to you. Think of the darkness without him. Take him entirely out of your lives and thoughts and what have you left? Now look from him to those for whom he died. I beg of you to shut out all thoughts of self now. Take out your atlas and turn to Farther India and the Siamese Peninsula. . . . Could you see out upon these fields as we do, you might answer the question more easily. But, I pray you, think of it, ponder on it, act on it with prayerful determination to do all the Master asks for.

THE LIGHT.

"Ye are the light of the world." Oh! may it not be long before we see that light dispelling the blackness of darkness lying like the thick night between us and the great ocean that separates this land from America, the land we love so well—for it

is all one. This morning I saw the sun rise in all his glory and it made my heart glad; but it made me sad, too. I think there was more gladness than sadness. Soon there shall be no more night.

Most sincerely yours,

W. A. BRIGGS.

"More gladness than sadness:" The silver lining that the sable cloud turns forth upon the night is from the upper side, on which "the Sun in all his glory" is still shining. With the eye of faith he beholds us in "the land he loves so well," and applying to us the wonderful honoring words of the Master, "Ye are the light of the world," his sad heart grows glad with the hope that "that light" will soon dispel the darkness that so oppresses him. He surely is right. If we will "stop looking at the debt, and look at Christ Jesus, shutting out all thoughts of self," surely we cannot withhold from *him* what we know that He needs for His work, alike in our own and in all lands—lands for whose people, as for us, He gave His life.

• WHITMAN AND SPAULDING.—A venerable contemporary of these illustrious recoverers of Oregon, Rev. Edmund F. Waldo, now in his eighty-second year, having noticed an honoring allusion to Dr. Whitman in our last number, writes to us as follows:—

I want to suggest that Rev. H. H. Spaulding's name should be more constantly associated with that of Dr. Whitman. He and his wife made the first overland journey across the continent with Dr. Whitman and his wife for missionary purposes. • Mrs. Whitman and brother Spaulding were educated by my

side in the Prattsburgh Academy (Franklin), and were long useful members of that church with me. Brother Spaulding sat long by my side there in the church choir. When Rev. Chauncey Eddy preached his great Education Society sermon, mainly to enlist young men for the ministry, brother Spaulding nudged me when the collection was taken and said, "Put *yourself* in."

He was the preaching member of the mission. He endured with his feeble wife all the fatigues and perils of that long and terrible journey. He engineered the establishment among the Indians. He was Whitman's almost sole counsellor regarding his lonely journey to Washington and back by which the country was saved to the United States. He fled with his wife for his and her life when Dr. Whitman and wife were assassinated. He returned to the mission again as soon as possible after the massacre. Some dozen years ago he visited Washington and dug out the records of Dr. Whitman's visit there and got them into the records of Congress. After visiting Prattsburgh he returned to his Nez Perces mission and led hundreds—300, I think, or more—to Christ. Dear brother, do not let H. H. Spaulding's name be forgotten in connection with his equal in good work, Dr. Whitman.

MISSIONARY ITINERATING.

[We are permitted to give our readers the following interesting narrative from letters of Rev. George E. Ford to relatives in this country.]

On Friday, the thirteenth of May, Mr. Hoskins and I started for a tour in Merj Ayn. (Fountain Meadow) in the centre of which is a prominent little plateau or level mound, marking the site of old *Ijon*, one of the strong cities of Naphtali taken by Benhadad (I K. 15-20) and later by Tiglath Pileser, (II K. 15-29.) The sirocco that day was so stifling and so many im-

portant business calls interrupted, that we started in the middle of the afternoon upon a ride of over 7 hours. The native teachers in charge of the Mission Summer House in Jedaideh had gotten the place ready for us and though arriving late we were soon at rest. A domestic by the name of Palm-Tree was with us to attend to the animals, provide meals for us and prepare coffee for the callers as fast as they should come in. This youth is an ex-goat-herd, of poor and ignorant parentage, who was brought from his home near Sidon to work at the Female Seminary. A strict Catholic at first, he became interested in religion through constant attendance upon the religious exercises, and after a long "probation" and repeated application was admitted as a member of the Church. He has been consistent and diligent and last winter learned to read in the Testament at the night-school. It is a great cause for thankfulness that so large a proportion of Mission domestics, become converted and give evidence of genuine piety.

Saturday was spent in receiving the many friends who called, including the members of the Jedaideh Church who for a time were disaffected toward the Mission. Sunday Mr. Hoskins preached to a full congregation in the Jedaideh Church, while I went over to Deir Mimas, a ride of an hour and a half. There also a full congregation was gathered and after dinner I came over to Khirbeh (Little Ruin) and held a service for the simple villagers. Here we have no building and no organized Church, only a hired room and a day-school with Bible instruction and simple religious services on Sunday and on most week-day evenings. From here I went back to Jedaideh (New Little Town) and held a large and protracted meeting in our reception room. Monday was devoted to our six schools in Jedaideh. After such inspection as we could give them, mainly in the Scripture lessons, we had them all gather in procession at the little chapel, where we packed them as tightly as could be on the mats upon the floor, with great difficulty seating them all. When we came to count them up, there were in actual attendance 440 pupils.

THE BANNER TOWN.

Outside of the two great cities, Damascus and Beirût, no other town in Syria gathers in Protestant schools so large a number. The town is wholly Christian, but the few Moslem officials there pass by the more aristocratic Catholic schools and send their children to us. Even the governor and the judge have sent their sons, who must study and commit to memory scriptures and gospel hymns with the rest. It was uncommonly inspiring to look upon that sea of faces, bright and clean, and see the gay colors of their clothing and hear their spirited rendering of the Gospel Songs, such as 'Around the Throne of God in Heaven,' "Sowing in the Morning" and others, and to hear the chapters, psalms and texts.

That evening we rode over to Ibl, held a protracted conference and rode home to Jedaideh (one hour) at 11 P. M. Tuesday we went to Suk el Khan, the weekly market-place in the wilderness where from two to three thousand people gather from all parts of the country "to buy and sell and get gain." It is a fine place to meet acquaintances from remote places, and we were greatly refreshed by these meetings. From this place we passed on to Hasbeiya, dropping in by the way to glance at the celebrated bitumen wells by the source of the Jordan. After inspecting schools here, visiting invalids and receiving some friends, we rode back to Jedaideh in the evening. Wednesday we went to Rasheya, where most of the pottery of this region is made, and from there, over rough basaltic roads across the upper Jordan for the third time in two days, to El Kheigam where I had my last protracted illness in 1864, when I went through the typhoid siege in the unfinished church the missionaries were then building. A partition and ceiling of rush mats sheltered me from the open enclosure where carpenters were at work to roof and finish the building. The same round of school inspection and visiting of the sick was finished in time to allow us another ride to Deir Mimas before supper. Here I preached in the Church in the evening, and about 10.30 P. M. we started for our showery

ride through the darkness over the rough roads to Jedaideh. That made a pretty full day. The next day we went across by Dan and through Casarea Philippi, over the Jordan again and past the famous Crusaders' Castle at Banias to Ain Kunyeh where the school and chapel were closed for six years by the government and where we have just enlarged the mission building.

In the afternoon we rode back again, making ten hours in the saddle, (brisk riding) and reached home after dark. Of course as the customs of the country are, each evening after

exploring its almost countless rooms and taking in the superb views from its summit. The arrangements for the storage of water for those old knights and their horses were very extensive. Our trip gave us forty three hours in the saddle in the eight days and was altogether quite fatiguing. More than any previous trip it was signalized by the friendliness of the priests. Besides the extreme cordiality of the four Greek priests in Jedaideh and Khirbeh, the Catholic priests, usually so hostile, visited us in Deir Mimas, Ibl, Hasbeiya and Rasheys and the priest of Khirbeh attended the preaching service. It was

AIN KUNYEH.

reaching home from a long fatiguing day, we had callers to entertain till nearly midnight. The next day after attending to messengers from several villages, and putting the house in shape to be left and having a morning service in the parlor with more than a dozen visitors, we started for Sidon. On our way, after passing the Maronite town of "Little Castle" and crossing Syria's second largest river, the wild and picturesque Litany, we climbed the mountain to the Crusader Castle of Belfort, the most grandly located of all the castles in this land. Here we spent three hours with much profit and pleasure,

the busiest season on account of the silkworms, and this interfered somewhat with the accomplishment of our plans, but in each place we could see gratifying evidence of good, faithful work by the native helpers.

It will pay any reader to turn back to our January number of the year 1891, and read the interesting narrative of the closing of the Ain Kunyeh Chapel six years before, and its then recent re-opening, given to us by Dr. Eddy from a letter of his son, Rev. W. W. Eddy.—Ed.

SYSTEMATIC BENEFICENCE.—Under this head, on page 352, will be found an interesting article from the pen of Rev. Joseph H. Bradley, of Tuckerton, N. J., to which the following editorial note was intended to be appended, but in making up that page we inadvertently omitted it. We shall be glad if our mistake and this correction shall call the more attention to it.

Most cordially do we commend Pastor Bradley's plan and method to the study of other pastors and of sessions, and his *example* to their imitation. It would not be really following his example merely to copy his method without study of all its parts and features with reference to the situation, character and needs of each congregation. The plan has obvious and great merits, no one of which is greater than its *pastoral* character. It comes *home* to the Tuckerton people from their own pastor, just like his own pastoral visits.

Any pastor who, on studying it, sees it just right in all respects for his people is made welcome to it by Pastor Bradley, and he has equal right to modify it in any respect, so as to make it better adapted. The good example of this pastor is his putting himself thoroughly into the effort to help his people intelligently to fulfill their duty to Christ with their money. Any pastor who will do this, freely and gratefully incorporating into his own scheme all that he finds good and suitable in those of his brethren, but making it his own as much as his sermons, and so sending it warm with pastoral thought and care and love to the *homes* of his people, will not fail to lead them into the blessedness of giving, a blessedness which will be sure to overflow from their hearts into the Lord's treasuries.

As to the particular feature, the use of circulars, we suggest that the more these are

real letters from the pastor, and not merely leaflets from the Boards, the more effective they will be.

This means some *work*, but it is work which will bless both pastor and people.

GOOD NEWS.—On Sept. 12, a telegram was received from Teheran to the effect that the cholera has abated in that city and in Rescht, the port on the Caspian Sea through which missionaries to the Eastern Persia Mission must pass.

Doubtless this should deepen our thankfulness, as we read (page 313) how wonderfully God is upholding his persecuted servant in the true spirit of martyrdom, and in the other articles for Concert of Prayer, which show how solemn and yet how full of most blessed and glorious hope are all the present aspects of the mission work in Persia. Surely the Kingdom of God is coming in that land.

WORK FOR CHRIST OUR BUSINESS:—If our service of the Master is a *luxury* then we will deny ourselves this extravagance or indulge in it sparingly; if it is an *experiment* then we will not venture too much in it nor be too enthusiastic and hopeful; if it is a *duty* to whose performance we are driven by the lash of conscience then we will do it coldly and grudgingly; if it is *hypocrisy* then the less of the condemnation of it we incur the better; but if it is our *business* then we will freely, hopefully and joyously put into it our whole heart, our means, our time and strength. Are not these what a successful man puts into his business? Can we do less for him who said, "Wist ye not that I must be about my Father's business?"

W. K. E.

SCHOOL OF THE SACRED OAK.

REV. W. S. NELSON.

[This brief and graphic sketch is a good illustration of the opportunities for exerting wholesome influence and "winning souls" which missionaries are diligent to improve in the mountain villages to which, in the hottest part of the summer, prudence requires them to retreat from the unwholesome air of the coast.—ED.]

From early morning till set of sun we hear the almost incessant sound of youthful voices conning their lessons or reciting in concert in vigorous tones the passages of the day. Looking from our window across several flat-roofed houses toward the business portion of the town* we see a conspicuous wide-branching tree from whose shade the sounds seem to issue. This handsome oak tree grows in the midst of a ruin, said to have been a church, of great antiquity. There are now remaining only the foundation stones and a few feet of the eastern wall which is, in form, a double semi-circular curve making two recesses at that end of the building. There was evidently a middle partition wall of which only a single rude arch remains. But because the tree has sprung up within this sacred enclosure, it is sacred. No one would venture to cut its branches or to gather its acorns. When we first came to the village we needed some branches for making a screen from the sun and as trees are somewhat scarce I suggested taking some branches from this large tree in order to see what would be the response. At once I was assured that it would be most perilous to touch it for the power of the tree had been tested. Some years ago a man gathered some of the sacred acorns, and in a few days he met a serious accident for his sacrilege.

Under this tree we shall find the school of the village. Some sixty or more boys

and girls sit on the ground, or on loose stones. A few have perched themselves in cosy nooks in the broken walls, others are grouped in the two recesses, while others sit beneath the arch. They gather in groups of two and three discussing matters of personal interest and nothing but a picture can give a true conception of the motley group. Most of the children are studying Arabic which they shout at the top of their lungs, while the older ones are poring over the Syriac, the sacred language of their sect.

The teacher is a plain man of some forty years with a mild and rather intelligent face. I have made his acquaintance and held several pleasant conversations with him. He comes from a village some three hours away and teaches in any village where he can make the best terms for himself. He has a wife and two children who remain at home while he is engaged in his teaching. This year he found this village the most promising and is teaching these children. The village owns a special building for the school, which is used in winter but in summer they can rent it for a small sum and so turn the school out of doors to find such place as may be available. The sacred funds of the church are pledged for about sixteen dollars, while the parents of the children are expected to pay about twice as much more, which last sum is very doubtful and the patient pedagogue "boards around." Thus he receives a *nominal* salary of less than fifty dollars and his own board for a year's hard labor teaching sixty children from daylight to dark!

One evening he came to me and we had quite a conversation, my purpose being to win his friendly confidence. He asked me about our religion; being greatly troubled because it was said we had no prayers,

*Hadith, in Mt. Lebanon.

nor blessings. I enlightened him on this point and he proceeded to tell me of their catechism, reciting several answers, among others the one concerning God and his presence in every place, "in heaven, on earth, in purgatory and in hell." I asked him what proof they had from God's word that there is a purgatory, and he promised to borrow an Arabic treatise on that subject and bring it to me and explain it to me, so I hoped for a future interview on this point. Then he asked me how we could doubt the intercessory agency of the saints and especially of the "Holy Virgin?" I simply told him we found no authority for it in the Scripture which indeed explicitly teaches us that there is no intercessor between God and man except Christ Jesus. But he said with evident pain and deep feeling, "But I *know* the Virgin hears our prayers for I have *seen* her. I do not mean I have seen her as a holy man might be permitted to do for I am not holy, but I have seen her in dreams as clearly as I see any one, standing in her

pure white robes. I *know* she hears us." It was said with such evident feeling that I saw it would be a most painful experience to the poor man to have his faith in the saints weakened. Much care is needed lest we overthrow the old trust before the mind is prepared to grasp the new.

I then asked if he would be willing to teach me Syriac and he seemed incredulous at first asking why I wanted to learn. He said, "Do you want to become a priest?" When I assured him it was merely a thirst for linguistic knowledge he promised to visit me half an hour every evening if I would get a Syriac primer. By this means I hoped to have further conversations with the man though I might advance no farther than A, B, C in the study of the sacred Syriac language.

I was absent from the village, however, for ten days during which time quite a disturbance was made and opposition raised against the intruders so that I doubt whether my friend will dare visit me regularly.

ANTI-FOREIGN PUBLICATIONS IN CHINA.

MR. GILBERT M'INTOSH, SHANGHAI.

I have just received from Central China a number of the villainous pictorial placards which were so instrumental in inflaming the minds of the Chinese in last year's riots. I will not attempt to characterize the gross depravity of the pictures or letterpress, but simply give a few of the mentionable details.

One of the most noticeable features is the abusive epithets used whenever Jesus or his followers are mentioned. The most approved method of showing venom is a punning on names, using different characters for words of widely different meaning, but having similar sounds. For instance, instead of *Tien Chu*, the "Lord of Heaven," it reads *Tien Chee*, the "Celestial Hog."

In one picture the Buddhist and Taoist priests are depicted as slaying the followers of the Christian religion, who are represented by three pigs. The animals on the right and left bear the names of "teacher" and "disciple," while the pig in the centre has on its side the characters *Ye su*, for Jesus, and is represented as dead or helpless, lying on its back.

In another picture, a red-buttoned Mandarin, is represented as directing the execution of a hog and three goat-headed men. The hog is fastened to a cross and is being pierced by arrows. The characters for Jesus are painted on its body. The other three figures, who are being beheaded, are supposed to represent foreigners. We are called by the Chinese *Yang*

jen, "ocean men," but in order that a more contemptible epithet might be employed, the character for "goat" is substituted, hence the goat-headed figures which frequently appear in these cartoons.

One picture represented the "braves" in the form of tigers destroying goats on which is the character *Si* which means Westerner, or Foreigner.

In one picture some foreigners, bearing a hog on which is the name for Jesus are knocking in vain at a door above which are the characters *Hing tan*, the name of a place where Confucius had a school. The letterpress on the top reads, "Return the goat goods to the pig," on the right, "Do you suppose that your goat goods are used in the palace of the Great Pure dynasty?" whilst the characters on the left say that "In the kitchen of the most holy teacher (Confucius) they do not cook such a hog elf as this."

One cartoon, the heading of which reads, "The iron halberd splitting up heresy," represents one of the immortal genii wielding a halberd, and seated on a tiger, drawing out pig-headed monsters riding on horseback. On one of the former are the characters for Jesus, on the latter the characters for teacher.

What lessons of warning and stimulus may we not learn from this active propaganda. We have first a clear indication as to how Satan is working in the heart of China. In the anti-foreign and anti-Christian literature, all Christians, Chinese and foreign are accused of most horrible crimes, rendering them unfit to live under the same sky as a Chinaman. Hence, the driving out or extermination of the hated foreigner and his religion seems to them the most active and commendable form of true patriotism.

What is wanted, therefore, is more Gospel light and more preaching of Christ in the words and actions of native Christians and foreign workers. Most earnestly

do we pray for more workers in every phase of missionary effort: evangelistic, medical, educational, Bible distribution and literary. As we see the results of the Hunan propaganda we would emphasize the last named, and point out the importance of the mission press. We know on good authority that eight Chinese at their own expense, published and circulated 800,000 copies of a 26-page pamphlet called, "Death to the Devil's Religion." (Foreigners are generally called "devils" in China).

Surely the Christian church will show a still greater zeal and make a noble use of the weapon so effectively wielded by the evil one for a widely different end.

We commend, therefore, especially the Bible, tract and educational societies at work in China, and the Mission Press, to the hearty support and prayerful sympathy of the Church at home.

Whilst the Gospel occupies the foremost place as the great enlightener, it would be well to issue on a larger scale books to enlighten the Chinese on industrial, commercial and political as well as religious topics. The Chinese in their venerable exclusiveness view with suspicion the advantage western nations were taking of the treaty rights to trade. They see much of their wealth going abroad to return in the shape of manufactured goods. They see ancient industries failing, and in the superseding of primitive methods, have a growing conviction that the millions already struggling for the bare necessities of life, will be still further handicapped in the struggle for existence. A little knowledge would show the Chinese how much might be gained by them in intercourse with western nations, and the benefit that would accrue from the proper development of the immense resources of China.

It is a remarkable and cheering fact, that this anti-foreign and anti-Christian literature issues in largest quantities from

a province where Christianity is little known. The Hunanese have persistently opposed the settling of missionaries in their province. Let us be thankful, therefore, that whilst in this province

their boasted systems have been powerless to purify their imaginations or restrain them from evil, the influence of Christianity has been slowly but surely making itself felt in other parts of China.

PASTOR AND PEOPLE.

BY MRS. M. T. BAILEY.

[From the Mid-Continent.]

It is not merely a matter of dollars and cents, of the laborer being "worthy of his hire;" nor yet of going forth taking no thought of the morrow what ye shall eat, or wherewith all ye shall be clothed: It is all of these, and so much more, that these sink into utter insignificance when compared with the true import of the pastoral relation.

The physical, the sordid, if we may so term them, the earthly needs of life should be supplied with that cheerful solicitude which characterizes the feeling of a parent toward a child, not unmixed with that honorable business spirit which prompts a good, honest citizen to pay his bills. In return for this he expects and receives a full return in so much sermon [and pastoral care] for so many dollars.

That being settled which is simply a matter of course, a preliminary, the higher estate of church felicity may be entered into and appreciated. No minister can do the best work he is equal to, if he knows that his salary comes with a grudge, that in the homes of his people he is the subject of adverse criticism, that a part is dissatisfied. Some people thus bind their pastor and then expect him to "mount as on wings." They keep their eyes on the ground as do the swine and mutter and grumble that they are not fed on heavenly manna.

How can the hands that are tied fling wide the heavenly gates and let the floods of glory through? Be assured the pastor feels and must bear in silence the pain caused by the clogging of the wheels of

spiritual machinery in the church. There is no relation in life in which there are no trials. The home, the church, the school, the state, all require patience, forbearance. As in the home, so in the church, the sacredness of privacy should be kept inviolate in regard to the little human frailties which will crop out occasionally so long as we are not angels, and when "the wind is in the east," the pastor will feel the twinges of the change. Then there should be a complete subjugation of self. The Spirit of Christ should be invoked to sit as arbiter. The difficulty being settled, let all join in "Forgive us our trespasses as we forgive those who trespass against us," taking care to fulfill the latter part of the compact.

If we as people expect to get much benefit from being in the church we must invest in the enterprise a determination to do more for others, and for the cause of humanity, as represented by the church, than we can expect others to do for us: In short we must think not of the help we receive but of that we give, and this spirit speaking through our manner and our actions will give to the minister that sense of helpfulness without which our profession is as sounding brass.

Living thus, a frequent change in the ministry will be avoided, the pastor will learn to love his people for themselves as well as for Christ—will enter into their joys and share their sorrows with that feeling of tender friendship which makes confidence easy, and mutual forbearance an unspoken contract.

EDUCATION.

The recent visit of the General Assembly to the Pacific Coast must have given the commissioners and their accompanying friends new and vivid impressions of the vastness of our national domain, and of the magnitude of the work to be done for the evangelizing the heterogeneous populations that are rapidly covering it. Since the year began they have been pouring in upon us at the rate of 2,000 a day, or about 635,000 in the aggregate. Of these, the Germans head the list with 135,000, those from Russia have increased to 80,000. The Poles show considerably over 30,000. The Italians number over 60,000, to say nothing of those from other nations that are furnishing their quota. These immigrants, it must be remembered, are in addition to the thousands that have flowed over us in years past. Already in a great many places have we lost our vantage ground and allowed foreigners to get possession entirely, and establish their own customs and manners amongst us. This is true not only of villages, towns and cities, but also of whole counties and states. The great evils arising from these unassimilated elements, have been recently making themselves glaringly conspicuous in the spread of principles utterly antagonistic to our American institutions, and in the violent outbreaks of bitter hostility, which are occurring between different classes of the community in many sections of our country. The liberty granted here, which presupposes a conscientious and self-regulating people, is turned into a license for the spread of all manner of anarchical sentiments, and the free indulgence of passions and appetites that are subversive of social order, and destructive to every human interest, temporal and eternal. As the distinguished German

historian, Neander, once wrote during the upturnings of 1848: "True liberty can be had only in God. Only whom Christ makes free, is truly free; all other freedom is mere show. Man promises you freedom but gives you only slavery." This is but the expansion of the Scripture proverb; "Where there is no vision, (i.e., of heavenly things) the people perish," or as the new version more correctly gives it, "the people cast off restraint."

The truth of this, illustrated as it has been in all history, is being enforced anew upon us now. The only stability of our times and of all times, and "the strength of our increase is righteousness," that righteousness of which the gospel is the sole nourisher. If, therefore, we are to furnish an effectual counteractive to the unspeakable perils which so threaten us, what we have to do is to put forth our utmost, for securing the ascendancy of gospel truth and life among the people at large. But this can be effected only by providing an earnest and devoted ministry, thoroughly equipped for the work. That we have not enough of such ministers even for the English-speaking portion of the people is painfully apparent. Over a thousand churches already planted are vacant both for the lack of ministers, and the lack of means to sustain them even if the ministers could be had. But we are much more poorly off for men properly educated and sufficiently skilled in foreign languages, to labor among the immigrants that are here from almost every nation in Europe, to say nothing of the Asiatics, that are seen strolling through the streets of every Western city. And what is worse with the exception of the Germans, we have no provision whatever for raising such ministers, so that the Presbyterian church

is far from doing its part in the great Home Mission work that needs to be done for the thorough evangelization of our country.

One important desideratum for this work, is the establishment of a polyglot institution for the training of ministers for the several nationalities that are gathering here in such abundance. In this respect the Roman Catholics have the advantage over us, in that they import priests with their immigrants, who serve to keep their several nationalities largely foreign. What we want, is a ministry trained in sympathy with us, yet able to mingle freely among the several classes of foreigners. Two institutions for training such men for the Germans we have already; but none for the others. The question therefore arises, whether it would not be possible and advisable to enlarge the scope of these institutions, so as to have them meet all the requirements of the case. Instead of regarding these as merely intended to supply a temporary want for one nationality only, it seems evident that we should contemplate their permanence and enlargement in proportion to the increasing needs of all our foreign population. These are so crowding into our towns and cities that in some of them they are exceeding our home-born in numbers. And if we are to assimilate them and preserve our Sabbath and maintain a sound public sentiment, that shall work for the suppression of vice and crime, to preserve law and order, we must awake as we have not done and provide them with a pure gospel in their own tongues. And for this we must have the men who can impart it with true Christian earnestness and zeal.

What may be done in this direction may be seen in the instance of Herman Warsza-wiak, a converted Jew, speaking several languages and of the right spirit, who has been preaching to his people in New York with such remarkable success that he is to have a

temple built for their use costing \$100,000 to be called Christ's synagogue. Most of the money we are told is already raised.

In this connection we are glad to see it stated that two young gentlemen, one a German who speaks Russian and the other a Bohemian, have made application to be taken under the Omaha Presbytery for the ministry. The latter will enter the Omaha Seminary in September. But this must not be taken, as indicating that it will do to educate all our laborers among the immigrants in English-speaking seminaries. They need to be taught the truths which they are to proclaim, in their own tongues, to facilitate their utterance. There is danger also lest they become so habituated to our language that in the end they will prefer to preach in it altogether. Several cases of this sort are known to us. In this statement above referred to, it is added that "there is great need of Bohemian pastors in Nebraska, and there will be a growing demand for Russian-speaking preachers." The like is true all over the country. The question is, what shall we do to meet this need?

Another thing that requires to be done, is to press home the claims of Christ, upon the Christian young men of our congregations by their pastors, and upon those of our collegiate institutions by their teachers, so as to arouse them to a just consideration of the religious wants of the country and of the world, and of their possible duty to help in supplying these wants. There is a responsibility resting upon both pastors and teachers in this respect which they ought to be earnest in discharging. No one can perform this work so easily and effectively as they can. Their near and constant access to the young men under their care, and their knowledge of the capacities and adaptations of these young men, put them in a position most favorable for influencing such as are fit, in the desired direction.

Such opportunity creates a responsibility that cannot be set aside with impunity. This is no time to cry "too many ministers," when such conditions, as have been described above, are staring us in the face.

Another great requirement is means adequate to help worthy young men who offer themselves to become qualified for the ministry. We are told that in several of our institutions particularly in our new ones at the West, there are more applicants of this sort, than can be received, because of the lack of funds. Over seventy of this class were declined assistance by the Board last year; and this in times like the present, is a crippling of our evangelistic agencies which it is sad to contemplate. Two hundred graduates per annum from our seminaries of all kinds, will not suffice to fill the gaps made by death and dismissal, and also to supply our vacant pulpits. We could easily utilize double the number if they were of the right sort. In close connection with this whole matter, as thus far presented, is the importance of enabling the Home Mission Board to provide the means, for supporting evangelists among our immigrant population, as soon as they can be provided, as well as to sustain ministers in our mission churches. The interests of our two Boards are closely connected. The crippling of the one, serves to repress the other. They work in mutual furtherance. If we are to evangelize this nation, and help to assimilate its various populations into one homogeneous, nationality truly American in character, we must enlarge the scope of our operations, economize our expenditures for the most needy fields, increase our supply of laborers of every kind, and support them sufficiently to sustain them against all the difficulties and trials which they may have to undergo. There is no excuse for failure in doing our full share toward making this a free Christian nation, an

example to the world of what the gospel can do towards making a people self-governing and orderly, prosperous in their industries here, and hopeful for the future.

Freedmen.

Nothing having been sent us from the office of the Board of Missions for Freedmen, we insert here the following extracts from *The New South*, a wisely edited Negro paper:

It is as impossible to manage the affairs and guide the destiny of our people at the South in any intelligent way from a Northern city, as it would have been to direct the armies during the war of the rebellion from the same point. The difficulties that are constantly arising, need the cool judgment and patient management of the cool-heads on the ground, who are fully acquainted with the situation and understand how to deal with each case in an intelligent manner.

The conditions here are anything but normal, an essential fact always to be considered in the application of any remedy that may be applied, and those who undertake to deal with Southern questions should exercise the greatest prudence, patience and forbearance possible. In all race collisions the weaker is sure to get the worst of the evils that arise from the conflict—a fact that is constantly emphasized at the South. There is a very large field for indiscretion, therefore, to do its deadly work.

There is a class of people North of Mason and Dixon's Line, who seem to take delight in making it appear, that the Negro of the South is so badly oppressed that he is not allowed to say his soul is his own. From the stuff that appears in many of the newspapers, one would suppose that the average southern Negro lives daily in mortal dread of his life and at night loses much of his rest because of a like feeling.

The facts of the situation show the contrary to be true. The bravest and most manly specimens of Negroes in this country to day, live South of that historic line—indeed, were bred and born here, any such insinuations to the contrary notwithstanding. Grapes cannot be gathered of thorns nor figs of thistles, neither can that class of men be reared in a country like that that these enthusiasts would have people believe the south to be. The South has faults enough without trying to manufacture any that have no real existence in fact.

COLLEGES AND ACADEMIES.

THE "NEW RULE."

The *Mid-Continent* recently had this note:

"BOARD OF AID FOR COLLEGES.

"It is claimed with much plausibility that the rule of the Board of Aid for Colleges and Academies restricting the institutions under its assistance from direct appeal to individuals for endowments and bequests and other financial aid, is practically a protectorate in favor of the wealthy men of the East and rich institutions independent of the Board. The Board's institutions are shut out of the field which is left open to the independent institutions, and the starving institutions of the Board, which has only a pittance to divide, are stunted if not ruined. Already these institutions are crying out against the rule of the Board, as an unjust hindrance and oppression.—B."

We are heartily grateful to "B," as we are to all who take interest in the College Board and the institutions which it aids. He seems to have large views of the Board's province: for a protectorate is "Government by a protector; or the authority assumed by a superior power over an inferior or dependent one, whereby the former protects the latter from invasion and shares in the management of its affairs." Unfortunately the College Board does not govern "the wealthy men of the East and rich institutions independent of the Board;" it is not superior to them; they are not dependent on it; it does not share in the management of their affairs. Had the Board authority and power to establish a protectorate over rich men and institutions, it would indeed protect them from invasion in behalf of schools and colleges (except by itself,) and in sharing the

management of their affairs it would get early and large endowment of all promising Presbyterian educational institutions, thus greatly blessing the givers, home missions, our church, and the country.

"B" says: "Already these institutions are crying out against the rule of the Board, as an unjust hindrance and oppression." Some institutions object to the rule; but not a few see the wisdom of the Board's policy and cordially acquiesce in it; and this is the Board's first information that, while some schools count the New Rule a hindrance, any of them consider it "unjust" and "an oppression." These be strong words; the Board, if it deserve them, has certainly erred, with good intention, but, just as certainly, should be promptly disciplined. Perhaps "B" and the institutions which he reports have not studied the reasons for the rule, (published in all our church papers and now readable at page 11 of the Board's Annual Report,) and he and they and others may care to know them.

"A protectorate in favor of the wealthy men of the east!" The Board is just hungry for money for its schools. Its continual conferences, the sleeping and waking thoughts of its officers, and its constant endeavors have this determined aim. Ten years' intense study of the problem, observation of similar agencies, and experience has steadily forced the Board toward the inevitable conclusion embodied in the new rule. It is "new" only in its form and its enforcement. Its substance was adopted and published two and a half years ago. At that time providing no penalty for its violation it was disregarded by some schools; it will now be evenly enforced. Its sole purpose is to

secure money from "the wealthy men of the east" and others.

"B" says the rule restricts "the institutions * * * from direct appeal to individuals." This is inaccurate. The rule begins: "Colleges aided by the Board may solicit personal gifts in their respective synods, academies in their presbyteries, or both from personal friends anywhere." Now note the following figures. The reports of our institutions for one year, up to the time when the rule began to be enforced, show that some sent solicitors east for funds, some working six months and some three, and securing a total of \$12,285.72 (besides perhaps \$1,000 used for solicitor's expenses.) But of this amount at least \$7,700.99 were obtained from personal friends, therefore permitted by the rule. Not more than \$4,584.73 were secured in violation of the rule. Meantime institutions which made earnest personal canvass in their own synods and presbyteries, permitted by the rule, obtained therefrom \$20,195.38 of individual gifts. Their presentation of their institutions to the people nearest them further resulted in getting no small part of the \$10,532.54 which the churches in their synods and presbyteries sent directly to them; and in addition both aroused intelligent interest which will show financial results in coming years, and secured large numbers of students. But it is notable that institutions which sent solicitors east neglected their own neighborhoods, receiving little from them and sowing little seed for future harvests. Our schools must depend chiefly for future prosperity upon those home fields which must now be thoroughly worked year by year. The rule thus turns schools from that eastern field which yields little to solicitors, to the home field which yields and will yield large crops to patient cultivation, and goes far to secure their futures.

"B" says that "The Board's institutions are shut out of the (eastern) field." On the contrary they are continuously in the eastern field through the pens and voices of the Board's President and Secretary, and that to good purpose. Most of the money going from the east to Western schools since the Board's organization, even when institutions had free access to the field and were continually there by canvassers, has been secured by the Board. Figures for exact statement are not this moment at hand; but it is quite within bounds to say that in one year the Board secures more by personal solicitation than the institutions have in ten. Year by year the receipts of canvassers have been less and less. Once difficult, it is now almost impossible for them to secure money. Their expenses eat up an increasing proportion of their success. They return from their work chagrined and discouraged, and usually express the emphatic wish that they had not gone. Meantime the Board, always in the field, studying it intently, widely and minutely, is securing funds and has good hope of securing more.

The writer recently visited the chief eastern cities to study this problem, conversing with all leading pastors and generous givers who were accessible. Nearly all said substantially, some more emphatically, what was expressed by the genial pastor of one of New York's largest and wealthiest churches: "I am loyal to your Board; I believe in its work; and we make an annual offering for it. But it is this way: We make offerings for all the boards, and perhaps once in two or three years the Home and Foreign Boards, in some special stress, appeal to individuals in the church. But look at your Board: you ask an annual offering, which we give; then solicitors from western schools are here all the time, never a week without one or two of them, badgering my rich men at their offices and their homes,

going out to dinner with them, and sometimes getting a contribution, but disgusting them with the whole business. Then you want to preach on the work in my pulpit and to be introduced to some of my rich men! It will not do; givers are resolved not to listen to such pleas any more; and they give less at the annual offering. If you can keep western canvassers away, you may speak in my pulpit, and to my rich men, and get all you can!" Upon the adoption and publication of the New Rule most of the leading Presbyterian pulpits of eastern cities—a majority of them heretofore closed to the Board's representative—were kindly opened, as pastors and sessions had promised they should be.

Listen to a conversation between the Board's Secretary and a wealthy and generous giver in the east, accurately reported:

The Secretary: "I call because I understand that you are interested in the College Board."

Wealthy and Generous Giver: "Well, I do not know much about it, but I always put something into our church collection for the Board."

Sec.: "But I understood that you had contributed to one of our colleges."

W. G. G.: "No, I guess not."

Sec.: "Did you not give to—— College?"

W. G. G.: "Not that I remember; I know nothing about—— College."

Sec.: "But Dr.——wrote me that you did."

W. G. G.: "Oh, was he a man so-and-so, who was here at-such-a-time?"

Sec.: "Yes."

W. G. G. "Yes, yes, I remember. Well, he was around here two or three weeks, in my office almost every day, and I gave him twenty-five dollars to get rid of him. But I felt like never listening to another."

This gentleman kindly talked with his interlocutor about the College Board work for an hour, inviting him to call whenever he was in the city. Is it unreasonable to hope that he may in time make a special gift for the work, which shall enrich some western institution?

Representatives of institutions not aided by the Board may, of course, solicit when and where they please, even representatives of new schools which the Board does not aid because it is convinced that they are not wisely placed, adequately founded, rightly inspired, or worthy of aid; but it is believed that pastors and givers are growing to recognize the Board as our Church's agency for such work, to have confidence in its judgment, and to open their hearts and pocket-books to its appeals, and the New Rule is a chief contributor to this end.

WHAT PRESBYTERIAN PAPERS SAY.

The New York Observer:—Dr. Benj. Parsons, writing from the new State of Washington, closes his letter thus:

"Material resources and mechanical industries, though important, are not the chief factors for solving the great problems of our advancing civilization. Hence great interest is universally manifested in regard to education and religion. All evangelical denominations are making strenuous efforts to base the pillars, so to speak, of civilization, upon the solid foundation of intelligence and piety. It is enough to say, therefore, in this connection, that while the physical needs of the community are carefully looked after, its intellectual and moral elicit universal concern and care."

An editorial note in the same paper shows how, in a state not so new, Presbyterians are laying such foundations as the newer West needs: (Alma College is aided by the College Board):

"One of the largest business concerns in the Saginaw valley is that of the 'Wells

and Stone Mercantile Co.,' Three of the members of this firm, C. W. Wells, F. B. Stone, and Charles A. Davis, have been devoted friends of Alma College from the beginning of its life. They have for the past five years paid the endowment of two of its principal chairs. Their pledge however extended only over the period of five years, and that term expired with this commencement. But their interest has been so large, and their satisfaction with the work done by the college so complete, that they have expressed their determination to continue their generous gifts in the future as they have in the past."

THE NORTH AND WEST:

"Our Congregational friends have started an Academy at Ashland, Wisconsin. They are not so foolish as to call it a university. They do not even venture to style it a college. They choose the honest and modest word which indicates the work it is to do. They use the classic pregnant title which comes down from the days of Plato and Aristotle. It bears such dignity and worth with it that nothing equals it: This Academy is to have a building worth \$30,000 and an endowment of \$100,000. We mention the matter in order to provoke our people in Northern Michigan to go and do likewise. We need two or three such institutions in Minnesota. One of them is projected at Duluth in a noble fashion. Iowa, Nebraska, Colorado, and all our western states can get along without multiplying the booms that carry collegiate charters. One college for each synod is plenty. But we sadly need a few score of good academies, where the youth of both sexes can be inoculated with a desire for education, have it brought to their doors, secure personal attention and oversight during their formative years. Then they will be sifted, and the choice ones can go on to the higher and wider seats of culture."

NOTES.

EMPORIA.—The Board of Trustees of Emporia College, at Emporia, Kansas, have elected the Rev. J. D. Hewett, D. D., of Arkansas City, vice-president of the college, and the financial affairs will be committed to him.

GALE.—The Rev. J. M. Rogers has resigned the presidency of Gale University, at Galesville, Wisconsin, to accept the pastorate of the Presbyterian church of Manistique, Michigan. The Rev. F. A. Dalrymple, graduate of Princeton College and for the last five years a member of its faculty, has been elected president of the University and comes at once to the work.

PRINCETON.—Dr. H. H. Allen, the venerable principal of Princeton Collegiate Institute, at Princeton, Kentucky, for many years, has resigned that office. The Board of Trustees have chosen for his successor the Rev. J. S. Bingham, last year the principal of our academy at Ellensburg, Washington, who will enter upon the work immediately. It is proposed to add to the English and classical courses stenography, type-writing, book-keeping, etc. Dr. Allen will continue to give instructions.

SALIDA.—The Rev. A. Grant Evans has resigned the pastorate of our church at Pendleton, Oregon, to become principal of Salida Academy. Mrs. E. F. Horton, W. Horton, M. D., Miss C. L. Evans, Mrs. Thomas, and Miss Edith W. Thomas, all experienced educators, complete the faculty. Salida is 7,050 feet above the sea, in one of the loveliest valleys of Colorado, surrounded by snow-capped mountains. Boys or girls requiring change of climate might well be sent to this most tonic atmosphere, and, in the family of Mr. Evans or Dr. Horton, they will find a safe and pleasant Christian home.

FOREIGN MISSIONS.

The venerable Dr. Hepburn writing from Japan under date of July 13, gives the following valuable testimony concerning the work of Christ in that Empire:

“Mission work is bearing fruit—good fruit—in all its branches; not so striking, or with such apparent luxuriance as formerly, but still substantial. The success of the Gospel in Japan is sure; it cannot fail. Some may be discouraged, but there is no need of it.”

[It seems eminently fitting that the following action of the Board of Foreign Missions, taken at a recent session, should be spread before the Church.]—

James C. Hepburn, M. D., of our Eastern Japan Mission, having in a letter of July 13, '92 expressed the belief that his work in Japan is done, he being in his 78th year and feeling the increasing infirmities of age, and Mrs. Hepburn's health imperatively requiring a change of climate, the Mission, moreover, having recommended a furlough, the following action was taken:—

The Board most cordially grants Dr. and Mrs. Hepburn leave of absence from the Mission. In giving its official sanction to the withdrawal of these beloved missionaries from Japan, the Board records with devout gratitude to God, its high appreciation of the honor done them, and through them the Board of the Presbyterian Church, in that they were chosen to be the first heralds of the Gospel to Japan, and that they have been permitted to witness and to have an important part in the marvelous upbuilding of Christ's Kingdom in the Empire. In addition to his labors as a medical missionary and faithful expounder of the Word of God,

Dr. Hepburn has rendered conspicuous service to Japanese literature. His Japanese-English Dictionary, his Bible Dictionary in Japanese, just completed, and the Japanese Bible to which as one of the translators he devoted much of his best thought and energy, constitute an enduring monument not only of his scholarship and industry, but also of his deep affection for the Japanese.

The Board expresses the hope that their return to the home land may greatly benefit the health of Dr. and Mrs. Hepburn, and that, through the Divine blessing, they may yet accomplish much for their beloved Japan by stirring up the Church in this country to a deeper sense of her responsibility and privilege with reference to that Empire.

The *Allgemeine Missions Zeitschrift* has dealt as hard blows to the conceited assertion so often made, that Islam is impregnable against the conquest of Christianity.

It shows that the Church Missionary society has a thousand Moslem converts, that the Rhenish Society in Sumatra has nearly six thousand and that nearly all the 12,000 converts in Java have been won from Islam.

There are of late, many proofs that the too common notion that it is useless to preach the gospel to adult heathen and especially to old people is all wrong.

It has been too readily assumed that the only promising work is that of gaining possession of the children and keeping them for years under instruction. The policy of the Roman Catholic Church in training up orphans is often cited as of force in this direction, but facts seem to

show that a fair proportion of heathen converts have been won from among those of mature minds and some who were already aged. A recent report of Dr. Corbett of the Shantung Mission names several instances of conversion in those who had passed three score years and ten. He had given numerous reports of the same kind before. Parents and even grand-parents have been converted through the knowledge imparted to children in school. Rev. A. A. Fulton, of the Canton Mission, also gave a recent report in which he spoke of baptizing one person aged seventy-one and another sixty-five.

Often the aged to whom the decline of life is made sad by the possession of false religion receive the glad tidings with special joy.

The last report of the North India Methodist Conference is full of inspiration for all friends of Missions. More than fourteen thousand converts have been baptized within the bounds of Conference during the past year.

In India and elsewhere Methodist Mission churches have been distinguished for their degree of self-support, and that must be admitted as one of the most satisfactory tests of the character of converts. There are different lines of missionary policy, and opinions will differ as to which is best. Each may be best in particular circumstances.

Shall chief attention be given to educational measures, the work of the press, and the production of Christian literature, all with a view to broader future results? Or is that the wiser Missionary policy which while giving a fair degree of attention to general education, attaches chief importance to direct, manifold, and untiring evangelization. The Methodist Missions in India have sought immediate harvests. They have established colleges, but we are informed by Mr. Wish-

ard who returned a few months since from a prolonged visit to the Missions of India, that their higher education is largely confined to sons and daughters of their native Christians, and those who bid fair to become preachers and teachers.

Christian communities in England have been somewhat startled by recent statements showing that the English training of tens of thousands of educated Indian youth, is utilized by cheap infidel publications, quite as largely as by the combined literatures of Christian Missions.

We believe thoroughly in an institutional missionary policy, not in the superficial preaching of the Gospel as a witness. There must be watering as well as planting, and it must never be forgotten that the chief work of the future must be performed by well trained native preachers and teachers. Some of these must be thoroughly trained. The standard will need to be quite as high in India or Japan or China as in this country. There must be men who can grapple with all the forms of error which are so rife in all lands, but there must be others also, and many of them, who with simpler training shall be enlisted in the immediate work of winning souls. These will need the supervision, contact and constant inspiration of the Missionary. The plan of gathering these field laborers together occasionally for two or three months' training as is done successfully by our Shantung missionaries is an excellent one.

The outlook of missions for the closing years of the century is full of interest, not wholly unmingled with anxiety in view of the ever increasing volume of expenditure. In many lands foundations have been laid, during the last thirty, forty or fifty years; if now, the whitened harvests might be

gathered to the number of tens and hundreds of thousands of souls, such a result would inspire all hearts, settle theological controversies, banish doubts and misgiving concerning the success of missions, and the century would end in a jubilee of thanksgiving to God. Is not this a worthy subject for universal and earnest prayer?

Dean Vahl, President of the Danish Missionary Society, has prepared and published some interesting Missionary statistics, in which he numbers 265 Missionary societies, European and American, African and Polynesian. He gives a total of 4,495 missionaries in 1890, native helpers 42,870, communicants 885,116. The total income reported is \$11,118,797. One is disappointed at the trifling rate of increase; for example there were only ten more missionaries in 1890 than in the previous year, though there was an increase of over fifty unmarried lady missionaries. There had been a total increase of a little more than a thousand native helpers and about 35,500 communicants.

The missionaries of the Church Missionary Society of Uganda seem to be threatened with serious trouble in the withdrawal of the British East Africa Company. A year ago a withdrawal seemed imminent owing to the lack of adequate government support, and friends of the Church Missionary Society contributed toward the expenses of the Company in the hope that during another year the government would adopt some measures which would put the company upon a sound footing. This hope has not been realized. The English missionaries have been protected in their work and have until recently gotten on well with the restored King Mwanga only because British power was represented in the country

and the best hopes of the local dynasty seemed to lie in that direction.

It is hardly supposable that the British government will allow Uganda, so important a key to the control of the upper Nile, to pass into other hands. It would be the sacrifice of a great opportunity, diplomatically considered, and it would be a disaster to civilization.

The most recent statistics of Missions in China report 1,295 missionaries, of whom 109 are physicians. Of 38 lady physicians, 36 are American.

There are 520 Protestant churches with 47,357 communicants; of native helpers 1,649 are employed.

The Moravian Home Churches number but 20,000 members while the actual communicants on the Mission fields number 31,480. Including baptized children the foreign membership reaches about 75,000. Surely this venerable and noble body still holds the lead as a missionary church.

A new Buddhist sect is being formed in Japan which calls its system the new Buddhism. Its aim according to a statement in a recent number of *The Japan Mail*, is to unite the divided sects rather than to establish a new one. To restore and develop the pristine doctrines of the world religion, rather than to expound a particular system. It is seen however that the old doctrines must somehow be adapted to the spirit of the Nineteenth Century. The leaders are men who have been educated abroad, and have familiarized themselves with modern philosophic speculations.

In reconciling Buddhism with modern science they assume that Buddhism is superior to science as the whole is superior to a part. As the writer in *The Japan*

Mail expresses it, "While philosophy, science and art do not always reach the same results as Buddhism it is simply because in their present imperfect stage they cannot attain to that ultimate truth which Buddhism contains." Rev. S. L. Gulick in an able article published in the August number of the *Missionary Herald* appears to regard this movement as somewhat formidable. He says, "It is a common saying of Japanese Christians that Buddhism is taking Christian doctrine and dressing it in Buddhist language." These are no doubt the most successful tactics as they serve to parry the efforts of Christian teachers. It is the same method that has been adopted by the Arya Somaj, of India, where the whole body of Christian ethics with few exceptions, is being promulgated under Hindu labels, and on Vedic authority. Thus the Christian church in its missionary operations seems called upon to fight heathenism armed with its own weapons.

Now that cholera is knocking at our own doors while sanitary science and ceaseless vigilance are doing their utmost to bar its entrance and provide for possible contingencies, we can better appreciate the situation of our noble band of missionaries in Persia who for many weeks have been exposed to the dreadful scourge with no adequate sanitary protection. With anxious hearts we have been watching the progress of the disease in that distant land as reported by cable. The latest telegraphic advice was that thus far the scourge had visited only two of the stations occupied by our missionaries, Teheran and Tabriz. From the former no recent word has been received at the Mission House; from the latter the Rev. S. G. Wilson writes, under date of August 7, that the cholera made its appearance in that city towards the end of July. The letter continues: "The first known cases were in

the Mussulman quarters, and it has been passing gradually from one quarter to another. We can get no reliable statistics, but judging by the number of deaths among the foreign and American population, the deaths among Mussulmans must be mounting up to the thousands. The French consul's sister, daughter, tutor, and a servant have died. Mrs. Hogberg, the wife of the Swedish missionary, is dead, and their baby at the point of death. The son of Dr. Castaldi is sick, and the sister-in-law of the manager of the Imperial Bank. Yesterday I was called upon to bury a Mr. H. A. Vankteel, a Hollander en route for Teheran who died ten hours after reaching the city. . . . Dr. Mary Bradford, Miss Holliday and I are holding the fort. Dr. Bradford is fearlessly ministering to all and visiting and waiting upon the sick. She is a noble woman, with a skillful hand and brave heart. Miss Holliday has moved the girls over to the Recitation Hall of the Boys' School, and is watching over her flock with care. I am trying to minister spiritual comfort and strength to our little flock, most of whom are yet in the city. It is a time of great trial. One can scarcely pass through the streets without seeing a funeral procession or hearing the cries of mourning. Yet this is said to be light compared with some former times. . . . Our mission circle in the tents is as safely lodged as can be. We in the city are taking all precaution consistent with the work we have to do. We are lead more than ever to put our trust in the Lord, and to be grateful for continued health." Just as we go to press a cable cipher has been received. It is somewhat obscure, but there is good reason to believe that it gives assurance that up to date our missionaries are well. Let us be earnest and importunate in our prayers in behalf of our fellow laborers in Persia, that their lives may be preserved, the plague stayed,

and the hearts of the people softened through this visitation and made more responsive to the Gospel.

The movement recently authorized by the Board of Foreign Missions for the establishing of two new homes in Wooster, Ohio, for the children of foreign missionaries is meeting with encouraging success. The homes are not to be institutions, but simply, as the name indicates, places where the children of missionaries may have the benefits of a Christian home while pursuing their education, their parents meanwhile remaining in their several fields of labor. The necessity of some such provision has long been felt. Many missionaries are so situated that they have no relatives or friends upon whom they can throw the burden of caring for their children when it becomes necessary to send them to the United States for education. Because of this in not a few instances parents well equipped for their missionary work have felt constrained to withdraw from the foreign field, at least for a time or to resort to a painful separation, the wife and mother devoting herself to the children at home while the husband is left to struggle alone in circumstances where companionship is well nigh indispensable, to say nothing of the loss to the work which the absence of the wife may involve. Understanding the situation, a generous friend of the missionaries and the Board has offered to give \$5,000 towards the purchase of two homes, one for boys and the other for girls, in Wooster, Ohio, provided \$15,000 additional be secured; and to contribute \$500 per year for five years towards the support of these homes on condition that \$1,500 additional be secured for the same purpose. Wooster University, meanwhile, with large hearted liberality, has pledged itself to furnish free tuition to all the children of missionaries who may

attend this institution. It is believed that this generous provision, with the one hundred dollars allowed by the Board for each child under eighteen years of age, will reduce the amount required to be furnished by parents to a sum within their reach, and so make it possible for more of them to remain at their posts than is possible at present, while the education and training of their children is being looked after by competent persons at home.

The Rev. E. P. Dunlap of our Siam Mission, at present in the United States on furlough, has been authorized by the Board to raise the requisite funds. Two restrictions have been placed upon the effort in order, as far as possible, to avoid crippling the general work of the Board—viz., that funds which would otherwise reach the Board's treasury as part of its ordinary income are not to be accepted for this special work, and that no subscription of less than \$100 is to be received. Mr. Dunlap's address is New Wilmington, Pa. All funds for the object should be sent to the treasurer of the Board, William Dulles, Jr., 53 Fifth Avenue, New York.

The General Assembly at Portland recommended: "That a special offering to be known as the 'Columbian Offering' be taken in all our Sabbath-schools and Young People's Societies for Foreign Missions on this Western Hemisphere on Sabbath, the 9th of October." As the President of the United States subsequently recommended that Friday, October 21, be celebrated by the entire nation as "Columbia Day," it seemed wise to the Board to change the date for the "Columbus Offering" to Sabbath, October 23. If, however, it should be more convenient for any school or society to make its offering on the 9th, by all means let it be done.

The Board has prepared and is about to send to all Sabbath-schools, through

their pastors or superintendents, an Exercise on Foreign Missions on the American Continent appropriate to the occasion. Every school in the Presbyterian Church should take part in the service contemplated. How better celebrate the discovery of this mighty continent than by encouraging the children and youth to remember that part of it which is to-day under the thralldom of Romish error or pagan superstition? Should any school fail to receive a sample of this Exercise, the officers should communicate at once with the treasurer, William Dulles, Jr., 53 Fifth Avenue, New York, and a copy will be promptly sent.

In connection with the Exercise, and indeed as a part of it, mite-boxes specially prepared will be furnished to all Sabbath-schools and young people's societies desiring them, for distribution on October 23, for the usual Christmas Offering for Foreign Missions. It was understood in the Assembly that the "Columbian Offering" was to be a *special* thank-offering, over and above all usual gifts for Foreign Missions.

Report of the Committee on Resolutions of the West Japan Mission, dated July 1, 1892: "WHEREAS through sickness or other cause the Mission has been compelled to part with the following members during the year: Miss Helen S. Loveland, in January; Rev. and Mrs. B. C. Haworth, in May; Rev. and Mrs. M. C. Hayes, in June; and now Rev. and Mrs. J. P. Hearst at an early period: Therefore, be it resolved that we record the pleasure we have had in fellowship with them in this work; that we greatly appreciate the services which they have rendered during their stay upon the mission field, and that we much regret we are compelled to lose them from our ranks. We pray that God may give back health and strength for service, and that they may all rejoice in

continued usefulness in the Master's vineyard wherever He may be pleased to open the way.

Resolved, also, That the Mission extend to the Rev. and Mrs. T. T. Alexander deep sympathy in the sore affliction they have recently sustained by the loss of their oldest daughter, Ella."

An appeal recently made in behalf of some mission work in Syria touched the heart of a young man with a liberal disposition, but of slender means. Determined to have a part in the work which appealed to him so forcibly, he set about taking pictures at his odd moments, hoping they might yield sufficient profit to give him a share in the enterprise. He succeeded so well that he has arranged with a lady friend to attempt in this way to raise \$100 in the course of the year for other parts of the Board's work in that mission. Is there not a hint in this to others whose hearts respond readily to appeals from the unevangelized millions, but who find it difficult to give their appeals substantial form because of lack of means?

THE ANTI-FOREIGN RIOTS IN CHINA.

F. F. ELLINWOOD, D. D.

The July number of the *Church Missionary Intelligencer* contains a very instructive article on the Anti-Foreign Riots in China in 1891, by Rev. G. Ensor. After having carefully searched the official records of Consuls and others as found in the Parliamentary Blue Books, the author has been able to present the requisite data for a calm and sober judgment on the causes, the spirit, and the extent of these hostile demonstrations. There has been much misunderstanding caused by sensational reports and surmises of newspaper correspondents on the one hand and the too

hopeful communications of missionaries—at least in some instances—on the other.

From Mr. Ensor's careful review a few points seem to be made clear.

(1) The area of the riotous development has been very wide. The storm center so to speak was in the province of Hunan, but the whole Yangtze valley was more or less affected, and a part of the Province of Chili. There have also been hostile developments in Manchuria.

(2) The disturbances originated not with the ignorant and superstitious classes but with the so-called *literati*. The masses have been used by the leaders, as they always are in the enforcement of violent measures in any land orage, but this movement in its inception may be called a literary crusade. The pamphleteer has been abroad extensively. All the tactics of an occidental political campaign have been employed. In the vileness and mendacity of published misrepresentations, Western nations have been fairly outdone. Pictorial caricatures, the coarsest and most obscene, have been widely circulated, and perhaps never have so much of spite and malignity been couched in language, both in statements and in *names* of contempt and loathing.

(3). The hatred has been manifold against Americans and Europeans as *foreigners*, not as *missionaries*.

A British consul as well as a missionary was killed by the mobs. The abuses which China has suffered commercially and diplomatically have played an active part, and the haughty and insolent bearing which Europeans have so long displayed toward the Chinese on their own soil is now bearing its legitimate fruit.

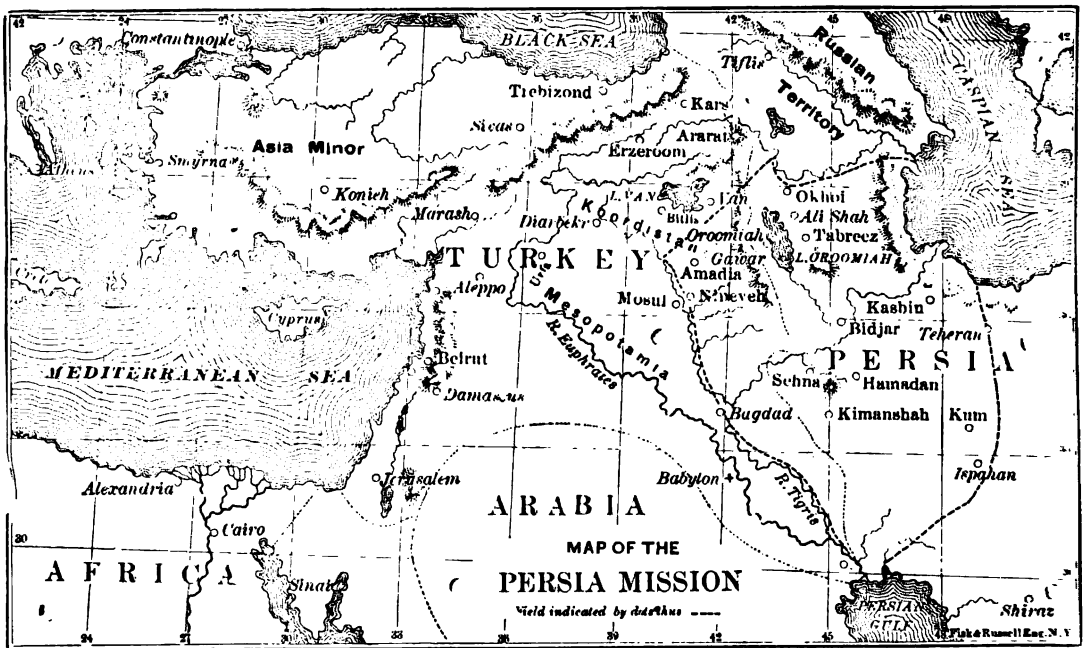
(4). This leads us to emphasize the fact that this widespread hatred of foreigners, produced by whatever cause or causes, is deep and active and permanent. The riots and the placards and the violent literature were only a spasmodic de-

velopment of an animosity which has been growing for a generation and is only a revival of the old sentiment which banished foreigners and Christianity two centuries ago. The peacemaking edicts of the Imperial Government have not changed the temper of the *literati*, and it may be doubted whether the Government itself would stand guard over the lives and property of foreigners were it not for the strong and insistent intervention of the representatives of foreign powers backed by their gunboats.

(5). If missionaries have in any degree occasioned the riots, it is by the strong stand taken by them against what they consider the actual worship of ancestors.

The *literati* are Confucianists. Reverence for ancestors and all great sages is the staple of their religion. They themselves aspire to be sages. Their literary pride is touched by any supposed indignity toward the great teachers of the past. They are perfectly sure that reverence for parents living or dead is a cardinal virtue and they are outraged by any new doctrines which seem to discredit it. Just here is and is to be the hard grapple which Christianity must have with the learned classes of China. Our warfare is with an error which is mingled with a great and noble truth. In dealing with Mohammedanism we are baffled by the pure monotheism in which its abominations are entrenched. So here the Confucianist stands firm and confident upon that noblest of all human sentiments, honor to parents.

Some, like Dr. Martin of Peking, have come to feel that some discriminating modification should be made in the attitude of missionaries towards the honors paid to ancestors, but the general voice, as shown in the Shanghai Missionary Conference, is against him. We do not propose here to discuss the question; we only state the situation.



Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Korea.
SEPTEMBER,	Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

MISSIONS IN PERSIA.

EASTERN PERSIA MISSION.

TEHERAN: capital of Persia, population 200,000; work begun in 1872; laborers—Rev. Messrs. J. L. Potter, S. Lawrence Ward, and Lewis F. Esselstyn, and their wives; Miss Anna Schenck, Miss Cora Bartlett, Miss A. G. Dale, Miss L. H. McCampbell, and Miss Mary J. Smith, M. D.; *Pastor Reuben*; 2 licentiates, 8 male helpers.

HAMADAN: 200 miles southwest of Teheran, population 40,000; occupied 1880; laborers—Rev. James W. Hawkes and J. G. Watson, and their wives; Miss Annie Montgomery, Miss Charlotte Montgomery, Miss Sue S. Lienbach and Miss Jessie C. Wilson,

M. D.; *Pastor Shimon*; 2 licentiates, 7 male and 5 female native teachers.

In this country: Dr. J. G. Wishard, Miss A. G. Dale and Miss Cora Bartlett.

Under appointment: Miss Mary A. Clark and Dr. Geo. W. Holmes.

WESTERN PERSIA MISSION.

OROOMIAH (600 miles north of west from Teheran, the capital): station begun under the American Board, 1835; transferred to this Board in 1871; laborers—Rev. J. H. Shedd, D. D., J. P. Cochran, M. D., Rev. F. G. Coan, Rev. E. W. St. Pierre, and their wives; Mr. E. T. Allen; Mrs. D. P. Cochran; Misses N. J. Dean, M. K. Van Duzee, M. W. Greene, E. T. Miller, M. D., H. L. Medbery, and G. G. Russell; 29 ordained and 30 licentiate pastors, 98 native helpers, and 3 Bible-women.

Mountain station—MOSUL: opened in 1889; laborers—Rev. Messrs. E. W. McDowell and J. A. Ainslie and their wives; J. G. Wishard, M. D., Miss Anna Melton; 5 ordained and 4 licentiate native pastors, and 21 native helpers.

TABRIZ (nearly 500 miles north of west from Teheran): station begun, 1873; laborers—Rev. Messrs. S. G. Wilson and Turner G. Brashear and their wives; Wm. S. Vanneman, M. D., and Mrs. Vanneman; Mrs. L. C. Van Hook, Miss G. Y. Holliday, and Miss M. E. Bradford, M. D.; 3 ordained native ministers, 5 licentiate pastors, 25 native helpers and 1 Bible-woman.

SALMAS: *Haft Dewan* village; station begun in 1884; laborers—Rev. and Mrs. J. C. Mechlin, Rev. and Mrs. J. N. Wright, Miss C. O. Van Duzee; 1 or-

ained and 5 licentiate native ministers, 7 native helpers, and 1 Bible-woman.

In this country: Rev. B. Labaree, D. D., and Rev. J. N. Wright, and their wives; J. G. Wishard M. D., Miss Mary Jewett, Miss N. J. Dean, Mrs. L. C. Van Hook, and Miss M. W. Greene.

Under appointment: Miss Jennie F. McLean and Rev. W. A. Shedd.

"THE MOUNTAIN STATION."

A wild tangle of lofty, savage mountains, tortuous valleys, turbulent rivers—that is Kurdistan. It is inhabited by as lawless a population as is to be found in Asia. The region, or that part of it with which we are just now most concerned, is about an hundred and fifty miles measured from east to west, and extends nearly the same distance from north to south. From the north, down through the middle of it, or a little east of such a line, strikes the boundary between Turkey and Persia, making a characteristic border-land, with feuds enough and forays, the defiance of law and the bloody combats of hostile clans, to furnish forth a whole library of Border Tales. And these strifes and robberies and wars, which neither Sultan nor Shah is able to repress, are not the distant and half legendary scenes of which tales are made; their noise and blood and wretchedness break into the very lives of the missionaries whom we have sent to what we call our West Persia field.

Look at the map and you will see the region. It reaches almost all the way from Oroomiah, in Persia, to Mosul, on the banks of the Tigris, a Turkish river. One does not strike the mountains immediately on leaving Oroomiah, and they subside into the plain of the Tigris, perhaps twenty miles before he reaches Mosul, but almost all his journey will find him in this Alpine labyrinth, where he may well pray that his flight be not in the winter, and almost as anxiously pray to be delivered from the summer also, since in the winter the Swiss Alps themselves are not so perilous and impassable, while in

the summer the narrow, deep-cut valleys, faced with rock, burn like the plates of a brazen furnace.

Yet here are hundreds of thousands of human souls, and here for thirty years the missionaries of our church, working westward from Oroomiah have been trying to carry the knowledge of Christ. Other missionaries, of the American Board, have been working into the labyrinth from the west, climbing up the mountains from Mosul and the Tigris plain. Here, in the midst of these rough tribes, the East Turkey Mission, of our Congregational brethren, and the West Persia Mission, of our own Board, met. It was manifestly better every way that the whole field should be in one mission, and all the work be planned and carried out as one. Syriac was the language of the Presbyterian Mission; Arabic that of the Congregational. But the number of Syriac speaking villages, not only on the Persian half of the mountains, but on the western half as well, and even on the Tigris plain, and beyond the river, was larger than the Arabic. The number of missionaries who spoke Syriac, and the native school teachers and evangelists, the pastors and pastor's wives and Bible women also with whom this was their mother tongue, and who had been educated in the mission schools and seminaries of Oroomiah, was large. Accordingly after long and friendly conference between the Missions on the field and the two Boards at home, it was decided that the Presbyterian Board should assume all the work. Mosul became a station of our West Persia Mission. Rev. and Mrs. J. A. Ainslie, of Mosul, with the native helpers under Mr. Ainslie's charge, were transferred by the American Board to ours. Miss Melton came over from Fiske Seminary, Oroomiah, to begin the girl's school in Mosul. Dr. J. D. Wishard, our medical missionary, and Rev. and Mrs. E. W. McDowell were already there, with a little

KOORDISH MOUNTAINEERS.

school begun, of girls, another of boys, and with their own preaching and healing and touring fairly organized, and daily growing.

And thus the new *Mountain Station* got at last its local habitation and its name. We call it the Mountain Station, although its headquarters, Mosul, are on the vast level plains of the great Tigris valley, twenty miles west of the last mountain range. But Mosul is the gateway to the mountains. In the midst of these rugged heights themselves, amid their untamed tribes, no missionary's wife and children could safely live, but to some of the more settled and quiet regions they can every summer all repair, and at frequent intervals throughout the year hardy men and vigorous, such as Mr. McDowell and Mr. Ainslie and Dr. Wishard, can reach all the mountain heights and valleys. This for more than three years has been their charge.

For this new station, the work in Mosul, on the Tigris plain, and in the Kurdish

mountains, the Board this year has set apart more than \$10,000. And its missionaries there, in a city proverbially unhealthful, only exchanged in the summer heats for a mountain life of hardship and danger, must not be left without suitable homes, nor without proper buildings for their schools. The Board in undertaking this work has had respect to the hope and prayer for long years of its Western Persia missionaries. It looks to the Church to bear that field in their prayers before God, and to furnish the means for the safety and efficiency of its missionary force.

Already in this hard field there is fruit. The occasional labor of many years past and the vigorous efforts of the last three have been felt through a large part of the mountains. Not a few villages yet exclude the missionaries. In some this is the hand of hostile Koords; in others, of the Papists. But our brethren are this year reporting five churches; five ordained ministers; four unordained preachers in other regular congregations where churches

are not yet formed. Besides these, five itinerant evangelists are at work. The members of the churches number 170, and the Sunday-schools count 355 pupils, many of them full-grown men and women. Twenty-eight converts were added last year to the church, and thirty others taken on probation. These flocks are all gathered in the face of every danger, taken as it were from the paw of the lion and the bear.

The schools among these rough people number eighteen, with 284 scholars. We write it with wonder and with praise. True, most of them are village schools, and their teaching is elementary indeed, but a school of any kind, a reading-book, especially if that book be a New Testament in their mother-tongue—it is the coming near of the kingdom of heaven to those rude men. Of these schools two are taught by women. Mr. McDowell says theirs are by far the best of all. Yet the men are following on. And better days are coming, for already there are two High Schools, one in Mosul, one at Tiary, in the very core of the mountains. These will soon furnish better teachers for the village schools.

We do not envy the man who can read without a glow at his heart of the kindling 'at last of the light of knowledge in Kurdistan, and of the advent of the gospel of peace among its turbulent and savage tribes.

"INTO THE INNER PRISON."

About three years ago Rev. Mr. Mechlin, of Salmas, baptized a converted Moslem at Khoi, in the northwestern province of Azerbaijan. The avowal of Christian faith by a Moslem is on his part nothing less than an invitation of death. Mirza Ibrahim, however, would not listen to any proposal for private baptism. He boldly acknowledged his conversion, and was baptized in our Mission Chapel. Contrary

to expectation, he was not immediately molested. Soon, however, the hatred and violence of fanatical Moslems around him was awakened. His wife and property were taken from him, and he himself, sick and feeble, was forced to flee. He came southward to Oroomiah. Here he was received by our missionaries and employed by them at a salary of four dollars a month, as a copyist, and also that he might preach Christ in what is known as the Inner Mission for Moslems. After a few months in this region, during which he preached with fearlessness and vigor, a still more violent persecution arose.

BROUGHT TO THE MAGISTRATES.

Under the impassioned appeals of the Moslem mullahs, the authorities arrested him and he was hurried to Oroomiah. His treatment at his arrest is described by Rev. Dr. Shedd in *The Independent*: "As he was going he put his Testament in his bosom. The inquiry was made by the Serapast, or Governor of the Christians, and around him was the crowd of scowling mullahs and other Moslems, 'Why should you, a Moslem, be teaching the Christians' doctrines?' Mirza Ibrahim took out his Testament and asked in reply, 'Is not this *Injil* a holy book?' The Serapast acknowledged that it was. 'Then am I not right in reading it and teaching it?' 'But how about Mohammed?' 'That is for you to say. My faith is in Christ and His Word. He is my Saviour.' At this the command was 'Beat him.' The Christian brother at whose house he was seized was arrested with him, and both were beaten by the *farashes* and the crowd. Mirza Ibrahim was knocked down and kicked terribly even by the Serapast. Some in the crowd demanded his blood. He was taken before the Governor of the city, and there, in the presence of many dignitaries, reaffirmed his faith in Christ as the only Saviour of

his soul. Wealthy officials stood ready to raise a purse of money for him, if he stood in need of pecuniary aid. But his patient endurance of the abusive treatment heaped upon him, went to show that something other than money was at the bottom of his bold renunciation of Mohammedanism. Some declared him crazy, but not a few of the more intelligent military men, who have, by their contact with Dr. Cochran and the better class of our native Christians, come to hold more liberal sentiments towards Christianity, are convinced that this man is an honest believer in Jesus Christ, and are much moved by his courage in confessing him."

CAST INTO PRISON.

He was finally thrown into prison with a chain about him and his feet made fast in the stocks. No violence nor cruelty, however, could intimidate him. Although the city was in an uproar, and the mob at the prison gates, his appearance was one of perfect calmness, and Dr. Shedd writes: "In all the ordeal here, even when most tormented, his face has shone like that of an angel. His testimony has been firm and full of Christ. 'You may shoot me from the mouth of a cannon, but you cannot take away my faith in Christ,' was his reply to the threats of his enemies." The danger was imminent that the fanatical mob would seize him, put him to death, and then attack the Christian quarter. He was, therefore, after special effort by his friends, sent by the authorities of Oroomiah to Tabriz, there to appear before a higher tribunal, that of the Governor of the province. He was brought in chains. Without the aid of friends in Oroomiah, he would have had to make the long journey on foot as well as in chains, under care of his mounted guards.

A young man, named Absalom, who has been working very earnestly and effectually for Christ, at his own charges, for several

years, and has been quite intimate with Mirza Ibrahim, went to the prison to bid him good-bye on the day he was to be sent to Tabriz.

He found him tying his clothing in a handkerchief ready to go. He had a quantity of provisions which had been sent him by Christian friends. The soldiers told him to take it with him, as he would need it on the way. "No," he replied, "I have a Master who will provide for me. I must leave this bread for the poor prisoners left here." Then turning to his fellow prisoners he said: "I have talked with you of Mohammed and have shown you that he can never save you and I have shown to you Christ the all-sufficient Saviour. You have learned truth enough to save your souls if you only receive it." They all rose with heavy chains on their necks and bade him go in peace while they prayed that his God and the Saviour whom he trusted and served would protect him.

As he left the prison yard he turned, and raising his hands solemnly called God to witness that if, on the judgment day, he should meet any of these souls unsaved he had declared to them the way of life, and that he was free from their blood.

He was then escorted by eight soldiers to the house of the general, Baghir Khan.

Absalom was separated from him, but following after, he found in the yard of the General some 200 Mussulmans, curious to see the man who had dared to defy the mullahs and deny the authority of the prophet. An officer came out of the house and told them, "This is a wonderful man. He is as brave as a lion. A mullah has just been there trying to convince him of his error, but he replies to everything and the mullah has gone away with his head hanging down. He says Mohammed is not a prophet, and that unless they can prove that he is from the Holy Books he will not give up his faith in Christ, even if they cut off his head."

STRONG IN FAITH.

The General now called Absalom and told him to go and see Mirza if he wished to, pointing to the room where he was. Absalom went in and embraced him and they talked together a short time. Absalom asked him if his faith continued strong. He replied "It seems to me stronger every day." Then Absalom asked "Are you not afraid sometimes? Does not this temptation come to you?" Mirza answered "If death were not the common lot of all from Adam until now, may be Satan would bring this temptation before me. I know that I must die sometime. Why should I fear to die now?" Absalom then said, "I have a word for you now: It is not man who sends you to Tabriz; it is God. You are to bear witness to the guards, to the Governor; may be to the Crown Prince. Stand firm!"

Then Mirza said, "I think it may be so. Tell the missionaries and my other friends to pray that God will increase my faith. Tell them this is not of myself—I have no power—God is helping me." Then they knelt and prayed together, the crowd looking in through the large open Persian windows.

As they came out the General spoke in a loud tone to the guards saying, "I have a word to say: I swear by the spirit of Jesus Christ that if you maltreat this man or say a word against his religion I will cause you to eat your own fathers."

RENEWED IMPRISONMENT.

Reaching Tabriz, his guards delivered him to the keeper of the prison, and then themselves reported at once at the mission school, under the care of Mrs. Van Hook. Here they told his story and left a few clothes and other articles of the prisoner which they had saved. Mirza Ibrahim in Tabriz was thrust into the worst prison in the city, with a chain about his neck and his hands bound. He was thus fastened to a gang of murderers. These criminals

are to be seen in Persia, in companies of ten or twelve, an iron collar around the neck of each, a chain passing from man to man, and at times irons added to the legs of the worst offenders. In such disgrace and suffering this Christian brother found himself, simply for owning Jesus' name. He sent to the missionaries asking that they would give him a mat for his prison floor, since he had to lie down in the midst of vermin. It is needless to say that his brethren would have done anything in the world for his relief, but they and he knew well that for them to appear openly as his friends would but make his case all the worse. Only by the help of intermediaries could they send him food. It is the cruel custom in Persia to furnish no food to prisoners. If they have not money or friends they are in a wretched case. Ibrahim pawned his cloak to buy his bread, and sent to Mr. and Mrs. Wilson by an old fellow-townsmen, Ali, begging for seven krans to redeem his cloak to protect him from the cold.

ANSWERED PRAYERS.

It was to him the sorest of his trials that he should be chained by the neck to that company of criminals. For deliverance from this he especially prayed, and prayer was made for him constantly by his brethren. Mrs. Van Hook, who just about this time left Tabriz with Miss Dean, to return to America, told us on her arrival at the Mission House, that on the very morning of her departure they heard that their prayer had been answered and the chain removed. For some reason, the jailor was moved to take it off. Perhaps it was the unusual spirit of the man, sharing the food sent him by his friends in the city, with the other prisoners. "Such," he said, against all remonstrances, "is the spirit of Jesus." He was allowed to have his New Testament with him, and most constantly and faithfully did he preach the true Life to his

fellow-bondsmen. Thrust into prison for preaching Christ, and yet allowed to carry on this criminal work in the prison itself! Many of the prisoners, we hear, were profoundly moved by the message of our brother. One of them, a murderer, was so moved with contrition and melted under his instructions that he made full confession of his sins. As for Ibrahim himself, his days are marked here also not only by courage, but by peace. From the first he has been saying, "They may kill me, but I know that I shall go to my Saviour." "And so," writes Mrs. Wilson, "of this poor, weak man, faulty, perhaps in many respects, God seems to have raised up a faithful witness, and how it stirs our hearts to know of such love and devotion! Would our own faith bear such a test?"

What is to be the fate of this persecuted man? It is impossible to say. There is some ground for hope of his life. "It is pleasant to say," writes Rev. Dr. Shedd, of Oroomiah, "that the civil authorities (in distinction from the Moslem mullahs) have shown a fair and tolerant spirit. Some of the leading men have shown real sympathy for the prisoner. It is a fair and square issue before the Government, whether or not it will listen to the cry of the mullahs and the law of the Koran and execute a man who has openly renounced Islam. But this case of Mirza Ibrahim has been made so public, and the ecclesiastics have recently gained such influence that no one can predict what the issue will be. Much prayer is offered that our brother may be faithful unto death."

HOSPITAL INCIDENTS IN PERSIA.

J. P. COCHRAN, M. D., OROOMIAH.

A mountain Nestorian while hunting wild boar was accidentally shot by a companion, the rifle ball shattering his leg. His friend did not dare take him home, for he knew too

well that swift retribution would be meted out to him by the wounded man's relatives. At once he left his home and family and fled to another district, where his wife and children, driven away from their own village, in time joined him. They cannot return, at least for three years. What property they have not been able to take with them is confiscated. They must be exiles, it may be for many years, from their home. The code of honor amongst these wild Nestorians or Koords demands blood for blood, without any form of trial, even although the injured party declares that he holds no grudge whatever against the man who injured him, and admits that the affair was purely accidental.

The sequel to this story will illustrate still another characteristic in human life as we see it here. The wounded hunter, although deserted by his companion, was found by others and brought to our hospital. Here it was seen that the leg was so injured that he must die unless he should undergo quite a serious operation, and that even then he must be a cripple for life. His mother-in-law was told of this. Immediately she took him away, saying that she would rather have a dead son-in-law than a cripple who would be nothing but a burden to her daughter.

Another patient brought to us was a woman whose ankle and foot were diseased. She was very much reduced, a mere skeleton, thoroughly saturated with the poison of her sores. She had just allowed her infant child to be smothered to death. A short time before she had tried to kill her husband by putting arsenic in his food. He, in turn, has cruelly neglected her in her sickness. She was beyond cure and we could do little more than make her warm and comfortable. Mrs. D. P. Cochran, and some of the patients did much, and apparently not in vain, to set her thinking of her evil ways, and afterwards

to cheer her in the hopes of a sin forgiving Saviour. She was taken to her own village to die. We heard afterwards that her husband had put her off in a barn and hastened her death by not giving her enough to eat, even forbidding the neighbors to take her food.

But Christianity can change the lives and hearts of people as dark and wicked as these. Another patient, the young wife of one of our Nestorian preachers, in her sickness was brought tenderly by her husband to the hospital. He came frequently to visit her, always bringing her something tempting to eat or something to add to her comfort. After her long stay in the hospital without recovery he took her for a change of air to a distant village, cared for her until she died and has deeply mourned her ever since.

A Koordish chief came to us lately in his gay costume, consisting of a bright blue pair of trowsers, very full, a broad belt of Persian shawl goods, a coat of striped silk of many colors, and a green cloth skull cap with a large turban of many silk and cloth handkerchiefs. Over his shawl belt was a cartridge belt, and another slung over his shoulders. He came escorted by several servants. He brought as a present to us a horse load of skins of cheese, melted butter and honey. He was with us a month, when word came that his people had gone to war with another tribe. At this he hurriedly left. Not long afterwards he sent a mule colt in payment of his bill. When here he often expressed his wonder at the motive that led people to come so far, and led others to send the means to do what is done here for people of all nationalities. He said repeatedly, "Great will be your reward in heaven."

Another incident has occurred of a widely different character and which has occasioned us much anxiety. It illustrates the headlong,

turbulent character of the people with whom we must deal: Five or six patients have come to us directly or indirectly as the result of this unpleasant episode.

One afternoon when I was in the city an horseman was sent in by one of our missionaries, our hospital being a little way out, to report that our gate-keeper had been attacked by Koords who had attempted to take his life at our gate, and that some of them were still lingering about the place. It seems the gate-keeper was coming towards our premises when he saw several Koords in the road waiting as if for him. As he made a little detour to avoid them, one started after him saying, "The chief wants you." He tore himself away, when the other Koords called out—"Shoot him! Shoot him!" The Koord put a cartridge in his rifle and leveled it at our man, but was prevented from firing by two students who caught the gun and threw it upwards, while the man sought refuge within our high walls. I reported this forthwith to the authorities and rode out to our place. Scarcely had I reached the hospital before a Persian General, accompanied by seventy horsemen, rode in. Being told in which direction the Koords had gone he gave chase, overtaking them in a village a mile and a half up the river. We soon heard much firing and were very anxious lest this unheard-of promptness on the part of the Persians would get us into more trouble with the Koords. The Koords secured themselves in a house so that the soldiers were not able to take them. One Koord was captured and another, the one that tried to fire at our man, was very badly wounded in the forearm, but the chief escaped. The Koords lost three rifles, found in the house which was soon set on fire, besides three hundred cartridges and a sum of money. A day or two after this occurrence report came to us

that the Koords, who live up a valley only fifteen miles away, were greatly enraged at us, saying that it was we who had sent the troops against them. We are ordinarily on good terms with these chiefs and their men, though I never met this young man. We found out later that he had made the attack on our gate-keeper because he had understood that he, formerly a Koord, had become a Christian. The young chief was especially angry at the crippling of his head-servant or warrior, a man who brought him large quantities of plunder annually. He swore revenge. He swore he would take my life or the lives of ten of our people. Friends of ours came begging us to effect a reconciliation with him as he certainly was on the warpath. Being an irresponsible outlaw he would be sure to inflict damage. At last arrangements were made for him to call to state his case and hear ours. He walked into our house one day with nine of his men, all armed with Martini Henry rifles, loaded down with cartridges. They spent the night here. After hearing our explanation, while taking supper, the chief solemnly said, "Oh God, how thankful I am that Thou didst prevent me from coming down and attacking this place and taking my revenge!" He then swore lasting friendship with us. It cost not a little to bring about this reconciliation. We hope never to fall into such a "scrape" again. The chief has called here frequently since and has brought his friends to the hospital.

TROUBLE IN THE KOORDISH MOUNTAINS.

Persecution has been rife in many parts of the West Persia field during the past year. A letter secreted in the sandals of the bearer was recently brought to our missionaries in Oroomiah from five teachers and helpers in

the district of Gawar, in the Koordish Mountains. A more lawless and passionate set of men it would be hard to find even among the Koords, than those among whom these Nestorian Christians were trying to live according to the Gospel and to spread its truths. The letter told how they were seized when gathered together at a meeting for worship, dragged to the town of Dizza, in the eastern part of the mountains, and thrown into the common prison. In the morning they were brought before the magistrate for an examination which lasted for several days. But one man was examined each day. It was midwinter, and all except the man under trial were kept standing the whole time in the open street, suffering under the severity of the cold, guarded by soldiers. In the meantime soldiers visited the village where the brethren lived and seized all of their books which could be found. The books seized, together with a report of the examination, were forwarded to Van. The prisoners were released, after fifteen days' confinement and after giving security that they would appear before the governor whenever summoned.

BOYS' SCHOOL, TABRIZ.

A gift of \$12,000 from a generous lady of the Presbyterian Church has proved the opening of a new era in the history of this school, as well as of other departments of our mission work at Tabriz. The old school quarters, scattered, cramped, everyway unsuitable, have been abandoned and the new premises occupied amid great rejoicing.

The sketch on page 319, although on too small a scale to represent fairly so large a structure, will give our readers a very good idea of the principal one of the new buildings now occupied by this Memorial Training School of Tabriz.

HOW THE SCHOOL WAS BUILT.

Rev. Mr. Wilson, of Tabriz, writes to the *Presbyterian Banner* an interesting account of the use of this generous gift from America.

"First a large property was secured, well situated between the Mussulman and Armenian quarters of the city. It has ample

grounds for the present and future uses of the school, for a hospital, and missionaries' residences. On one side was a distillery, built for the manufacture of whisky from raisins but never used owing to the government prohibition. This has been refitted and made into a dormitory suitable for forty boarders. The grove of large mulberry trees gives the boys a shady, delightful campus. On another side was the *anderoon* or *zenana* of a noble family where the women led their secluded life and in one of whose rooms the guests of the Khan feasted. It was in a dilapidated condition, but being repaired it will do for the teachers and their families. But the main interest centers in the new Recitation Hall, which stands in the orchard and is one of the finest buildings in the city. It is two stories high, of red brick, has six class rooms, a chapel and library. There is yet to be built from the balance of this gift a residence for the missionary in charge of the school. This is a very complete equipment and will be a lasting memorial institution, giving the blessings of Christian education to many of Persia's young men and exerting through the teachers and preachers

trained in it a continually increasing influence. Such liberal gifts greatly encourage missionaries, their hands being so well sustained and their desires so speedily satisfied by the stewards of Christ at home."

WHAT THE SCHOOL HAS DONE.

Mr. Wilson gives also an outline of the history and work of this institution. It will fix in the minds of any who read it a very clear impression of the patience needed in order to build up a Mission School in Persia. It will be seen, however, that a high grade of studies has now been reached, and that the religious fruit of the school, although gathered after long waiting, and still ripened only in spite of every possible hindrance, is full of promise.

"This school was begun in a very humble way about twelve years ago, by gathering a few boys mostly from the villages. They had to start in the primary branches, some of them not knowing how to speak their own language (the Armenian). It required years of patience to train such small boys, step by step in hope of their future usefulness. Most of the teaching since 1883 has been done by Mr. Vahan Tamzarian, a graduate of Harpoot College, who is now studying theology at Lane. Beginning with primary lessons he took them as high as geometry, astronomy, physiology and physics. I have myself taught the undergraduates at different times history, physics, evidences of Christianity, with lessons in the Bible and Catechism. Six languages have been taught. Two classes of seven each have graduated. Of these, nine are teachers in our own or Gregorian Armenian schools. The present attendance is seventy, and five in the theological department.

The moral and religious training has been most difficult. With inherited prejudices, public opinion, home training and influence, and the active efforts of opponents working against the truth, our labor was often discouraging. We watched with anxiety the gradual development of our students, trusting that God would work upon their hearts and

prepare them for his service. He has not disappointed our faith. The Holy Spirit has worked with us. Most of those who have remained any length of time in the school have professed the truth. It was and is yet a day of small things, but full of promise.

PREPARED FOR THE MINISTRY.

Our hopes were realized when some of these young men consecrated themselves to the ministry. They are earnest Christians and well prepared. In languages they have special preparation for work in this polyglot land. Each one can speak and read three languages, and some of them six or seven. These include Armenian, ancient and modern, Turkish, Persian, Syriac, Arabic, Kurdish, English and Russian. In all of these, except Syriac and Kurdish, lessons have been given in their course. We did not think best to add Greek and Hebrew to these for the present, but we have given them a thorough theological course through the medium of the Armenian language, sometimes using text books in English. I have given instruction in Bible History, general and special instruction, interpretation of Romans, Hebrews, and Revelation, theology, church history; also lectures on church government and pastoral theology, in connection with the pastoral epistles. Mr. Nicoghos Guleserian has instructed them in Armenian Church History, Homiletics, Types and Messianic prophecies, with interpretation of Daniel, Ephesians and Corinthians. Mrs. Wilson has taught them in the Gospel of John and in Thessalonians, and during the present year in comparative religions. They will go forth thoroughly equipped. Their work during last summer shows that we may expect it to be of a good quality. Presbytery will meet in May to examine these students. It will be a day of rejoicing for us who have watched over them from their childhood, to see them sent forth as well trained ambassadors for Christ."

The harvest is plenteous but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into the harvest.—*Luke x, 2.*

THE NEW STATION OF THE PRESBYTERIAN BOARD.

THE CITY OF MOSUL.

Our Board now counts this important city of Eastern Turkey among its mission stations. Lying on the western bank of the Tigris, it is separated only by the river from the huge mounds which constitute the tomb of ancient Nineveh. One rides here among the ruins of the palaces of Sennacherib and Esarhaddon, and of their royal libraries. The written tiles exhumed from these treasure-houses of history have opened a new literature to Orientalists and poured light on the annals of long buried kingdoms.

Six hours' ride below the city is the immense dam built by the monarchs of Nineveh for the double purpose of more widely irrigating the fertile valley, and of defending the capital by bringing the flood to its very gates. This stupendous work has suffered little by the lapse of thousands of years. Indeed it is too well preserved for the commercial good of Mosul. It prevents the navigation of the river by the steamers which, but for this obstruction, might readily ascend the river from Bagdad, a distance of three hundred miles, necessitating instead a caravan journey of fifteen days. The Government has not yet been willing to dynamite the solid masonry of Nimroud and open a gateway through its mass for the commerce of these latter days. The regular channel of the river at Mosul is about a hundred and fifty yards in width, but in times of high water it extends a mile, washing on the west bank the walls of Mosul, and reaching to the mounds of Nineveh on the east. The main channel is crossed by a bridge of boats which leads directly to the great eastern gate of the city. The much larger distance submerged at high water is crossed by a stone causeway, of many arches, built by French engineers.

MOSUL AND THE TIGRIS.

The swollen river has, however, twice washed this away. From this eastern gate and by the bridge of boats and causeway our missionaries pass and repass on their tours to the villages in the Mosul plain and to the Koor-dish mountains. At all times the Tigris is a broad, deep stream, not too swift for navigation, but strong, and filled with excellent fish. It flows through one of the most fertile valleys in the world, converting by its waters what would else be a desert into the finest wheat growing district of Asiatic Turkey. This grain is conveyed down the river to Bagdad upon rafts of peculiar construction. On perhaps a hundred inflated skins is laid a strong covering of heavy poles, all securely tied by withes of bark. On these the wheat and barley are piled, in sacks, often several hundred bushels in a single cargo, and floated down the river to Bagdad, where it is transferred to English steamers and shipped to all parts of the world. As for the rafts, the poles are sold for wood at the end of their voyage and the skins laboriously carried back the four hundred and fifty miles

to Mosul, on the backs of donkeys, to be used again. In the accompanying picture piles of these poles may be seen, and, less distinctly, the rafts moored along the bank of the river.

Mosul itself is surrounded by walls of stone, from thirty to forty feet in height, but the emaciated city is now far too small for its capacious walls. It may never have completely filled them, but many years ago tens of thousands of its population were swept away by the plague. Great tracts within the city, amounting to perhaps a third of its area, were left uninhabited and have remained so until this day. These districts are now devoted principally to gardens where the greatest abundance and variety of excellent vegetables are raised.

The present population of the city is variously estimated from 75,000 to 100,000. Rev. J. A. Ainslie, who has resided there for many years, places it at nearly 100,000. It is not, however, growing, or but slowly. An overland journey of nearly thirty days is required to reach the city from the Syrian

ports on the Mediterranean. Caravans maintain its communication with Persia, with other parts of Mesopotamia and Upper Arabia. Carriages and wagons are practically unknown, but it is one of the finest horse markets in the world. The great industry of the city is weaving. "In nearly every house," writes Dr. Wishard, "one finds a loom." The business, however, has sadly declined from its former greatness, when *Mosul*, the name of the city, gave the name *muslin* to one of the most familiar commodities of the civilized world.

The same missionary pronounces the people of Mosul itself, "kind, manly, fine-looking, but the dwellers in the Mosul plain and in the villages between the city and the mountains, the lowest to be found in that whole region, unless it be in the mountain district of Gawar." Of the population of Mosul by far the larger part are Moslems. The nominally Christian sects, principally Jacobites and Chaldeans—or Nestorians who have become Romanists—number about twenty-five thousand and there are not far from ten thousand Jews. The Protestant community as yet is but a handful. The Lord's Day finds perhaps a hundred and thirty in the little congregation in the city, including the pupils in the schools. To these schools are brought the girls and boys from the rude mountain districts. About the last week in October they begin to gather. The home of the nearest is four days away. Some come floating down the Tigris on rafts; others travel on foot; a few, more aristocratic, on mules. To them all, coming from the remote recesses of Koordistan, Mosul seems more distant, more wonderful, perhaps more awe-inspiring, than London could be to any lad from the Orkneys. Here they are brought under the daily lessons of the Bible and the influence of Christian teachers. Many of

them, thanks to the faithful labors of the mountain pastors, are already members of the church. "Our greatest need," says Rev. Mr. McDowell, "is more missionary time and strength to devote to training these boys who are soon to be the teachers of their people."

The language of Mosul itself is almost exclusively Arabic and this is the tongue mainly employed in preaching within the city. Once outside the gates, Arabic is little heard. Syriac is everywhere spoken. We must therefore have a bi-lingual mission. Some of the missionaries must have Arabic at their tongue's end, and be able to converse also somewhat in Syriac, while others master thoroughly the Syriac, in order to maintain the schools, with their village scholars, and to carry forward by their tours and helpers the work of evangelizing the great mountain field, whose first ranges are seen lying themselves on the eastern horizon twenty miles away.

The climate of Mosul is acknowledged to be exceedingly unhealthy. Precious lives have been laid down here by the early missionaries of the American Board in their heroic attempts to evangelize the city. This, among other reasons, accounts for the interruptions which have occurred in missionary labors there. The heat of summer in Mosul is almost insupportable, so much so that large stone cellars are built, which, although damp and otherwise unhealthful, are a refuge for the people from the terrible heat of the summer days. It is not the intention of our missionaries to reside in Mosul during the summer, but to spend those months in the Koordish mountains where their schools and parishes, constituting so large a part of their work, will profit by their presence and supervision, and where the direct evangelistic work for that part of their field can also be

carried on. As for the rest of the year and even for some portion of the summer, it is the belief of the missionaries, supported by good medical opinion, that they can live with comparative safety in Mosul, if only they are provided with dwellings suitably constructed for ventilation and somewhat removed from the more close and filthy quarters of the city. This is something which missionaries in Mosul have never yet had. But such reasonable protection we are confident that our brethren in America will not suffer them long to lack.

Letters.

SIAM.

A NOBLEMAN'S GIFT.

REV. A. WILLARD COOPER, *Rathburee*.—The public examination of the Suriwongse Boys' school at Rathburee was attended by many of the highest nobility and officials of the province. The school room was decorated with ferns and green branches of trees in honor of the occasion. After singing and the reading and recitation in concert of selections from Proverbs VII and IX the various classes were examined, both orally and in writing. Prizes, consisting of useful text books, slates, etc., were then awarded to the best in each class. These prizes, and also the Siamese refreshments which were served, were provided by Prasong, who is the head nobleman of the province, and now in charge as a royal commissioner. He has shown not a little interest and pride in the school, and seemed pleased with the exercises. The promise of this examination and award of prizes, made three months ago, has been quite a spur to the boys; and considering that most of them have been so short a time under instruction, they really acquitted themselves well.

TOURING IN NAKAWN PROVINCE.

REV. J. A. EAKIN, *Bangkok*.—Mr. Eckels and

I have just returned from our tour to the province of Nakawn, on the Gulf Coast. We went down on a small coasting steamer which makes monthly trips during nine months in the year. The steamer stopped at Bangtapan, Choompaw, Chaiya, and Kon Simooie on the way down, but not long enough for us to explore those places. We arrived at the mouth of the Nakawn River on Saturday morning, April 23, and were taken up to the city in the boat belonging to the steamer, arriving at 11 o'clock, after a ride of four hours and a half. The postmaster met us at the landing with a dog-cart, and took us up to the city, about two miles distant. The Governor of the Province lives in Bangkok, but the acting Governor, or Prapalat, received us with a cordial welcome, and insisted that we should make his house our home during our stay. We had planned to stay where we would have fuller opportunities for our work and free access to the people, but there was no other suitable place to be found, and there was no resisting the Prapalat's hospitality without giving offence. We soon found ourselves in a large, airy room prepared purposely for us, and provided with all the furniture that was necessary, and orders were given that our meals should be served till our own provisions could be brought up from the steamer. Such entertainment takes away much of the romance of touring, but when Mr. Eckels took fever we were thankful for so comfortable a place to stay. At first the Prapalat seemed to think we were in some way connected with the Government in Bangkok, but we assured him we were not, and that our sole object in visiting the province was to see the country and teach the Christian religion.

SCIOPTICON SERVICES.

On Monday evening, we had a sciopticon service on the Prapalat's verandah, at which about five hundred people were present, and listened with apparent interest. The next day, several persons asked me to repeat the service. At four o'clock in the afternoon I asked permission from the Prapalat and told those interested that they might circulate the word. By half-past seven

the yard in front and the adjoining garden were crowded with people and many were seated on the verandah in the rear of the screen. The natives said there were fifteen hundred present. This shows that the city must have a considerable population. We estimated the population at about ten thousand, though we could get no reliable information on the subject. The next day I went to a village on the coast, called Pakpanang, where we have some church-members. We travelled all night and arrived there towards morning. That day we held five services, and encouraged the hearts of the native Christians. They thought it would be possible for them to build a chapel; but it is hardly likely that they will attempt it without any missionary to keep them up to the work.

COURTESIES FROM PRIESTS.

The service was held in a Chinese temple, and the priest who had charge of the place invited us to preach. The two head men of one village were present, and at the close of the service our small stock of books was displayed, and in five minutes they were all sold, and the people grumbled because there were not enough to go around. We returned that night and reached Nakawn in the afternoon of the following day, having been absent fifty hours.

Another day I was invited by the head priest of a *wat* on the south side of the city, outside the wall to go and visit them. On my arrival, they beat the big temple drum and called the villagers together to the number of about a hundred. Eleven priests were present, and all listened attentively to the gospel, and at the close asked me to come again. There seemed to be no opposition from any source. The temples are just as open to us as preaching places as any other building.

We had frequent conversations with the Prapalat on the subject of religion, and he asked many questions and seemed pleased when I gave him a copy of the New Testament in Siamese. Many of the people asked us to send them a teacher, and when told that if they would build a chapel I would find them a teacher, they

said they would do it. It is plain that this province is ripe for the gospel.

POSSIBLE REACTION.

It is not expected that the way will remain as free from obstacles as we found it. No doubt there will be strong opposition as soon as the priests understand that the Christian religion leaves no place for theirs; but I believe that there are many people in that province who would accept Christ joyfully if they only knew Him. This is also the opinion of our native helpers who had better opportunities of learning the state of mind of the people than we had. Six persons wished to make a profession of their faith, but they were advised to study the Scripture and to wait until our next visit before receiving baptism.

It is quite possible to over-estimate the interest of these people and their readiness to become Christians. It must be remembered that no missionary, so far as we could learn, had ever before visited the province. The people were attracted at first largely by curiosity, and partly, perhaps, by an expectation of temporal advantages of some kind. It is likely that our next visit will not be so enthusiastically received, for by that time opposition will have arisen, and people will have learned that it costs something to be a Christian in the midst of heathenism. On the other hand we gave the plain gospel; we preached the Word to them; we left with them about 700 copies of portions of the Scriptures and other religious books which will nearly all be read because they were bought and paid for; the seed is sown, the leaven is hidden away, and we know that the word of God is quick and powerful, and we believe that it will do its appointed work in the hearts of those people.

Cast thy bread upon the waters: for thou shalt find it after many days.

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good.—*Ecc. xi: 1, 6.*

KOREA.

THE FUSAN CIRCUIT.

REV. W. M. BAIRD, *Fusan*:—We left Fusan May 18, and returned June 13, after a circuitous journey of from two to three hundred miles. My objects in starting on the journey were chiefly these. To preach the Gospel, to study the Korean language, customs and geography, to make known to those living in neighboring places the presence of the missionary of Jesus in Fusan, and to study the best methods of work, how to travel, etc. It was not my purpose to make a long journey, but to try to reach those near by first. We visited the magistracies of Kimhai (once the capital of South Korea—a place of perhaps 8,000 inhabitants,) Chang-Won (5,000), Chinhaï (8,000), Kosyeng (5,000), Tongyeng (100,000), Yangsan (4,000), and Tongnai (10,000). Besides these magistracies we visited a number of villages and towns where no magistrates live. The largest of these is Masaupo (15,000). These estimates are based upon information derived from the Koreans. I need not say that that is extremely fluctuating and unreliable. I judge that the district through which we passed contains a population of from two to three hundred thousand people.

PREJUDICE AGAINST FOREIGNERS.

The Gospel is an entirely new story in this province. The people are very much prejudiced against it and against all foreign influence. They are ruled by their superstitions and fears, and so are very hard to reach. In Kosyeng, where we were compelled to wait a few days on account of Mr. Saw's sickness, very few Koreans came to see us after they learned our object. Nevertheless, we were able to preach to one or two hundred people on the trip. Many came merely from curiosity, and went away with no better motive. But I think that as many as twenty or thirty listened with a

willingness to hear again. After each one of these tells his neighbors, the country will have been prepared for a second and more profitable trip. We were able to distribute upwards of two hundred books, many of which were sold for a few cash each; but in the majority of instances we could not even give them away at first. I think the most of them were judiciously placed. We often refused either to give or sell

IMAGE OF BUDDHA OUTSIDE THE WALLS, SEOUL, KOREA.

the books where the desire seemed simply to be to obtain the paper of which they were made.

MEDICINE IN DEMAND.

We were often asked for medicines. I have every reason to believe that a physician would be able to make an entrance here to the people almost from the first. We meet with every form of foul disease. At Kosyeng we often saw small-pox patients. Koreans mostly have this disease when children. They are carried about on the

backs of other children—thus spreading the disease. Leprosy is most common in South Korea. We see the poor, miserable victims almost everywhere. At times we even come into apartments in the inns which they have occupied.

INDIA.

PETTY PERSECUTION.

REV. J. P. GRAHAM, *Sangli*:—On returning from my furlough in the United States I found that our church in the city showed a kind of special interest on the part of some of the people by the striking appearance of the windows which had more than fifty broken panes of glass. In the next few weeks following some forty more were smashed; and on the doors—the key holes of which would be stopped with mud or some more offensive substance—posters were frequently found reproaching people for not showing more pride in the ancestral religion, and exhorting them to worship the gods of their fathers, not Christ, and warning them not to cross the threshold of the Christian temple. At one service there was left on a seat a letter for me, written in abusive, vile and obscene language. After a somewhat prolonged watch I succeeded in catching a boy throwing a stone through one of the windows. Thinking it wise to prosecute the boy, I did so on a charge of mischief and insult to a place of religious worship. The judge, a Brahman, did not give his judgment when the trial was over, but only after a delay of several weeks. He then found the boy guilty and fined him *one rupee, i. e.*, about thirty cents, and in reply to my comment that the fine was a small penalty for an offence of that kind, he said he did not like to increase the fine "because the boy's father would have to pay it." However, since the prosecution, no more windows have been broken, the audiences in the church have been larger, and there has been no disturbance or disorder during service.

A LOW CASTE CENTRE.

REV. E. P. NEWTON, *Lodiana*:—Khanna is 26 miles from Lodiana and is the fourth station

on the railway as you go down the line towards Ambala. I cannot give the population exactly, but it is about 5,000, including Hindus, Mohammedans and low castes, Rahtars, Chamars, and Chuhras. This is the order in which they come, the last named being the lowest. We have a native minister, Rev. Jaimal Singh, and his family stationed there. Until this year they have lived in a rented house in an excellent situation just outside the gate of the town. There is also a lay preacher, Baldeo Sahai, who is supported by the Lodiana Presbytery, and a teacher, Ghanaiji, who has a few pupils in a village a mile and a half distant. Besides these there is one Christian, a Chuhra convert connected with the mission, living in the town. Within a radius of four miles of Khanna there are thirty-nine villages, large and small. If a five mile radius were taken there would probably be nearly double that. In two of these villages there are Christians living. At Rahaon, distant a mile and a half to the north there were until within a few days sixteen baptized persons, of whom ten were adults. One of them has died recently and the number now is nine adults and six children. Another mile and a half in the same direction is the village of Harion where there is one Christian family consisting of the father and mother and two children. These comprise all the baptized persons in and around Khanna. At Bassi, a town of twelve or thirteen thousand inhabitants, which is some thirteen miles east of Khanna in the Raja of Patiala's territory there is a little community of eighteen Christians of whom thirteen are adults. The country lying between these two centres is one of the finest in our district for intineration, and ladies living in Khanna would be able to do a good deal in the cold weather for the advancement of the work in Bassi. During the hot months they would find more than enough work to occupy them in Khanna and the numerous villages that lie around it. The converts of this region are all amongst the Chuhra community, who, as I said, hold the lowest place socially. As a class these people are degraded morally and intellectually though there are bright ones

among them. The Christians are so called because they have been baptized after publicly confessing their faith in Christ, and their determination to forsake idolatry, but most of them are quite illiterate, and consequently have made but little progress since their baptism.

LAOS.

VILLAGERS BAPTIZED.

Rev. W. C. Dood, *Chiengmai*.—I went last Sabbath afternoon to the out-village of which I recently wrote you, and to my surprise there were ten candidates to be examined. Eight of them live in that one village, and were received with seven children. The other two adults live in another village, and were advised to wait and be received next monthly communion. This makes eleven adults baptized this month. Next morning, Monday, we held services in two other villages, in houses of new, unbaptized believers. In the second one, especially, there was apparently an unusual interest. We estimated that about one hundred men, women and children came and stood around and listened. We have since heard that three men came to the elder in that neighborhood the next day and professed a desire to be taught, and that the singing captivated the children, many of whom are begging their parents to take them into the Christian faith and worship. "And a little child shall lead them." That elder was expecting to enter the training school, but cannot come this week on account of these inquirers. He sent word that he expects to come next week.

CHINA.

RICE FIELDS AND MALARIA.

Rev. Joseph Bailie, *Soochow*.—We are just now preparing here for the summer. On three sides of our compound the rice fields reach to within a few feet of the wall. The rice is just now being planted, and to look out from our verandah towards the west, south and east, one would imagine himself on an island. The pity is that it is not water only. It is this which

makes this place so malarial. Mr. Hayes is a little better off, as he has the canal between him and these fields.

THE DEADLY OPIUM HABIT.

Our great enemy is opium. That drug is decimating our population and again decimating the remainder. The lower class in China are the great sufferers. They are oppressed by the officers of the law, they seek safety by "steeping their senses in forgetfulness," and retire to the opium den. If their family relations are not the best the same relief is sought. I am convinced that there is not one man out of every thirty in the city of Soochow who does not smoke *some* opium, and I do think that nine-tenths of the *men* are slaves to the habit. Last summer our church had the painful task to perform of expelling a poor creature whom we tried to lift out of the slough. Perhaps we tried more in our own strength than in the strength of the Omnipotent. Anyhow, Ah Pas has gone back to his old life, while he has not the manliness to confess his fault. Opium has robbed him of both soul and body. May God have mercy on him! Only God can work an effectual change. Still, we are not, as a church, left in the gloom. There were three added, while we lost one.

Letters from our Gaboon and Corisco Mission, West Africa, bring the joyful news that at a recent communion season in Batanga, thirty-two adults were baptized on confession of their faith, and that during a similar season at Benito, thirteen were baptized.

"Sometimes," says a missionary lady in India, "I am surprised to be addressed thus by a woman I never remember having seen before,—'Be pleased to sing the hymn you sang at——'. I have never forgotten that hymn," or, "That story of the Good Shepherd which you told impressed my heart greatly; I cannot tell it as you do."

HOME MISSIONS.

TIMELY HINTS.

This year has developed a very largely increased interest in mining, especially about Spokane. It is really a time of many valuable discoveries, with much actual development. This calls for new railroads several of which are in process of construction. It is safe to say that there will be 200 miles of new railway, besides the nearly 500 of the Great Northern, completed this year. This will cause the building and development of about five good, new towns and have especial and favorable influence on the town of Everett. It may result in shortening the Northern Pacific line 200 miles to the Sound with Everett as its terminus.

Dungeness and Lost Mountain, south and west of Port Townsend, are exceedingly needy and promising fields. The country is all being settled up with an industrious and permanent population urgently calling for the means of grace. Comfortable school-houses are numerous and are open for our use, but we need the means to sustain the missionaries. There are several more such fields adjacent.

T. M. GUNN, S. M.

Rev. J. A. Irvine has lately held a protracted meeting at Voca, Tex. Fifteen were added to the church. One year ago we had but one member, now there are twenty-six.

Rev. W. S. Wright, of Pearsoll, Tex., has lately received thirty members, the immediate result of a protracted meeting, but the real agency of this large ingathering is the fact that Home Missions

has sustained a faithful, laborious minister there under many discouragements.

Rev. B. T. McClelland, has lately added three counties to our work. This new field is in western central Texas. A church was organized at Ozona. This is the tenth church he has organized since he became a home missionary. One of them is self-sustaining. He has also organized a synodical college at Brownwood, which has property worth \$40,000, three-fourths paid for. He has also built a church worth \$8,000.

Three of our churches have had large ingatherings as the result of Methodist protracted meetings. Our ministers threw themselves into the effort earnestly and prayerfully, and they received respectively 60, 55, 20, in each case the bulk of the converts. A man who is hungering for souls is apt to secure them in unexpected ways. How important to sow beside all waters!

HENRY S. LITTLE, S. M.

THE SYNOD OF WISCONSIN is making headway slow, but sure. The most active Presbyteries are those of Chippewa, Winnebago, and LaCrosse. By the help of the students we have most of our churches filled this summer. Within the year we have organized two flourishing churches in Superior—one in South Superior and the other, Steel Plant, in West Superior. This young city, at the head of Lake Superior, now of some eighteen thousand inhabitants, is destined to be a place of great importance. Being the head of all the lake commerce it has before it a

future of mighty interest in the North West. We have here four vigorous churches; and we hope that the West Superior Church will be forced to colonize within the coming twelve months. And now we are prepared to offer church privileges to the throngs that constantly come into this city of vast distances.

Our Bohemian work is most encouraging. There is a large Bohemian settlement in the vicinity of Manitowoc. About two years ago Rev. Joseph Balcar, a Bohemian, and a man of culture educated at Prague, was sent to this people. Originally they were Roman Catholics. Years ago they left the Church of Rome, and from their early superstitious faith of believing too much they went to the other extreme of practical materialism and atheism. He concentrated his efforts at a place called Melnick, some ten miles from Manitowoc. Here he gathered the people together into a school house and commenced preaching to them as Paul did to the Corinthians. Last summer a manse was built through the kind generosity of friends. This summer a neat church has been finished and dedicated free of debt through the aid of the Board of Church Erection and generous private donors. Now here is a community that a year or two ago was far from God and righteousness, that through the efforts of one man and God's truth has been regenerated and transformed and to-day they are clothed and in their right mind, sitting at the feet of Jesus.

Three churches have become self-supporting lately—Phillips, Fort Howard, and Brodhead.

We have a number of fields that are ripe for the harvest. We are waiting anxiously for the command to go and occupy them. No synod within the bounds of the Presbyterian Church has

greater needs or more pressing claims. No one promises more speedy returns.

May the Board, backed by the money and prayers of the church, say to us, "Go forward and win Wisconsin for Jesus Christ!"

CHURCH BUILDING IN NEBRASKA.

More than usual activity is manifested this year in the erection of new houses of worship. The church at Valley, four miles west of Waterloo, was dedicated on the second Sabbath of June, entirely free from debt.

The Second Church of Beatrice was organized on the third of January last with thirty-five members. The Board at first hesitated to grant aid in supporting the pastor, Rev. C. H. Brouillette, for want of funds. The work having been begun, could not be stopped, and now the new house of worship is almost completed. The people are looking forward with much interest to the day of dedication.

Our church at Pender, near the Omaha Reservation, is making rapid progress in erecting its house of worship. It will be a neat, commodious and attractive structure, fully in keeping with the growth and ambition of this promising county-seat town. It will be ready for occupancy by the first of October.

The Church of Osmond, in Pierce County, organized on May 1, has its house of worship so far under way that the people hope to have it ready to be occupied by the Presbytery of Niobrara at its next stated meeting in October.

Coleridge, in Cedar County, is moving in the same direction, and it is expected that a much-needed house of worship will be completed before the snow flies. The

same may be said of Gordon, in Sheridan County, and the Church of Unity, in Box Butte County.

Our Church at Webster, in Dodge County, has its new house completed, and only awaits the furniture to have the dedication services.

The old building at Tecumseh, having become too small for the congregation, has been sold, and the new church edifice is being rapidly pushed toward completion. Other churches will soon be stimulated to "arise and build."

T. L. SEXTON, S. M.

FACTS FROM KANSAS.

A fine wheat crop, of probably sixty million bushels, has been safely harvested and will soon be garnered. This is the largest yield of this cereal ever known in the state. It has brought great encouragement to the frontier settlers, and we hope for better things in these "waste regions."

The extreme heated term has cut the corn crop short, though there will be enough for home consumption.

The churches of Wellington and Harper, which were destroyed by cyclone, in May, have made an appeal to the church at large for help, without which they cannot rebuild. Many churches have kindly responded, and many small sums have come in. Will not hundreds of churches which have received these appeals yet send in contributions?

The Synod of Kansas this year tries the experiment of an "Assembly Synod," gathering in the beautiful park at Ottawa, where the "Chautauqua Assemblies" are held, and devoting a week to business and spiritual as well as intellectual culture. There will be more time than usual for the discussion of the claims of the Boards.

We expect the Boards to be ably represented, and give cordial welcome to all who come.—This meeting is one of special interest, as it is a "new departure."

When the seven students who are now serving us return to the seminaries, we shall need a man for each of the following places; Haskell County, Stafford County, Ness County, Greely and Wichita counties, Rawlins County, Hope and Dillon in southern Dickinson County.

S. B. FLEMING, S. M.

THE BLOOD OF THE MARTYRS THE SEED OF THE CHURCH.

On the 23d day of August 1891, it was my privilege, in connection with Rev. A. F. Randolph, of Otis, Colo., to organize the First Presbyterian Church of Platner. It is composed of German people and has the honor of being the first German church in connection with the Synod of Colorado.

Two brethren who have been elders elsewhere were chosen to the exercise of this office in that new organization. One of them has a history that greatly interested me.

In the city of Geneva, Switzerland, about the year 1528, the powers of Rome determined to extirpate protestantism. Terrible persecutions took place, and many faithful Christians, both men and women, were put to death. Among them were twenty-four men and women of the name of Platner, who fell under the axe of the executioner in one day. Only two members of the family bearing that name were left in the city, and they were unmarried females. The council of the city, in order that such an honored name might not become extinct, ordained that any one who might marry either of these godly women should thereafter bear this name instead of his own. This good brother, Nicholas Platner, whose name

the community has chosen as its own and whom the church had chosen as one of its standard bearers, is a lineal descendent of one of those faithful followers of Christ. 'The promises of God' to His children extend to their latest generation. His faithfulness is without recall.

Another thing that interested me very much was this. In telling me the story, he said: "You know this history was taught in all our schools. The deeds and lives of the fathers were honored by their sons, and God was glorified through them. The honored past was made to live again in the present. Rome objects to the teaching of any history that she does not manipulate. Why? Has she no honorable record? Why so afraid of what she has done?"

T. C. KIRKWOOD, S. M.

TENNESSEE:—The outlook for our church at Harriman under the ministry of Rev. Robt. A. Bartlett is encouraging. Beginning his work here two months ago he has received five new members, and others are soon to follow. The congregations and Sabbath-school attendance have considerably increased. Both a junior and senior Y. P. S. C. E. have been organized, and the result is, that in the Wednesday evening prayer-meeting nearly all the men, women and children take part. For the present all the services of this new church are held in the Y. M. C. A. hall.

At Bridgeport, Ala., a beautiful and comfortable house of worship has just been finished. At South Pittsburgh, Tenn., five miles from Bridgeport, by a happy exchange of property with another church, a troublesome debt of a thousand dollars has been lifted from our church.

We hope soon to see these two churches grouped under the ministry of some consecrated young man.

Holston Presbytery held its fall meeting

on Aug 26-7, at the Timber Ridge church, which, though one of the oldest in the Synod, is still bearing fruit.

In response to a request from Johnson City a committee was appointed to organize a church there in the near future, if the way be clear.

C. A. DUNCAN.

THE HOME MISSIONARY'S WIFE

REV. F. D. SEWARD, S. M.

All along the Pacific slope Chinese cooks are numerous,—not because they are especially good in the kitchen, but because there are none to take their places. They do little besides cooking, and are never trusted with children or the sick. They never tire, and never break down; and are prepared for hotels, and other places of hard work. But for ordinary family service they are employed only because there is no other sufficient supply. Yet a Chinaman can go from the kitchen into the field any day; and therefore commands the wages of day-laborers for kitchen work. For these reasons nothing less than \$20 a month, with board, and room, and waste, will secure good domestic help of any kind. This requires \$240 a year for wages; and if the cost of board and waste does not add \$160 more, one may be thankful. Then to \$400 for "hired girl," or China cook, must be added \$100 aggregate expense for the horse and buggy necessary for pastoral and pulpit work in scattered communities and preaching stations; and thus the cook and the horse have taken more than half the missionary's salary; and house rent will take, on the average, another \$100. So, domestic help is wholly out of the question for home missionaries on the Pacific coast. If Mrs. Missionary is strong and well, all right. But if not, or if she should be sick, even for a little time, the expense mounts up so fast as to be a terrible temptation to her to go far beyond her strength;

and in a few years many a missionary's wife is a complete wreck, physically, from this cause. Of course, any one can say: "Do less, and last longer." "Let things go, —in the house and in the parish." This is excellent preaching; but hard to practice. Often the missionary, seeing the inevitable, has turned kitchen maid himself; this does not hurt him, as it did not hurt Paul to make tents. But does the Church want its missionary to spend much time in this work which a Chinaman or a girl could do, and do it better? And does the Church want to make it impossible for the mistress of the manse (even if there is a manse,) to have domestic help, though her health and life depend on it?

FLORIDA:—Assisted by our excellent evangelistic singer, Mr. George H. Evans, I have just closed a series of meetings at Hawthorn in one of the churches which has been supplied by our good brother, Rev. D. N. Freeland.

The Lord's blessing attended our efforts; Christians more revived, and more actively at work among the unconverted, and the little church is strengthened by an addition of *sixteen* persons on profession of faith, while several others are expected in the near future.

One notable feature of the meeting was the hearty co-operation of other churches. Sectional feelings against the "Northern Church," and sectarian jealousies, could not stand before the unifying power of the Holy Spirit's work, convincing that we are all one in Christ Jesus.

H. KEIGWIN, S. M.

The following resolutions were adopted by the General Assembly at Portland:

That all churches be invited to make a special Columbian thank-offering to the Board on October 9, 1892, as a memorial

of the discovery of the American continent.

That all the pastors be enjoined to study the excellent annual report of the Board, and to make their churches acquainted with its leading facts.

That in view of the painful arrest of new and aggressive work, due to the inadequate income of the Board, to the continued existence of debt and to the actual decrease of aggregate gifts by the churches, all the churches, ladies' societies and miscellaneous contributors be urged to make honest, prayerful and persistent efforts to add fifteen per cent. to their gifts during the current year.

That pastors and sessions be enjoined to have a personal canvass of their congregation made in addition to having the subject presented from their pulpits, in order that the people may be better instructed in our Home Mission work, and that sufficient means may be provided for its maintenance and enlargement.

A visit recently to the office of the Board from the Rev. Edward H. Curtis, D. D., pastor of the First Presbyterian church of Lincoln, Neb., confirmed our impression that the interests of our church in that city are advancing, not rapidly, perhaps, but steadily and surely. When the writer visited Lincoln five years ago, the First church was strong and prosperous in its fine and well appointed edifice, but only the beginnings of a second church had been made. Now, the Second Presbyterian Church stands well housed a mile and a quarter east of the First, with 310 members, under the successful pastoral care of the Rev. Charles E. Bradt. Its mission school, one mile north of it, will in time grow into a church. One mile north of the First Church is a mission school whose somewhat unfavorable site will probably be changed in order to se-

cure larger and more rapid growth churchward. Then there is the Third Presbyterian Church a mile and a quarter south of the First, which has now fifty members. There is room already for a fourth church, which will be the outgrowth of the mission of the Second above mentioned. Lincoln, the state capital, is a handsome city, finely situated on the Nebraska rolling prairies, and is credited in the last census with a population of over 55,000. It should be made a growing stronghold of our church.

The United States increases its railroad tonnage every year on the average about fifteen per cent. The reported clearings of the banks show that general business increases in about the same ratio. For three years past there has been much less railroad building than usual. So competition has not increased, while tonnage has grown some 45 per cent. The old lines especially have been the gainers. The growth of the nation has at last about caught up with previous excessive railroad construction. Prices are controlled by the surplus both of facilities and products. Railroad building in advance of the country's need produces facilities which cannot at once be fully used. Population and production grow more slowly, and so three or four years of depression ensue. At last business and facilities are equalized, and the railroads make money, until another period of overbuilding produces again a surplus of facilities, and a resulting stagnation of business and shortage in railroad earnings. The country almost beggared itself by immoderate railroad-building sixteen or eighteen years ago. But when the prodigiously increased harvests came soon after, the facilities were at hand to carry them to markets which without these they could not have reached, and the

country and the railroads shared the profits.

All this bears in an interesting and important way upon home missions. Increased railroad mileage and tonnage means more people, more towns, more travel, more general development. These things mean an increased demand for churches, schools, ministers and missionary outlay. If the Church were as wide awake as the business world, it could more easily overtake and reach the country's religious needs than business and production can grow up to the capacity of the railroads. What is most needed, under the Divine blessing, is the persistent reiteration and dissemination among the people of the facts and ideas pertaining to this wonderful religious situation. We are persuaded that a large proportion of our best people have never got into their heads and hearts an adequate idea of these things, simply because they have not been presented to them and urged upon them. A generous use of the Board's leaflets, with earnest comments from our pulpits, would vastly increase the intelligent sense of the needs and claims of the work and the consequent obligation.

When the affairs of the Board of Home Missions were under discussion before the General Assembly a generous Elder offered to give \$5,000 toward the payment of the debt of \$67,000 on condition that the whole amount be raised within ninety days. The specified time has expired and the condition has not been met. He now telegraphs that he will renew the offer for three months. This has called forth another offer of \$750.—The ball is now in motion and accretions large and small would be very cheering.

There is general and genuine effort on the part of our missionary churches in

Iowa to combine so as to support their ministers and save the Board's money there now. In some cases serious consequences came from undertaking to spread one minister over too wide a field for permanent work.

Concert of Prayer for Church Work at Home

JANUARY,	The evangelization of the great West.
FEBRUARY,	The Indians of the United States.
MARCH,	Home Missions in the older States.
APRIL,	City Evangelization.
MAY,	Our Foreign Population.
JUNE,	Our Missionaries.
JULY,	Results of the Year's Work.
AUGUST,	The Mormons.
SEPTEMBER,	The Outlook.
OCTOBER,	The treasury of the Board.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE TREASURY OF THE BOARD.

The receipts of the Board of Home Missions during the year ending April 1, 1892, from all sources of supply were as follows:

From Churches.....	\$281,809 49
" Sabbath-schools.....	37,133 67
" Woman's Miss'y Societies..	278,918 61
" Legacies.....	140,516 96
" Individuals, etc.....	76,061 86
Interest on Permanent and Trust Funds.....	13,779 27
" Permanent and Trust Funds	\$2,596 19
	\$910,316 05
NEW YORK SYNODICAL AID FUND.....	12,670 58
SUSTENTATION.....	2,963 00
	\$925,949 63

When we deduct from this amount the \$82,596.19 given to the Permanent and Trust Funds, we have left \$843,353.44 as the amount of income from all sources for the active work of the Board for the last fiscal year.

Of the above amount \$673,423.63 were received from the churches, Sabbath-schools, Woman's Missionary Societies and individuals. If we have an increase in our receipts for the

present year of 15 per cent. as recommended by the General Assembly, we suppose it is from these sources, the living, that we must expect it. Fifteen per cent. on \$673,423.63 is \$101,013.54, which, added to the income of last year, \$843,353.44, will give us a total income of \$944,366.98 for the year's actual needs. This estimate is made upon the supposition that the income from legacies will be the same as last year. If for any reason it should not reach that sum, the income would be diminished to the amount of decrease in legacies. It will be necessary for the churches, Sabbath-schools, Woman's Missionary Societies and individual givers to do their full share, or there may be a large deficit at the end of the year.

The amount of the payments last year for the Board's work was.....	\$520,610.40
The Women's Executive Committee estimates its expenditure this year at.....	348,000.00
The debt of the Board was at the beginning of the year.....	67,062 62

Making a total of..... \$935,603.02

Even if the Board's expenditures do not exceed those of last year (which they are very likely to do) this amount will be needed in order to close the year without debt.

But if the response should be as we have indicated above, and \$944,366.98 are received, we will have the novel and blissful experience of closing our books with a small balance. Such a delightful sensation we have not been permitted to experience for so long a time that we really have forgotten what it is.

But the fear is that the 15 per cent. advance asked by the General Assembly will not be made, in which case there is every probability that there will be a debt again at the end of the year. Please bear in mind that the result of this year's efforts rests with the churches.

What is the prospect from the present outlook?

The Treasurer has just told us that the re-

ceipts for the first four months of this fiscal year are about \$44,000 less than during the same months of last year. He further states that he has already borrowed more money this year up to date than during any previous year; that he has borrowed nearly all that he can, and does not know what further to do. If he had the \$44,000 shortage on this year's income, he could pay all the missionaries at once up to date. The cause of this falling off we have tried in vain to learn. Surely it is not the present state of business. Money is loaning at an exceedingly low rate of interest, the crops are reported as abundant in nearly all parts of the land. We have issued our strongest and most urgent appeals. The General Assembly, through its Home Mission Committee, of which Dr. McPherson was Chairman, spoke with no uncertain sound as to the need of larger gifts to this great work. All of the great West calls more loudly than ever for an enlargement of the work. The missionaries write pathetic letters about their personal needs and small salaries, many Presbyteries are indignant because their requests are not granted in full, and openings which promise speedily to grow into self-supporting churches are left without the blessed gospel message. All who attended the meetings of the General Assembly must have noticed the great number of large and small places where we have no churches, and where the need of the gospel is imperative.

Then there is the foreign element that is literally pouring into the country—who threaten its safety and who are instigators or participators in most of the labor strikes which threaten the peace of our beloved land. The Board does little work for the Germans, less for the Scandinavians and still less for the Bohemians. We might double the work among all these classes at once if we had the money.

There are calls also for several most hopeful and promising missions among the Italian Romanists, and some among the Waldensians and French. The new interest among the Jews in this city opens up another avenue for their redemption. But why enumerate these calls when the Church does not furnish the means to carry on the work already undertaken? Brethren, our Treasury is empty—more than empty. We owed \$67,000 at the beginning of the year; as usual during the summer months we have been going behind, since the 1st of April at the rate of about \$1,000 per day, and shall continue to do so until the first of November, when the tide usually turns. We have as great need of the money now as during the winter. Missionaries must lay in their winter supplies, and all buildings must be erected before the frosts and snows come. For the honor of our blessed Master, we beseech all ministers who have charge of churches to take up a collection for this cause and send it on speedily. If the church is small and can give but little, nevertheless send it. Many small sums will help swell the whole amount. Let every church session see that something is done and done soon. Let the Sabbath-school children send in the dimes and pennies. Let the Young People's Societies of Christian Endeavor do their part. Let everyone give something. Cannot this be a red letter year in the Church's history, when every church in every Presbytery shall take up and pay into the Board a Columbian thank offering "as a memorial of the discovery of the American Continent"—"and for the Divine care and guidance which has directed our history and blessed our people."

It is sometimes alleged that we have too many cases of superfluous churches in small places. This may be, of course, and

doubtless has been, sometimes the case when it has been no fault of the Board—or, for that matter, of any one else; as, for instance, when towns once promising and growing have suffered reverse and depopulation. But, granting that cases may be found of hasty and unwarrantable organization, and of weak churches with no sufficient reason for existence, it is demonstrable on the other hand that the allegation as to undue multiplication of churches has been, and is often apt to be, over-stated and over-emphasized. We have heard of one case where it was charged that a village of fifty people had two churches, where careful investigation showed that there was enough adjacent population within reach to need even a third church. Many a strong church stands at a lonely cross-roads in the centre of a rural population that does or could overcrowd it. Undue rivalry and thoughtless waste must be checked and prevented; but it is simply ruinous to proclaim through the church that money for home missions is being given, when the principal result is simply to furnish reluctant givers with an excellent excuse for shutting up their pocketbooks, and when there are a hundred valid calls which cannot be listened to simply for want of money.

THE EMPTY TREASURY.

REV. R. W. HILL, D. D.

The missionaries living in the West do not fully understand the influences which are continually affecting our treasury. Last year at this time the churches had contributed about forty thousand dollars more to the sup-

port of Home Missions than they have contributed during the same period of this year, and during last year a gain was made upon the receipts of a corresponding period of the year before. Some subtle influence evidently affects the beneficence of the churches and causes the advance or decline which we have noticed. We do not know whether the cause is political, ecclesiastical, or personal. During the heat of a political canvass there is a natural tendency on the part of many people to expend all their energy in the political campaign. Every good citizen is, or should be interested in the welfare of the country; but that interest ought not to be so great as to prevent interest in those things which are more lasting than party platforms, and more worthy than political fortunes. There is no reason why interest in the welfare of the church should be lessened by the stirring events attendant upon elections. On the contrary, it would seem as though because there is uncertainty in affairs political, there should be greater interest evinced in the establishment of the Church so that through its influence, peace may prevail and the best interests of the country be established. Yet it does seem that the period of political activity is accompanied by a period of inactivity in church work. It is not fair however, to ascribe the shortage in our treasury entirely to political causes.

The General Assembly held at Portland is responsible in some degree for our present financial condition. It was expected that Home Missions would be the great theme, and that around it as the key note, there would be gathered and harmonized the expressions of the purpose of the church. Had it been done, there is no doubt the church would have been wonderfully quickened, and from West to East and North to South there would have swept over the country such a

feeling of interest in the progress of Home Missions as the cause deserves. Unfortunately, however, the dominant notes of the Assembly were not concord, but discord. Instead of Home Missions being the all-absorbing theme, the Assembly gave prominence to theological questions whose divisive force had already been felt. In consequence of this, the churches have not received the impulse and revival so fondly expected. Since the theological warriors' return from the Assembly, they have been unable to divest themselves of the influence of the tone of the Assembly, and it will take some time before the church is fully in the position which it should occupy in these matters.

The third reason which must be taken into account in considering the alarming condition of the Home Missionary Treasury, is the lukewarmness of many individuals. This, of course, is purely personal. Many are of the opinion that they have already contributed as much as their neighbors and therefore, are under no further responsibility, but, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet." If every member of the church would ponder these words of Scripture, the "withholding" would soon be a thing of the past.

Out of the West comes a cry to make monthly payments to all home missionaries. But when the treasury is empty and the resources of the Board are exhausted, how is it possible to comply with such a request. Let however, the tithes be brought into the store-house; let the church contribute out of its abundance as God has blessed it, and we shall no more hear the cry of distress.

If the church intends to push its work in our country it must furnish the sinews of war. An empty treasury means not only a standstill, but *abandonment of the work*. Surely the church neither intends this, nor is

it prepared to encourage any thought other than progress. And yet if the treasury be not quickly replenished the Home Mission Work *must* come to a standstill—It has reached the point where the churches must at once come to the aid of the Board. In this matter let there be no delay—Act at once—for to give now is to give aid at a most critical time.

Letters.

WASHINGTON.

REV. ROBT. CRUIKSHANK, D. D., *Montesano*:—On account of the depression in business many persons left this part of the Pacific Coast, and especially is this true of Montesano, but the general impression is that business will revive again in a year or two. Some suggest that times will be dull here until after the World's Fair, since many are saving all the money they can that they may be able to attend the Exposition. I do not myself know whether these conjectures respecting the future prospects of this part of the country, with so much apparently undeveloped resources of wealth, are well founded or not, but I feel assured that if the contemplated Nicaragua canal scheme be completed and be successful, it will greatly increase the influence of this entire western coast in both Church and State, hence the importance of our Presbyterian Church assuming its responsibility in molding the character of the heterogeneous and restless mass of immortal beings, that the successive waves of emigration are rolling up against this great western barrier, the Pacific Ocean.

The action of our two churches here, the Montesano and Wynooche, when they voted a few days ago, signifying their choice as to the stated supply for the ensuing year, and their promise as to the amount they would raise towards the salary is quite encouraging, in view of the fact that out of a population of more than

two thousand (2000) that were in Montesano about a year and a half ago, not more than ten or twelve hundred (1000 or 1200) are here now.

Notwithstanding the decrease in population and the stagnation in business, the Montesano and Wynooche Churches agree to raise the same as last year towards the salary, and if we had not lost so many from emigration the Montesano church would have made an advance on last year, and the Wynooche church would have added to their subscription for salary, were it not that they are making an effort to pay for a church building worth about \$1,200, if they obtain the \$850 that they have asked from the Board of Church Erection.

About one year ago an unexpected change occurred apparently in favor of our church at Wynooche. Up to the time now referred to I had been preaching on alternate Sabbath afternoons in the church at Wynooche. Our Methodist friends occupied the church building on the alternate Sabbaths, and while on my way to the church a gentleman connected with the Methodist organization, stopped at a corner of the streets to wait for me as I came up. After the usual ceremony of saying "How do you do" or such like, he said:—"Doctor, we have been talking over the matter in our little organization, and we have about concluded to abandon our organization here and unite with you Presbyterians, for we are well pleased with your preaching, and we like your people very well, and we think we can do more good in this small place (Wynooche) by being united in one church," and he said to me "What do you think of it?" I replied, "It would, of course, be very pleasant to me individually, but I did not know how it would please our other Methodist friends." I added "You know that I have not at any time asked members of other churches to attend our church." He replied "We have noticed that fact, that you never try to proselyte, and we have thought better of you on that account, and when our Methodist minister from Montesano, who has been accustomed to preach to us intimated, when we told him our purpose to unite with the Presbyterians, that you had been stealing his

sheep, we assured him that you had never even hinted that it would be best to unite with your people, and I think we convinced him that you were clear of the charge of having anything to do either directly or indirectly with the change we were contemplating." These few Methodist friends, probably four or five, soon arranged matters and united with us. We Presbyterians now have peaceable possession of the whole field at Wynooche.

SYNOD OF SOUTH DAKOTA.

REV. H. P. CARSON, D. D., *Superintendent*:—The trip to and from the Assembly was a delight, and our synodical missionary conferences there, stimulating, suggestive and helpful in many ways. Such conferences, I am persuaded, can be made to increase much more the efficiency of the management of our great work. But I only remained one week. I was absent from my field but three weeks, yet, during that time, the demands of my work so accumulated upon me that I have hardly yet caught up. During the unusual warm weather of July, one Lord's day, besides traveling by team over thirty miles in an open buggy to and from and between appointments, I preached two sermons, addressed a Sunday-school, conducted the observance of the Lord's Supper, twice moderated two session meetings, received privately and publicly into the church five adults by profession of faith, three of whom I baptized, also baptized fifteen infants, and concluded the day's work with solemnizing a marriage and walking a half mile to my lodging place for the night. Another Lord's day in July, after preaching two sermons, teaching a class in and addressing the Sunday-school and driving between appointments twelve miles, I assisted in an earnest evangelistic service, conducted by an evangelist of the Methodist church, that church and the Baptist both uniting in the Presbyterian church. That service continued till after 10 P. M., and nearly a score of souls then for the first time took a public stand and spoke for Christ as their Saviour and Lord.

Almost all our churches are greatly encouraged

and taking hold anew. The immense material harvest now ripening all over the state, presents a constant feast to the eye of the traveler. I shall press our people earnestly to make large thank-offerings in the way of increased contributions to Home Missions and toward self-support. If possible I will get them to pay more toward the salaries of the summer students. Already I am in correspondence with enough permanent men who indicate willingness to come to take the places the summer students will leave to be filled. Just at this writing I have but two vacant fields practicable to supply: Wilmot, Blunt and Onida.

ALASKA.

HAINES MISSION, CHILCAT.

Rev. W. W. Warne.—It is with a deep sense of gratitude to God that I have been so abundantly blessed the past year that I now send you my annual report.

I arrived on my field July 25, 1891, and at once began to get the house in fit condition to live in. Of course very much of my time has necessarily been spent in manual labor fitting up our house so that life might be made as endurable as possible, and I think I have succeeded fairly well considering everything. Of course, there are many things still to be done and the rest can follow on as opportunity may afford. I now have the lumber granted by the Board, and I shall proceed as soon as it is well seasoned to fit up some more rooms for such purposes as may seem best at the time. My school work (though the long walk through the deep snow was nearly too much for the physical man) was more satisfactory than I had anticipated, so that I can unqualifiedly call it a success. Although we have met with some discouragement in securing children, yet I feel that we have done very well considering that it was our first year and we had no reliable interpreter.

God has mercifully preserved us from all sickness and death.

The Sabbath services have been conducted regularly with only two providential interruptions.

The attendance during the winter when the people were around was larger than the building could accommodate, and that in spite of the fact that most of the time I had no interpreter. I think God's Spirit has been and still is silently leavening the community and one or two hearts in particular. The most pressing need of the work, a reliable interpreter, I think has been met by the Board commissioning Mr. Fred Moore and his wife from the Sitka school to become our helpers. With an interpreter I hope for still better things than in the past. I have had no serious trouble with the natives, and yet at this writing the dark war cloud hangs over us. Two lives have been sacrificed, while a third will probably die in a few days and several others are more or less severely hurt. It is probably the most severe race fight that has occurred in this part of Alaska, and what the effect may be God only knows, yet I hope the angry passions will subside and no serious drawback occur to the Mission. I presume my life is in some jeopardy, being isolated from my own race, as according to native custom white blood, no matter in whose veins it may run, must atone for blood spilt of their own color. When this blows over, as I hope it will, without any more blood being shed, I think we shall have clear sailing for a while at least. I report progress all along the line with a brighter prospect than a year ago when I commenced my labors here, and all I can reasonably ask for is a continuance of past blessings. A few years' continuance of such work as has been accomplished in the past year must work a great and blessed change.

God grant that it may be even so.

WISCONSIN.

Rev. W. D. Thomas, Sup't.—We travelled ten thousand and sixty miles; preached twenty-four times; delivered ten addresses; attended three presbyterial meetings and three Synodical Committee meetings; organized one church; dedicated two new churches; installed three pastors. We have been concentrating our efforts this quarter upon the upper portion of our State—

especially Superior. We have now four churches there; two old ones and two new and flourishing. The churches are so situated that they cover the whole city, and are easy of access to all comers of the Presbyterian faith. We have four men laboring here: men of large brains, splendid impulses, and noble consecration. Others have spent five times the money we have, and yet their cause hasn't half the strength of ours.

This city (Superior, East, West and South) is the most important point in the upper lake region. There is a splendid future before it: ere six years have passed it will be a city of 50,000 inhabitants. Our four churches—active, alive, full of enthusiasm—are ready to take all the new-comers, and are making vigorous efforts to capture its twenty thousand of present inhabitants for God and truth and humanity.

We are prosecuting the work with vigor and enthusiasm at six or seven other points. We are anxious that the Board should give us the word of command *to go and occupy fields* of great promise and large returns in the near future, that come to us with urgent entreaty for the gospel of the Son of God.

We are still in need of men: men that are willing to toil and consecrate their lives and talents in obscure places to serve God and help to lift up the race to the sainthood of heaven.

ILLINOIS.

REV. GEO. A. PFLUG, *Nauvoo*.—We are most happy to report that our little German-American church in the old Mormon city is in a good condition. We have now been laboring here for over one year and the progress has been marked, thanks be to God.

On our last communion Sunday seven united with us: two by letter and five on profession, one young man being baptized. Our Sunday-school is a cheering feature of our work. The attendance is increasing, which fact becomes more significant when you consider that the town is not growing. A short time ago we purchased a Sunday-school library consisting of fifty books. The children themselves collected

the money for this, and seemed to enjoy the work. There was great need of good literature, and the books are thoroughly appreciated.

Our Y. P. S. C. E. is also doing well, new members are being added, and regular meetings are held every Sabbath afternoon. It is the means of giving our young people excellent practice in the Master's work.

Our people have paid off their whole debt, of many years' standing. In addition to this, fifty dollars more have been subscribed toward our self-support.

Hitherto your missionary had found it necessary to play the organ at all services; he is now relieved from this arduous task, and of course is very happy.

Since our last report we have also organized a choir which helps greatly in leading the singing and making the services more attractive.

The ladies are now speaking about getting a new organ, as our old one is hardly powerful enough. No doubt we shall soon have one. We are moving along, and with God's help intend keeping on.

UTAH.

REV. F. G. WEBSTER, *American Fork*.—May 29 we had a union Memorial Day service in our chapel. The Mormon bishop "honored" us with his presence, and a young Mormon elder made a speech.

On the glorious Fourth I was invited to serve as chairman of the program committee and also to speak at the public exercises in the grove. Three Mormons and myself rode in the procession in one carriage! Our Sunday-school was also invited to be represented in the parade. We decorated a wagon with the national colors, and they paraded with the children of the Mormon primaries as the "Hope of Our Country."

On the evening of the Fourth we gave a "lawn party" on the grounds of our church. The grounds were made specially attractive by cool bowers erected for the occasion, also by bunting and Chinese lanterns. Ice cream, cake and Columbian sandwiches were for sale. The lawn

party was liberally patronized. Crowds promenade on the grounds. A friend of our mission sent up some paper balloons. A nice little sum was netted by the Endeavor Society, who gave the party. Best of all—who ever heard of such a thing, in Utah or the East?—the Presbyterians actually *closed up* two dance-halls on the evening of the *Fourth!*

This is the explanation: The “lawn party” and the “illumination” were entirely new here. Neither had ever been seen here before. The crowds of young people who would have attended the “dance” were thus attracted to a pleasant evening’s entertainment.

We have kept our boweries up that we used on the Fourth, and last Sunday evening we held our first *open air* meeting. We seated the bowery with rough boards, but all could not get seats, as *three hundred* were in attendance. We placed our organ and choir on the church steps, and I used the organ for a pulpit. The entire audience remained throughout, with the exception of ten to fifteen young people. The wind blew our bracket lamps out but we kept on singing and preaching. May we not hope that in this way many Mormons may be led to the Saviour?

One of the Home Missionaries writes:

Dear Brethren of the Board:—To-day I received your circulars. Some time since I received a number of your printed reports of the Standing Committee on Home Missions, and circulated them freely among my members. We are deluged with appeals from boards, and seminaries, and needy Southern workers. Our sympathies are with them all. We, here, as a church are just now making very strenuous exertions toward erecting a manse. This is my third year with this people; I love this people and will do all I can to help them. They are making sacrifices; some of them practicing self-denial, and nearly all are lifting with all their might toward self-support. When I read some of the *severe* things written in our papers and the comments made on your response to our quarterly reports, my blood is set on fire with indignation. As though

you were to blame for such a state of things. I feel sometimes that I would try to live on one meal a day the next year, rather than help to burden your hearts and treasury as heretofore. If this church can build a parsonage the coming year, my hope is that it can keep house thereafter, and help pay the board of some other church; but while we are building we must have help, or we shall fail in the attempt. I sympathize with you in all your heavy burdens, and pray God to help and bless you.

NEW MEXICO.

REV. J. M. SHIELDS, M. D., *Laguna*:—By your leave I will make my first report from Laguna. I commenced preaching at the Seama village, and as soon as possible we fixed up a little chapel in the mission house where we live. As you know, I asked for and received thirty chairs and an organ. June 12 we had our first meeting here, and yesterday our little chapel was nearly full, and we had a delightful meeting. Have preached every Sabbath so far, once or twice, here and at the Seama village. Next Sabbath we hope to organize a Sabbath-school here. I have re-organized the Laguna church, and so far seven Indians and three American members have been received. One member, an Indian blind man, died on the 6th of July. He had been a member when Dr. Menaul was here. He was “faithful unto death,” and I have no doubt but he is now enjoying the “crown of life.” He died a happy death and received Christian burial. At our communion in June he was beaming with happiness, and I feel that I have been greatly privileged in that I have been permitted to minister to this humble child of God who is now in heaven. Many of the Indians act as if they were under some restraint and fear. One young girl, a returned scholar from Carlisle, wanted to join the church and take the communion, but her parents refused to allow her to do so. Her father said he was afraid it was something that “would do them bad.” How my heart aches for this girl, who wants so much to profess her Saviour! To see her crying, and being shut out

in this way, is indeed sad. I have been doctoring considerably, and I hope to gain the good will of many of the Indians in this way. It will take a year or so to re-establish the work here, and it is to be hoped that it may go on in the future without interruption. As you are aware, I have bought the old mission property, where Dr. Menaul lived. I did this, not because I want the house as my own, but as the only way to get the work started here again. I have paid \$200 already, and will pay the balance (\$200) as soon as possible. I hope the Board can refund this to me soon; otherwise I will have a short living for my family this year.

This country has been parched up with a drought for some years, and it is the worst desert I have yet tried to live on. The water supply that was here has entirely failed and we have difficulty in getting enough good water for drinking and cooking. I expect to get my team here soon, but it will be a costly business to keep it in such a desert place as this. I need drugs and must pay interpreters, and altogether we find it rather a great undertaking to live here and carry on the work. If we fail in the end, to get the use of the old chapel, we may have to ask a little help to fit up a larger one here in this house. Let me assure you that the work is not hopeless here. Surely God in his good Providence will prepare the way here. Let me plead for your prayers and your support in this promising and difficult work.

IDAHO.

REV. J. H. BARTON, *Idaho City*:—I held services regularly in Boise City, twice a day and preached twice each month in the country. In addition I made a trip through the Boise Basin, preaching in the various mining towns. The attendance in Boise has been very good, especially in the mornings.

At the two country points—one two and a half and one five miles out—there have been fairly good congregations and Sabbath-schools have been kept up. These two places are in con-

tiguous school districts, and cover a scope of country twelve miles long. In one of them there is a public school of over sixty pupils and in the other a school of nearly forty. The population is constantly increasing. If I could frequently visit the people in their houses the attendance at both church and Sabbath-school would be largely increased. This I cannot possibly do.

We ought by all means to have a man for this field. It is ours by right, as I have been occupying it for four or five years.

I am just now making another tour through the basin, and preaching every night this week. There is no minister in this country except a Catholic priest who seems to be little interested in looking after the spiritual interests of the people. The Methodists have worked here in early times, and the Episcopalians more recently. The last Episcopal minister has just left. There are many good people in all these towns and camps, and many who care very little for religion who would encourage and support a minister if he could preach fairly well and would live a consistent life.

I am anxious to get a man for this field also. He could live at Idaho City, and visit the other points once a month. It is not probable that a strong church could be built up here. The field might never become self-supporting, but there are hundreds of people here who are without any religious privileges, and surely the Presbyterian church ought to do something for them. Sometimes those of us who live in the presence of this spiritual destitution feel a little discouraged at the difficulty of getting others to come and help plant the gospel standard among these mountains. We are doing what we can but much more ought to be done.

Rev. W. L. Miller writes from Indian Territory:

In making my report for the quarter ending July 28, I shall be brief, as previous letters have laid my work before you. I am the only Presbyterian minister in the region north of the Frisco Railroad and

east of the Osage nation. My parish is fifty miles square.

The field is in the transition state from a cattle-grazing region to a farming community. The vast herds of cattle have disappeared, and the entire country is being rapidly taken up by white men, under leases from Cherokee citizens. This is one of the finest farming regions west of the Mississippi.

As a rule, the families settling are in very straitened circumstances. They build a dwelling house of one or two rooms, of "boxing plank," put up forks in the ground, lay poles and brush over this, then a thick roof of hay for the stable, and then go to work to break up prairie. The fencing is done with barbed wire. At first the families submit to many privations, but each year marks advance and brings more comfort. When the sod is broken in the spring, the land can be sown in wheat in the fall. As soon as the wheat is up and growing nicely, the crop is mortgaged for money to make more improvements.

Under this plan the people are doing well. A few years more and they will be in easy circumstances for a farming community. I should say there are a few families who have some means. These have put up comfortable farm-houses and made fair improvements.

I am encouraged in my missionary work. The great difficulty is in the necessity laid on the men to work to the utmost of their strength, that they may the sooner place their families in more comfortable circumstances. On the whole, I regard this region as the most promising for missionary work in the Indian Territory.

I have not finally settled my preaching places. Segeeyah has a house. I can only give them one Sabbath. They ought to have two. Oolagah, six miles north of Segeeyah, on the railroad, is another point. Here I have bought church and parsonage lots. We have six members in vicinity.

Ta-la-la, six miles north of Oolagah, is another preaching point. On Sabbath I preach at both place and take up subscription for a small church building.

Lena-pah, twelve miles south of Coffeyville, and Canadaville, eight miles west of Ta-la-la, are also preaching points.

I have bought me a buggy and team of ponies and can now do my work more thoroughly.

I am at a great loss for a house to live in. I must

live on the field. Can the Board of Home Missions help me to a house? The Board ought to build a parsonage at Ta-la-la. But here the people can do nothing to help us; all they can do must go into a church. There is no place to preach in. This is the central point of the work.

At Segeeyah \$200 can be raised for a parsonage and two or three acres of land. The parsonage can be built for \$400 more, or \$600 in all. I will give \$100 of this \$400, leaving \$300 for the Board to provide, if the money can be provided at once.

Please consider this business proposition. By it the Board for \$300 secures property worth \$600 now, and which will be enlarged and improved in a year so as to be worth \$200 more, or \$800.

I held my first protracted meeting at Segeeyah. There were two hopeful conversions. I am sure we will have a good church there. I thank the Board for the additional \$100 allowed to me. My expenses this year are unusually heavy.

The field is worth the expenditure, and now is the critical time. We are pre-empting the land for Christ.

OREGON.

REV. C. R. SHIELDS, *East Portland*:—We, with the other churches, have shared in the blessings which have come to Portland through the Mills meetings, having received on confession of faith twenty-eight members, and one by letter during the quarter. Not very many of our people were able to attend the Mills meetings on account of the distance, being about two miles out, but enough attended to catch the revival spirit; and then when the meetings were continued two weeks longer in our own neighborhood in union with an Evangelical church near us we were greatly blessed. Nearly all that we received into membership were from our Sabbath-school showing that good and faithful work has been done in that department of our church work. We have an excellent Superintendent, and a faithful band of teachers, and through the faithful co-operation of the Y. P. S. C. E. many of the adult young people have been led to accept Christ. During the three years that I have been here we have received ninety

members into the church, fifty-eight on confession and thirty-two by letter. We have on the roll now 117, only thirty-one of whom were members when I came. The Sabbath-school has increased from an attendance of about forty-five to an *average* attendance last year of 145. Our attendance now every Sabbath is between 160 and 170. Our congregations are fully as large as ever, and we need more room. The benevolent contributions for the three years have been \$451.30, congregational expenses including debt \$3,519; but they were not as much last year as they were each of the preceding years, and it has been with great difficulty that we could get through the year without debt. Our people are mostly day laborers and many of them have been out of employment a good part of the winter. We had hoped for better times ere this but they do not seem to be much improved. They are a very willing people and I have been surprised at their courage and their evident willingness and manifest determination to make the most out of their circumstances and do the best they can trusting in the Lord to, bring them through in some way, all right.

The church has never been more thoroughly united than now, the attendance and interest in the prayer meeting have been greatly increased, and we look for continued prosperity. The people "have a mind to work," I think, as never before.

We expect to have a Junior Endeavor Band organized this week. The Mission Band is increasing in numbers and usefulness and the Y. P. S. C. E. is the pastor's pride and joy.

SELF-SUPPORT.

REV. D. O. GHORMLEY, *Portland*:—For the most generous help of the Board from the inception of the work ten years ago to the first of last May when the church assumed self-support, the appreciation of the congregation is expressed in the following resolutions adopted by a unanimous vote:

Resolved 1. That the members of the congregation of the First Presbyterian Church, of East Port-

land, Oregon, extend their hearty thanks to the Board of Home Missions for its generous aid since the organization of the church, making its existence possible.

Resolved 2. That having assumed self-support we as a church wish to assure the Board of our loyal and abiding interest in the work of Home Evangelization, and pledge such help as is within our power, that the work in the future may reach even greater results than in the past.

As for myself I feel that I am separated from friends. Having been connected with the Board all my ministerial life I had learned to look to it as my support and stay. Sometimes however, it is a good thing for friends to be separated. It is certainly true in this case. I have not suffered but gained. I never got my salary from the church so promptly as since the church assumed self-support. Salary has also been increased \$100. It must be remembered however, that the church was never so able as now. The In-gathering after the Mills meetings last April added much to our strength. The adoption of the weekly system of giving has been a great incentive. Many give now who did not before.

We rejoice exceedingly in this season of great prosperity in spiritual and temporal things.

WEST VIRGINIA.

REV. P. C. WHITE, *Charleston*:—I began work in the North Charleston and Elk City Missions just three months ago. In the North Charleston Mission the work has been specially encouraging. It is situated in the most wicked part of the city, where there has been erected a comfortable chapel. I hold two preaching services there every week, one in the middle of the week and the other Sabbath evening. The house is full almost every night, even during the warmest weather. Last Sabbath and a number of times before, the house has been so full that some were unable to find seats. The order is good and the interest manifested is very encouraging. I held nightly services there for one week during the first of July. There was much interest shown and the inquiry meetings were often

quite large. At the close of the week two persons united with the church on profession of faith. There are a number more, especially of young men, who are thinking very seriously, and I hope will soon decide to take a stand for Christ. The Sabbath-school numbers about 80 scholars. The teachers are very faithful and consecrated to their work.

In the Elk City Mission I hold one preaching service every Sabbath. The attendance at the first was small, but has slowly increased. The Sabbath-school numbers 180 scholars.

I have enjoyed *very good health* so far and have been able to fill every appointment. I spend much time visiting among the people, trying to get them interested in attending church and in sending their children to Sabbath-school.

HOME MISSION APPOINTMENTS.

S. S. Congar, Portland, 1st,	Me.	A. Gilmore, La Grace and Spring Valley,	S. D.
S. O. Gunn, Scotch of Boston,	Mass.	M. Bowman, Miller and St. Lawrence,	"
D. Macdougall, Taunton, 1st,	"	C. E. Sharp, Olive of Bloomington and Stations,	"
W. S. Brown, Sand Lake,	N. Y.	T. Bayne, Parkston and Union Centre,	"
J. F. Humphreys, Peru,	"	G. Ainslie, Dexter and Earlham,	Iowa.
D. I. Morrison, Centerville,	"	M. E. Barakat, Bethany of East Des Moines,	"
H. P. Bake, Austerlitz and Spencertown,	"	W. S. Smith, Coon Rapids and Dedham,	"
J. N. Husted, Milton,	"	S. W. Steele, Estherville,	"
J. L. Box, Ossian,	"	G. P. Magill, Delmar and Elwood,	"
A. K. McNaughton, Dexter,	"	W. H. Jordan, Atkins and Newhall,	"
G. H. Chatterton, Plessis,	"	M. W. Graham, Coggon,	"
T. E. Sherman, Brownville,	"	E. L. Mattox, Rippey and Paton,	"
J. Burkhardt, Williamstown and West Camden,	"	J. W. Day, Emmett Co. and Pleasant Valley,	"
J. F. Folsom, Pound Ridge,	"	F. J. Chamberlain, Burt and Bancroft,	"
D. Hutchison, Felton and Harrington,	Del.	W. F. Gates, West Bend and Irvington,	"
C. E. Jones, Sherman Heights and Welsh Union,	Tenn.	W. B. Leonard, Deep River and Ladora,	"
W. A. Ward, Enon Valley,	Ohio.	G. W. Tourtellot, Aplington and Pisgah,	"
E. J. Peacock, Cardington,	"	J. Wittenberger, Meridian, German,	Neb.
J. Weston, D. D., Presbyterian Missionary,	Ill.	S. M. Goehring, Panama and Hickman,	"
J. M. Cross, D. D., Greenup and Toledo,	"	W. H. Niles, Table Rock,	"
G. Ransom, Muir,	Mich.	W. E. Kimball, Madison, 1st,	"
J. G. Grabel, Covenant of West Bay City,	"	J. V. Findlay, Hartington and Coleridge,	"
J. Clark, Odanah, Indian,	Wis.	R. Killip, Lost Creek and Monroe,	"
W. Pattinson, Cadott,	"	C. Memmott, Ardmore,	Mo.
S. L. McKee, North of La Crosse,	"	C. C. Armstrong, Carrollton,	"
W. T. Hendren, Greenwood,	"	J. Reed, Craig and Fairfax,	"
A. Koukol, Racine and Caledonia,	"	A. M. Flory, Florence and Cedar Point,	Kan.
H. E. House, Rural and Badger,	"	D. G. Richards, Ewell and Silver Creek,	"
W. B. Greenshields, House of Hope of New Duluth,	"	S. G. Clark, Liberal and Meade,	"
and Hazelwood Park,	Minn.	E. Flack, Emerson,	"
W. T. Hall, Madelia,	"	W. B. Clark, Medicine Lodge,	"
H. Erickson, Samaria and Bethlehem,	"	J. W. Funk, Halstead,	"
J. McArthur, Kasota,	"	J. A. Marshall, Kingman,	"
J. M. Anderson, Bismarck, 1st,	N. D.	R. J. Phipps, Oberlin,	"
M. Moore, Mapleton and Durbin,	"	S. S. Wallen, Russell and Fairport,	"
J. P. Schell, Drayton,	"	J. D. Perring, Clay Centre,	"
G. E. Glichrist, Richland and Uniontown,	S. D.	G. Pierson, Henrietta,	Tex.
H. Kremer, Raymond and Bradley,	"	W. R. Scott, Akron,	Colo.
		H. W. Bainton, North Park Region,	"
		A. F. Randolph, Yuma and Otis,	"
		C. Fueller, Pitkin and Stations,	"
		J. W. Graybill, Glenwood Springs,	"
		J. S. Reed, Alamosa,	"
		H. K. White, Table Rock and Stations,	"
		A. Covert, Eastonville and Station,	"
		A. M. Darley, Huerfano Co. and Arkansas Valley	"
		D. Willson, Hamilton, Spring Hill and Stations,	Mont.
		H. A. Bradford, Grantsdale and Hamilton,	"
		J. C. Willert, Calvary of Tacoma,	Wash.
		J. M. C. Warren, Lopez Island,	"
		G. B. Greig, Puyallup,	"
		J. T. Glover, Stella,	"
		E. M. Calvin, Tennio and South Union,	"
		W. A. Mackey, Fairhaven,	"
		S. Cook, Waitsburgh,	"
		J. M. Morrison, Grass Valley,	Oreg.
		T. Boyd, Presbyterian Missionary,	"
		T. Hunter, Baker City, 1st,	"
		W. O. Forbes, Albina, 1st,	"
		J. H. Beattie, Spring Valley and McCoy,	"
		E. Eccleston, Lebanon,	"
		J. A. Townsend, Pleasant Grove, Octorara and Marion,	"
		R. Christison, Myrtle Creek and Stations,	"
		E. McLean, Bandon and Stations,	"
		A. C. Junkin, Westminster,	"
		R. Logan, Santa Paula,	"
		A. I. Goodfriend, Walnut Creek,	"
		J. F. Cherry, Immanuel, Portuguese,	"

CHURCH ERECTION.

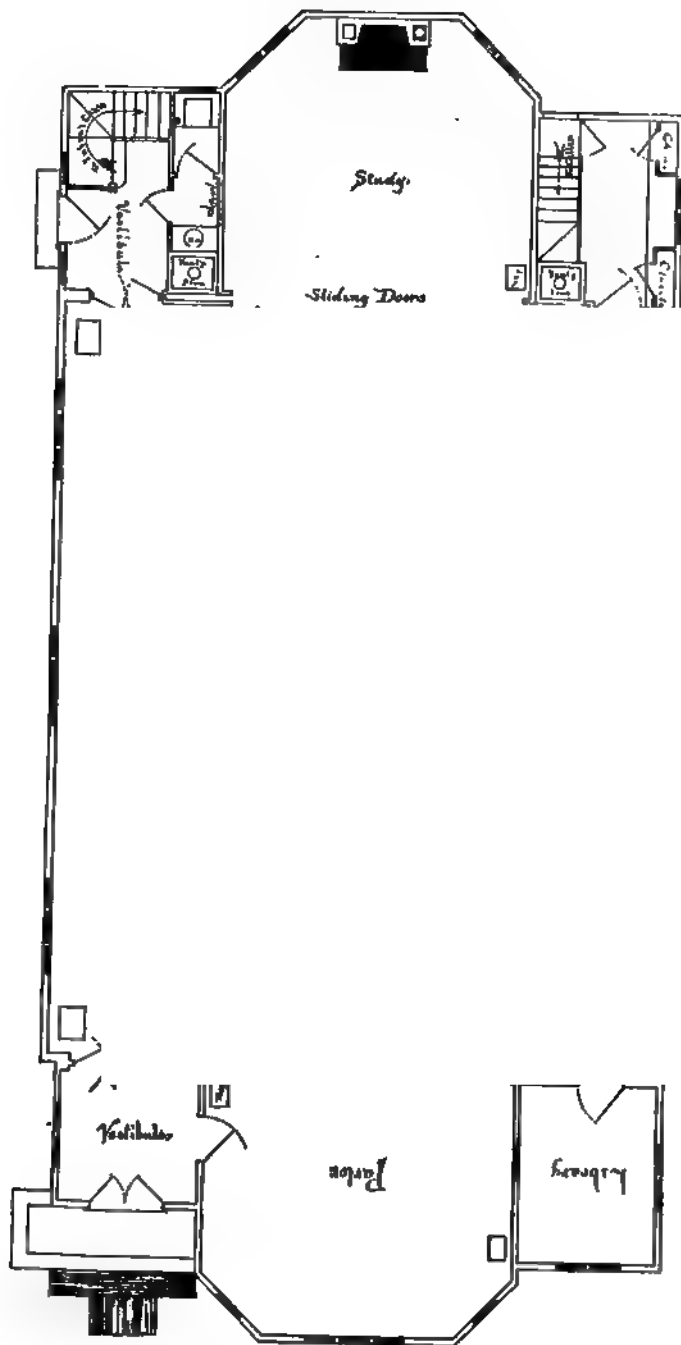
Upon this and the next three pages we give a design that represents how a commodious building, roomy and complete in itself, can become the chapel of a large church, when such is needed, and provide for even further extension in the future. The church has been erected at Orange, N. J., and is particularly adapted to the needs of growing suburban towns. The building as originally erected provides a main audience room 42x45, and seating 250. Its special features as seen upon the plan upon the next page, are the church parlor and the pastor's study, at opposite ends, but both opening by sliding doors into the main room. A room for an infant class is over the study, with floor slanting so as to permit the room to be in full communication with the main room. The building, including all its rooms, is designed to seat 400, and cost about \$5,500, but it is evident that the same general

plan could be followed upon a smaller scale. Upon page 348, we give the entire structure as now completed, with its large and beautiful audience room 78 x 72, seating, as at present arranged, 600. A screen separates the last pews from the open space behind them, which thus becomes in a measure an ante-room. If needed, the space can be filled with additional pews, seating 100.

It would be possible indeed, should the necessity arise, to open the entire chapel into the church, making an audience room seating 1,000. The floor slants slightly towards the pulpit.

The church is built of brick as high as the windows, the gables being finished in Portland cement.

The architect of the original chapel is Mr. J. J. Marsh, of Orange. The main building was designed by Messrs. Rossiter & Wright, of New York.



This picture was sent to the little readers of THE CHURCH AT HOME AND ABROAD from over the sea. From what country do you think? Whom do you take these persons to be? Get all the help you can—from your mothers teachers or pastors—and write to me. Every child, under fourteen years that does so, shall have a copy of the picture on a page by itself. The three who give the best account shall each have THE CHURCH AT HOME AND ABROAD for a year.

Sabbath-school Work.

Though the summer has been a very trying one, and stagnation and depression have more or less affected enterprises controlled by human means, it is cause for gratitude to be able to report that the Sabbath-School Missionary work has everywhere been vigorously carried forward. This is not surprising nor unusual. God ever has protected, and ever will, protect and honor his work and workers. When Christ declared, "And I, if I be lifted up, will draw all men unto me," he attached no qualification as to season nor limit to the measure of success.

In addition to the force of permanent Sabbath-school missionaries, the Board has had at work in the field during the summer, a large number of students from our theological seminaries.

Though we are unable, at this writing, to give the statistical results of the work accomplished, yet, judging from the monthly reports sent in by the missionaries and from their letters, we have every reason to believe that a great work has been done for the Master. Many Sabbath-schools have been organized and re-organized. Thousands of families have been visited, in which prayer has been held, and the printed truth placed. Neglected children and youth have been gathered into the Sabbath-school. The means of grace have been established in communities where they were wanting. Christ has been "lifted up," and men have been drawn to Him.

While we thank God for what he has wrought, we also honor his faithful messengers, who have labored in season and out of season for the advancement of his kingdom.

Thoughts on the Sabbath-School Lessons.

OCT. 2.—*Saul Converted.* Acts ix: 1-20.

The prominent feature in this type of conversion is submission, surrender of the human will to the will of God, to which it has been in conscious rebellious opposition, and the rightful supremacy of which is clearly seen. It is the giving up of a determination, known and felt to be wrong, and voluntary subjection to an authority seen and known to be right. It is not a breaking down of the will. The energy and persistence of the man, that which we significantly call his will-power, may frequently be found undiminished and may carry on a career which shall be historic and memorable. There have been no stronger human wills than those which have been most decisive in their submission to the will of God. . . . This type of conversion does not crush the will, does not enfeeble it. It simply regulates it by reducing it into due subordination to the will of God.

OCT. 9.—*Dorcas Raised.* Acts ix: 36-43.

How many have wished for the chance to live their lives over again, or even for a little longer time, to carry out cherished plans or to complete preparations for eternity! "Millions of money for a moment of time!" were the dying words of Queen Elizabeth.

The simple record of the life and death of this beloved disciple at Joppa gives no hint of any such longing, but we may feel sure that Dorcas came back from her glimpse at the mysteries of eternity, "to take up the burdens of life again" with her earnestness of purpose undiminished, but with a deeper and more solemn appreciation of the fact that life is worth living.

OCT. 16.—*Peter's Vision.* Acts x: 1-20.

So in God's providence the supply and the need are adjusted, special messengers prepared for special work. The earnest-hearted centurion had felt his way along in the darkness just as far as he could go. To bring

him into the full light of the understanding of the Gospel, it needed that an apostle resting on the roof-top at Joppa should have a new and enlarged view of the privileges and responsibilities of the ministry to which he had been called. For the development of this missionary idea in the early church it was quite worth while that a supernatural vision and an angel messenger should be employed, for through all the ages since the church of Christ has looked back to the record for its inspiration. And what has been the result? The gospel *has* been preached to the Gentiles and they are coming "from the east, and from the west, and from the north, and from the south" to "sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven."

OCT. 23.—*Peter at Cæsarea.* Acts x: 30-48

Cornelius was recompensed for his prayers and alms, by the visit of an angel, by the visit of an apostle, by the glad tidings of the gospel, and, to crown all, by the gift of the Holy Ghost. How striking an instance of the large and munificent scale on which God responds to the desires and efforts which his own free grace has prompted—of his "giving more" (as is his wont) "than either we desire or deserve." How wonderful a fulfillment of the promise made by our Lord both to secret alms and secret prayers—"Thy Father which seeth in secret himself shall reward thee openly."—*E. M. Goulbourn.*

OCT. 30.—*The Gospel Preached at Antioch.* Acts xi: 19-30.

Thus at the very beginning the blood of the martyrs was the seed of the church. Stephen slain—the disciples scattered—an ingathering of saved souls at Antioch. And at this same Antioch the Church found its name—a name given, possibly, in derision at first, with taunting allusion to the crucified leader—but with a depth and preciousness of meaning to the followers of that Leader which those that gave it could never have appreciated. Christian—Christ-man—Christ-like. If only all who bear the name could bear it worthily, how much more it might mean to themselves and to a world of lookers-on!

Systematic Beneficence.

On a most important phase of this most important subject, Pastor Joseph H. Bradley, of Tuckerton, N. J., writes:

The following system of making the monthly collections for our church Boards is found to work with very great advantage here, and is submitted to the consideration of all the Boards and pastors of churches.

I have had occasion to make several miscellaneous collections for which *special envelopes* were prepared and distributed before the time appointed to receive the offerings; and the amounts so obtained were always surprisingly satisfactory—double and triple what might have been expected by a merely formal or usual request for help. It occurred to me that a similar method would operate equally well in making all of our collections for the Boards. For a long time I have been in the habit of sending to the secretaries for such circulars as they have of late seen fit to print giving a brief statement of the condition and needs of the work under their care. These have been distributed in the pews one week before the time of the collection, and a particular reference to them made from the pulpit. But while some of the congregation were sufficiently interested to turn to the circulars, and some to take them away to read at home, as recommended, others failed to make any use of them.

My latest plan, here commended after a practical test, and which I believe will easily commend itself, is to *mail to all contributing members of the congregation*, each month, and *only a day or two before the time to receive the public offering*, a brief and interesting statement of the work and needs of the individual Board for which the appeal will be made on the Sabbath, also *inclosing a specially marked envelope for the money to be*

given, thus speaking at their homes and under most favorable circumstances to those who have already been more or less informed upon the subject, and who will so be intelligently, seriously, and, so, effectively interested in the Board's work and fully prepared to give on the Sabbath.

By this means also any person absent from church when the collection is to be taken may send their envelope at the time or deposit it subsequently, when it will be credited to that particular object as certainly as though received at the regular time. Also the fact of having so received the circular and envelope impresses each individual in the church with a special sense of personal obligation to use the opportunity to have part in that offering, insures a timely and universal remembrance of the coming collection, and, too, an unused circular and conspicuous (self-asserting) envelope there in the house will be a monitor not easily disregarded.

I beg leave to suggest that special leaflets (not more than of two pages, and small enough to be placed in an ordinary envelope) and a small and SPECIAL ENVELOPE (striking or peculiar in color—and upon it a few words of exhortation—Scriptural or otherwise) for the money, be also prepared by each Board for its own collection (marked with its name) to be supplied, together with the leaflet, to all the pastors of the churches who will try this method to enlist the practical interest of their people in the business of making regular offerings, as of primary importance to the well-being of every church, as well as full of promise for an enlarged support of the Boards.

The labor of preparing the leaflet and special envelope for mailing will not be great, and might well be undertaken by a "Christian Endeavor" committee in each church, if necessary. The expense of mailing (an im-

pressive feature of the plan) would be borne out of the greatly increased amount of the returns.

Temperance.

TEMPERANCE IN THE BRITISH ARMY.

Rev. J. M. Jamieson, one of our Church's early missionaries to India, gives us a reminiscence of his observations in that distant land at that distant day, which cannot fail to interest our readers. He says:—

On the arrival of the third reinforcement of missionaries at Calcutta, in 1836, they received letters of introduction from the venerable Dr. Marshman to his secretary, then Lieutenant Henry Havelock, afterwards General Sir Henry Havelock, the venerable Christian soldier, whose regiment was in Kurnal, a station in our field of labor. After receiving a hearty welcome from the General he requested us to organize a temperance society in his regiment, on the American plan. This two of our number did. It was the first of the kind in India and was called the Yankee notion. By the blessing of God the good cause has prospered and surpassed the land of its birth; now out of 70,000 British troops in India, 18,000 are teetotalers, for whom the authorities make an annual grant of 8,000 rupees (\$4,000) for temperance work and furnish a room in every camp for meetings. Thus the men are encouraged in every way to remain true to their pledge.

ONE CLEAN SPOT.

At Clifton Springs lately, on a Sabbath evening, I attended a meeting in the commodious tabernacle of the Sanitarium. It was announced as the one-hundred and seventy-first monthly temperance meeting which has been held in a similar way, without one omission. This carries our thoughts back over four-

teen years. The speakers were the Chaplain of the Sanitarium and pastors of the village churches. They told us that before this series of monthly union Sabbath-evening meetings began, their village was abundantly supplied with liquor saloons and all of which liquor saloons are the sure promoters.

They consulted together for the purpose of devising a course of procedure in which all good Christians could unite to develop and organize a public sentiment which would demand the clearing of the village from such defilement and the protection of its homes from such enemies to their peace and purity.

The pastors agreed to close their churches on one Sabbath evening of every month and invite their people to unite with the inmates of the Sanitarium in a gospel temperance meeting. With uninterrupted harmony, and with most happy results, these meetings have been continued until now, and they seem as likely to continue still as anything else here.

The subject of temperance is presented in its moral and religious aspects, in connection with devotional exercises, and in view of Christian principles and obligations. The purpose is frankly avowed of carrying home and carrying out these principles not only in domestic and social life, but in each citizen's part in municipal affairs.

Under the law of New York, the township of Manchester (six miles square) in which the village of Clifton Springs is located, has a Board of Excise, consisting

of three commissioners, one of whom is elected each year by the people of the township. The sole power of granting licenses to sell intoxicating drinks is vested in this Board; and now for a number of years these commissioners have been unanimous in *granting no such license*.

The public sentiment here is as much opposed to liquor saloons as to gambling-houses and brothels. Why should it not be? Why cannot it be made so in all villages? These good men assure us that it can be, by the same *union* of all Christian people in such faithful, charitable, persistent presentation of the Christian truth applicable to this subject, with such constant, prayerful reliance upon the divine aid of the Holy Spirit as they have constantly maintained. Do you know that it could not be done in *your* village? You surely do not *know* unless you have tried it.

The services of justices of the peace and constables cost the town of Manchester \$673 82 in 1876, the year before this series of temperance meetings began. In 1886 they were \$39.75, and we are informed that in no year since have they exceeded \$50.00.

Children's Church At Home And Abroad.

On page 267 of our September number is a notice of a book by Mrs. Harriett Caswell, entitled *Our Life Among the Iroquois*.

It is a very interesting book, and Mrs. Caswell tells some stories in it which, I am sure, would interest children. Do you

wonder how an editor can know what interests children?—an old man, too, whose hair is mostly white, and who cannot read without spectacles? Well, I have held a good many children on my knees. Lately I have held *some* little children on my knees, whose fathers and mothers I have held on my knees and carried on my shoulders when they were little enough for that kind of fun. And I find that the little ones of to-day like the same things that their fathers and mothers liked when they were children, and which I remember that I liked, long, long ago, when I sat on my father's knees, and when he "trot-trotted me to Boston, to buy a loaf of bread." My father has been in heaven many years. If he had staid here till now, he would be more than a hundred years old. He loved little children as long as he lived, and I have no doubt that he loves them now. As long as I live, I mean to keep acquainted with children. So, I send to my little Presbyterians one of Mrs. Caswell's nice stories, and I hope that their mothers will read it to them.

If any of you, little fellows, really like this story, and would like to have me print some more like it, out of Mrs. Caswell's book, you may write to me and tell me. It is a good while since any of you have written to me. How am I to know what to print for you? Tell me if I have guessed right this time. H. A. N.

HOW A LITTLE INDIAN GIRL GAVE HERSELF TO JESUS.

Wi-yu's father and mother were pagans. She never heard a word about Jesus Christ until she came to the asylum. One day,

Wi-yu (pronounced We-you) walked up to me and said: "I want to give myself away to you." I was much surprised, but looked into the little girl's black eyes, and said: "Why does Wi-yu wish to give herself to me?" "Because," she said simply, "I love you." After this they all called Wi-yu my little girl.

One day, while Wi-yu sat by me learning how to hem a pocket handkerchief neatly, I asked her if she loved Jesus, of whom I had been talking to her. "No," she said, "I do not; but I want to. I want to be a Christian, but I'm too little."

"But Jesus says, 'Suffer the *little* children to come unto me.'"

"I don't know how to go to him; I don't know what to do," said she.

"Wi-yu," said I, "you must give yourself away to him." She looked at me in surprise.

"How can I do that?" she exclaimed.

"How did you give yourself away to me?"

"I came to you and asked you to take me, because I love you."

"Why do you love me, dear?" She hesitated a moment, and then answered: "I think it must be because you love me."

"Yes, Wi-yu; that's just the reason. Now, Jesus has been loving you all this time, while you have not been caring in the least for him."

She stopped sewing and sat very still awhile, thinking. I did not say a word, because I knew the Holy Spirit was teaching her. At last she said:

"Would Jesus be willing for me to give myself away to him just as I did to you?"

"Certainly, my dear child; that is exactly what he wants you to do. He wants *all* of you, too. He wants your little feet to run for him, your lips and tongue to speak for him, and your whole heart to love him."

After some more quiet thinking, Wi-yu knelt by my side and said: "My dear

Jesus, I give myself away to you. I give you my hands, my feet, my mouth, my tongue and my heart. I give you all of myself. Please take me, dear Jesus." She arose and said: "Do you think he heard me?"

"I am sure of it," said I; "and you will find his promise in your little Testament." Together we found these precious words in her Indian Testament: "Any one that cometh unto me, I will not thrust aside." Believing that Jesus meant just what he said, she from this moment knew that she was his own dear, saved child.

A few days after, I said to her: "Wi-yu, after you had given yourself to me, did you try any harder to please me?"

"Oh, yes!" said she, with a bright face. "I tried to please you in everything—even in the very *little* things."

"Are you willing to do anything that will please Jesus?"

"I think I am," she answered.

"Will you tell the other girls that you are now trying to live a Christian life?"

She hung her head and blushed. "I am ashamed to tell them," she said.

"Were you ashamed to tell them that you had given yourself to me?"

"Oh, no, indeed!"

"And yet, my Wi-yu, you are ashamed of Jesus, your most precious Friend, your wonderful Friend, who loves you so much, and who saves you from your sins. Oh, Wi-yu! Wi-yu! Let us ask him now to forgive you and help you to please him, even in this."

We knelt and Wi-yu said, with a voice choking with sobs, "My own dear Jesus, please forgive me for being ashamed and afraid, and help me to tell them all that I have given myself away to you." When we arose, she said, "I can tell them now! I will tell everybody."

On her way to find her schoolmates, she met a minister who was visiting the Indians, and of whom she was very much

afraid, because he was a stranger; but, mustering up all her courage, she looked up to him, and said: "I have given myself away to Jesus."

He was much surprised and touched as he thought of his own daughter at home, who knew so much more about Jesus than this Indian girl, and who had not yet begun to love him. He put his arm about the little timid Wi-yu, and said some very kind and helpful things to her. After this, she found it easier to tell them all, and even gained courage to write to her stern, pagan father, although she was quite sure that he would be very angry with her. Here is a copy of the letter:—

MY DEAR FATHER:—I have given myself away to Jesus, and I am not ashamed nor afraid to tell you of it.

YOUR LITTLE WI-YU.

Her father was alone when this message reached him, and nobody knows what he thought; but the very next Sabbath he walked several miles to the Mission church, and heard the missionary preach about this same Jesus to whom his little daughter had given herself; and after that he kept coming, until he, too, became a Christian man, to the great joy of our Wi-yu.

(Look on page 350.)

Young People's Christian Endeavor.

THE COLUMBIAN EXPOSITION.

To none of the people of this generation will it have greater interest or greater educational value than to those who are enrolled in the Y. P. S. C. E. Nowhere else have we seen its great ideas and capabilities set forth so clearly, so fully and so powerfully as in the speech of Rev. Dr. Barrows, of Chicago, at the great Y. P. S. C. E. Convention in New York. We gladly put upon

our pages as much of it as our necessary limitations of space permit. Our extracts are taken from the full report of *The Mail And Express*.

LET IT BE A CHRISTIAN FAIR.

I am confident that the Columbian Exposition is to provide more amply than any previous World's Fair for the higher things of the spirit. It will be an education to every thoughtful young man and woman to become a student at this World's University, and we should be diligently eager in preparing for it. The discovery of the new world was a chief event in the social and in the spiritual progress of humanity, and the pulpits and schools of America have an unequalled opportunity of showing the providential aspect of our history, of indicating what God has wrought through the four marvelous centuries since Columbus sighted the West Indian Island from the deck of the Spanish caravel.

The exposition will not only furnish an unparalleled spectacle to the eye, it will also provide for the mind an unequalled feast. It is well known that a series of World Conventions, representing the chief departments of human knowledge and effort will be contemporaneous with the continuance of the Exposition. And the chief of all these, in the importance of the themes to be treated and of the interest involved and in the period of time allotted them, will be the Congresses of Religion, extending from the closing days of August through the entire month of September. Halls and churches that will accommodate 30,000 people will be found ready for this series of conventions.

It is expected by many of us that Sunday will be made, in certain higher respects, the chief day of the fair from the very beginning. An association has been formed to provide for great meetings on every Lord's day, to be addressed by some of the leaders of mankind. Noble Christian music will add its attractions and its inspirations to that day which Emerson has called the "core of our civilization." The American churches and Sunday-schools, whose work constitutes the nobler part of our history, will be on exhibition before the

thousands who will flock to us from every peopled shore. The Gospel will be preached by returned missionaries and others in Turkish, Armenian, Arabic, Spanish, Greek, Italian, Chinese and in many other chief languages of the world.

Not only on the Lord's day but through the week there will be tent preaching and open air preaching near the gates of the Exposition. I have no doubt that the eminently worthy enterprise, the "Hotel Endeavor," with its great Convention Hall and daily meetings, that the Sunday-school headquarters and Women's Temperance Unions, and the Young Men's and Women's Christian Associations, and the Tract and Bible Societies, will be the centers and agencies of daily Christian activity, by means of which the Gospel of our Lord will be proclaimed to the representatives of every nation.

There will also be, for the first time in any World's Fair, a material exhibit, in the splendid Liberal Arts Building, of the work of religion, as shown by models, maps, pictures, statistics and selected publications of the Bible, Missionary, Tract, Denominational and Interdenominational Societies, for which exhibits an area of 20,000 square feet has been reserved. President Clark as he carries the Gospel of Christian Endeavor around the world will make known the fact that the World's Fair is not to be a mere glorification of the material achievements.

MISSION CONGRESSES.

More than a year ago a committee representing fifteen denominations, was appointed under the direction of the exposition authorities to arrange and provide plans for a proper exhibition by means of congresses of the religious forces now shaping human history. Their plans have been published far and wide in modern European languages, and also in Oriental tongues, whose alphabets the committee cannot read. For more than thirty days the great halls will be thronged with the representatives of our Christian churches and of the non-Christian faiths coming from the six continents. The so-called denominational congresses will occupy a week or more.

The Catholics and the Lutherans and others

have already planned for conventions on an immense scale. A week has been assigned to the Evangelical Alliance, whose meetings will be of commanding importance; three days will be given to the Sunday Rest Congresses, which will discuss one of the most vital themes of our times. Special days here and there will be set apart for interdenominational conventions, like those of the Christian Endeavor and other societies. The Mission Congresses, covering the entire field of city, domestic and foreign missions, will occupy eight days or more, and it is the earnest desire of those having these meetings in charge to secure the presence of one active missionary from each society, and of at least one native helper, a representative of Christian conquest from every foreign land, and of one official representative of every leading missionary organization in the world.

PARLIAMENT OF RELIGIONS.

But the General Committee have provided also for the most unique, interesting and important feature of the Columbian Exposition, in a ten days' parliament of religions, at which, for the first time in history, the representatives of the leading historic faiths will meet in fraternal conference over the great things of human life and destiny.

This parliament will be held because the committee perceived that the time was ripe for it and the opportunity golden, and because such a host of God's noblest men and women have cordially approved it. There is a general consensus of applause to the proposition that religion shall, in some conspicuous way, in this age of materialistic pride, assert its kingship over human life. Since religion has been one of the chief forces of progress, since faith in a Divine Power, to whom men believe that they owe service and worship, has been like the sun, a life-giving and fructifying potency in man's intellectual and moral development, since religion lies back of Greek and Hindoo literature, European art and American liberty, and since it is as clear as the light that the religion of Christ has led to the chief and noblest developments of modern civilization, why should religion, any more than education, charities, art or

electricity, be omitted from a World's Exposition ?

A WORD FROM INDIA.

The greatest and wisest of the Mogul emperors, Akbar, who built the Taj Mahal, loveliest of all buildings, is said to have planned such a Parliament in the sixteenth century. He was himself willing to learn from Christian missionaries and Moslem teachers, from Hindu scholars and Parsee Scriptures. But the religion which he personally adopted has no dynamic force within it, and the Parliament of which he dreamed was never assembled. I received the other day from the land which Akbar once ruled, and from perhaps the leading native Christian of India, now a British Commissioner and Magistrate, a cordial letter, expressing his hope of seeing "our great country and people on this special opportunity which Providence seems to have offered."

He writes of his faith that this Parliament, the fulfillment of Akbar's dream, will do incalculable good. He says:—

O how grand it will be when men from east and west, north and south, meet together, admitting the universal truth of the Fatherhood of God; and let us hope, he says, that many will be led to the higher and most blessed truth as it is in Jesus. . . . One thing is as certain as that the hot sun is shining over us this warm day, and that is, if there is any remedy for fallen man it is in the love of Jesus. The very best of education and civilization lies in this grand secret, love, and God is love. . . .

The Apostle Paul, with his unfailing tact and courtesy, was careful to find common ground for himself and his Greek auditors in Athens before he preached to them Jesus and the resurrection, so the wise Christian missionary is discovering that he must not ignore any fragment of truth which the heathen mind cherishes, for, thus ignoring it, he makes an impassable barrier against conviction in the non-Christian mind. . . .

We believe Christianity is to supplant all other religions, because it contains all the truth there is in them and much besides, revealing a redeeming God. The object of the

Parliament, it scarcely needs to be said, is not to foster any temper either of bigotry or indifferentism.

Each man is required to speak out with frankness his own convictions and without compromising individual faiths, all are to meet under a flag emblazoned with the words "Truth, Love, Fellowship," rejoicing in a fraternity that involves no surrender of personal opinions, and no abatement of faith on the part of those who recognize how widely Christianity is differentiated from other systems. As any wise missionary in Bombay or Madras would be glad to gather beneath the shelter of his roof the scholarly and sincere representatives of the Hindu religions, so Christian America invites to the shelter of her hospitable roof at her grand Festival of Peace the spiritual leaders of mankind for friendly conference over the deepest problems of human existence. Though light has no fellowship with darkness, light does have fellowship with twilight.

God has not left Himself without witness, and those who have the full light of the Cross should bear brotherly hearts toward all who grope in a dimmer illumination. When the Apostle Paul denounced an idol worship which was devil worship, he fully recognized that all heathen religion was not of that malign quality. He instructed the Athenians that he and they adored the same God, of whom all were the offspring, they in ignorance of God's full nature, and he in the blessed knowledge which Christ had given him. Rev. Thomas L. Gulick, of the Sandwich Islands, expresses his faith that Saint Paul, who quotes heathen writers in confirmation of his own theology, would not refuse to confer with those whom he approvingly quotes.

ONE CHURCH, ONE SAVIOUR.

I believe that there will be furnished a grand field for Christian apologetics, a matchless opportunity of setting forth the distinctive truths of the Christian Gospel. A parliament of Christendom is to be interwoven with the parliament of religions, and able Christian scholars will treat of such themes as the incarnation, the divine person, the atonement and resurrection of Christ,

and the relations of Christians to one another. Thomas Arnold has said: "Other religions show us man seeking God. Christianity shows us God seeking man."

It is on this account that Christianity claims to be the true religion, fitted to all and demanding the submission of all. Christianity alone shows us a Mediator. The Church of Christ has a unique message, which she will proclaim to all the world, giving the reasons why her faith should supplant all others, showing, among other truths, that transmigration is not regeneration, that ethical knowledge is not redemption from sin, and that Nirvana is not heaven. . . .

At the Parliament of Religions the nobler and grander facts of our Christian civilization will be presented to the candid judgment of the world. And yet, in the light of the discussions which may be evoked, so-called Christian nations may, in some things, stand rebuked before the non-Christian. And I, for one, shall not be sorry. The time is come when Christendom should repent in dust and ashes. Missionary progress is frightfully checked by the sins of Christian people. I need not characterize the barbarous Chinese Exclusion bill: I need not speak of the rum traffic on the west coast of Africa, the whisky and gunpowder of Christian commerce, or the forcing of the opium trade into China, or the miserable examples of greed, pride and cruelty which have disfigured the name of Christian in India and Cathay.

With Christian life as portrayed in Rudyard Kipling's pictures of British character in India before him, we do not wonder that the student of the Vedas is not altogether fascinated with Christian civilization. May it not be under the blessing of God a means of pricking Christendom to the heart, to see itself rebuked in "The parliament of man, the federation of the world?"

FOREIGN MISSIONS.

The most cheering and valuable indorsements of our plans have come to us from missionaries in the thick of the fight, and while the Parliament will do something to promote Christian unity and bridge the

chasms of separation between the disciples of Christ, it will do much, I hope, to bring the non-Christian world before the minds and hearts of a selfish, and indifferent Christendom. Speaking as a pastor, living in the capital of Western materialism, with all the world knocking at our doors and thronging our streets, let me here record the conviction that the divine way of building up the Kingdom of Christ in America is to engage with fresh ardor in efforts to Christianize India and Africa, Turkey and China.

The heart that is aglow with a wise Christian patriotism must plead earnestly for foreign missions. If this Christian Endeavor movement shall become alive with foreign missionary enthusiasm, if it nourishes the self-sacrificing and obedient spirit which heeds our Lord's command to "go into all the world," then we shall not appeal in vain for Christian work in our imperilled cities and on the vast and needy frontier. One chief hindrance to missionary progress is the misty unreality of the great heathen world. We scarcely think of them as our brethren. Many people's interest in them, judged by their gifts, is hardly noticeable.

I believe they will soon be brought nearer to our thoughts; I believe that the coming event is to stir a mighty and wide-reaching interest in the study of comparative religions, thereby strengthening the faith of disciples and quickening their benevolent impulses. Biblical Christianity, exhibited by the side of the systems of Buddha, Mohammed and Confucius, seems more divine than ever. Those who appreciate most fully the truths of natural religion are increasing their unselfish efforts to give to all the world the supreme and priceless blessings of the Christian Gospel. Prof. Sampey, of the Southern Baptist Theological Seminary, Louisville, writes me: "Let an honest effort be made to get at the facts of religious experience, and the truth of God will take care of itself." Let not one fear that the solar orb of Christianity is to be eclipsed by the lanterns and rush-lights of other faiths!

IN GOD WE TRUST.

I believe that the Columbian Exposition in the general sweep of its plans is fitted to fill

our hearts with new Christian hopefulness, to stir in our souls a new sense of responsibility and to quicken our minds with new perceptions "of the universal action and guidance and love of God." It will contribute to the great end which Prince Albert pointed out at the first World's Fair forty-one years ago, "the realization of the unity of mankind." As I was looking the other day at the immense building for the mines and mining exhibit in Jackson Park, I was glad to see in the ornamentation of the grand southern portico the words that are stamped on our national coins, "In God we trust."

And to the reverent mind, to him who sees God and the instrumentalities for the enlargement of His Kingdom, in the forces of material civilization, even these displays of human progress and achievement in subduing and transforming nature will suggest inspiring and hopeful thoughts. It would be easy for the Biblical student to find appropriate Scriptural words to write on every structure in the World's Fair.

Below the gilded dome of the Administration Building, the master-work of one of the architects of this city, I would inscribe the words of Isaiah: "The government shall be upon His shoulders;" over the Machinery Hall I would write: "Every house is builded by some man, but he that built all things is God;" over the Transportation Building I would write: "Make straight a highway for our God;" over the Palace of Fine Arts: "The gate of the temple which is called beautiful;" over the Agricultural Hall: "Behold, a sower went forth to sow;" over the Electrical Palace: "His lightnings enlighten the world;" over the Woman's Pavilion: "She stretcheth out her hands to the needy;" over the Horticultural Building: "I am the Rose of Sharon and the Lily of the Valley;" over the Building of the United States Government: "He hath not dealt so with any nation;" over the unique and beautiful Fisheries Building: "And the fishes of the sea shall declare unto Thee;" over the Mineral Palace: "In His hand are the deep places of the earth." Over one of the resplendent gates of the Exposition grounds I would write the prophecy, "The kingdoms of this

world shall become the kingdoms of our Lord and his Christ;" and over every closed gate on Sunday morning I would inscribe in letters of gold, for all eyes to see, the immortal statute wherein is wrapped up the Christian future of America and of the world: "Remember the Sabbath day to keep it holy."

AN AUGUST REALITY.

America will be on exhibition the coming year, and especially American Christianity. Shall the nations who have heard great things of us, coming to our shores, smile over our recreancy and exclaim: "How art thou fallen from Heaven, O Lucifer, son of the morning." Gen. William Booth sends word from London: "You have an opportunity of influencing the whole world with the spirit of our common Christianity without parallel in ancient or modern times." "The materials," says the English *Independent*, "have been made ready for a New World Pentecost." A few years ago President Warren, of Boston, preached a sermon wherein he imagined the assembling of a great convention in Tokio, a conference of the religious leaders of the Eastern world, the Buddhist, Brahman, Parsee, Mohammedan, Taoist, Shintoist and Confucian, met together to discuss the great problems of faith, and to discover, if possible, the perfect religion.

As the discussion proceeded they reached the conclusion that there could be only one perfect religion, that the perfect religion must reveal a perfect God, that it must assure man the greatest possible ultimate good, that it must bring God into the most loving and lovable relations with humanity, and that this could be achieved only by his taking upon himself a human form and suffering for men. And it would have seemed that the convention was talking something ideal, something which had never been actualized, had not the last speaker, the Buddhist leader of Japan, related the story of his own long mental unrest, and how, on the day before he had learned through the teachings of a brother, who had seen many lands, that God had really come to earth, and revealed himself through his Son, had furnished all the credentials needed by eager intellect and the yearning heart; had

centered and glorified in himself all the truths which Gautama had discovered beneath the Indian fig tree or Confucius in his long wandering quest, and through the cross reared on an Asian hill-top had offered deliverance from the guilt and love of sin, and had irradiated the sorrows and incompletenesses of earth, with sure and golden promises of celestial peace and unwasting joy. The reverent dream of the Christian scholar will soon be an august reality.

A GREAT MOMENT IN HISTORY.

It will be a great moment in human history, as many have felt, when, for the first time the representatives of the world religions stand side by side. May the Holy Ghost be the divine apostle preaching Jesus to an assembled world! And that the fire from God may descend on these phenomenal conventions of his children, illuminating all minds and brightening all faces with gleams of that glory which shall cover the earth, should henceforth be our earnest and hopeful prayer.

Before Jehovah's awful throne,
Ye nations! bow with sacred joy;
Know that the Lord is God alone;
He can create and He destroy.

Wide as the world is thy command,
Vast as Eternity thy love;
Firm as a rock thy truth shall stand,
When rolling years shall cease to move.

Bleanings *At Home and Abroad.*

THE FREE CHURCH MISSION ON LAKE NYASA:
—This mission was first proposed in 1874, and the first missionary party sailed for Africa in 1875. Then the greater part of Central Africa was unknown, and the idea prevailed that it was only inhabited by wild beasts. But when they sailed round Lake Nyasa they found villages or towns with from 50 to 5,000 or 10,000 inhabitants. On October 12, 1875, they sailed into the harbor at Cape Maclear, which became their first

station. It had now developed to six centres, occupied by Europeans, the cape itself being occupied by the native who first made profession of his faith in Christ, and who has since been doing good service for the Master. In 1875 they were strangers to most of the languages, of which there were eight, in the district round the lake, besides the dialects of these languages. Now several of these had been reduced to writing, and Bible and New Testament translations effected; while they had also schoolbooks in most of the towns. Instead of there being no schools—as was the case in 1875—during 1891 they had 32 schools in operation connected with the mission. In 1875 they had not a single scholar; during the past year they had about 7,000. Instead of having no teachers, as in 1875, they had now about 150 native teachers, male and female. Let it not be supposed, however, Dr. Laws remarked, that these teachers would pass the standard requirements for pupil teachers in this country. Certainly not; but their aim was to get as speedily at possible a widespread elementary education among the people—for this reason, that they wished to have a Bible-reading and a Bible-loving population. They did not seek that their native teacher should be equal to the European teacher, or the native pastor equal to the European pastor; but they wished to have their native teacher in advance of the native class, and their native pastor in advance of the native pew. They were striving, in connection with this work, also to give those teachers an industrial as well as a literary training. All were able to read the New Testament in their own language before they could become teachers in connection with the mission, and thus they were able to teach the alphabet to the children in the villages, and save the time of the Europeans in doing so. In 1875 there was on the lake only one man professing Christianity; in 1886 there were nine men and women who had been baptised. When he left, toward the close of last year, 165 men, women, and children had been baptized in connection with the mission.

“The native Christians were seeking to take a part in spreading the gospel. They laid this

work upon them as a duty; if they had joined the church of Christ, they were not to be drones. It was their duty to tell those in their households and those in their villages and those in other villages of the way of salvation, which they themselves had learned, and they were doing this. During the past year they had had from thirty to forty of their native Christians going out Sunday after Sunday to preach the gospel—some of these men walking eight, ten, and twelve miles for the purpose, in a broiling sun. Sometimes they left on their journey the preceding day, if they could stay with friends, and thus the whole of the Sunday was spent in preaching to the people at different villages. In this way, in 1891, they had from twenty-five to thirty services conducted every Lord's day by these Christians themselves, in connection with the one station referred to."—*Missionary Record of the U. P. Church.*

Mr. Hartwell, of Foochow, reports, in *The Missionary Herald*, a remarkable movement for the reformation of opium-smokers. The movement seems sober and well-directed, led by the pastor and aided by a native medical graduate who sells them, at a low price, medicine prescribed by Miss Dr. Woodhull. While thus using proper means, their reliance is on divine help, in answer to prayer, for success and for permanence of cure.

How They Build Churches, etc., in Bulgaria, is thus neatly told in the *Missionary Herald*:

The Board has given almost nothing for churches, parsonages or schools. The people have been trained to feel that they must do this work. They make their gifts; then the missionaries want a share in every church building in the mission, and every church has a chance to help on every new church. The builders give all they can, to begin with, and when the money is exhausted they give all they can again, and so on, and by the time they have given all they can three or four times, they generally get through without dedicating a debt.

STRIKING NARRATIVES.

[Related by Missionaries at their Conference at Clifton Springs.]

THE WONDERFUL BOOK.—A missionary among the North American Indians wrote a letter appealing for men. That letter was read in print by Thomas Crosby, a boy working in a Canada tan-bark mill. Regarding it as God's call to him, just consecrated to the service of Christ, he started at once, when his work for the day ended, for his home, miles away. Reaching home at midnight, he begged his parents to allow him to go. They finally gave consent that he, their hope and stay in declining years, go, if he could borrow money with which to reach the distant field. He borrowed, on his own unendorsed note, two-hundred dollars; and, after reaching the distant field, earned, within two years, enough money, by working in a saw-mill to repay it. Then he went to the missionary, and, presenting the printed letter, said that he had come at the call: but could not reach the place and work sooner.

The missionary set him to work, and in six months the youth had learned the language sufficiently to preach to the Indians. Among those to whom he preached were bad women, brought from the north by worse white men. A number of these were converted, and returning home told their fathers and brothers of the teacher and his "wonderful book." An immense canoe was prepared, and a large company of men sailed six hundred miles down the coast and took Crosby back to their homes. At once he became their teacher, and a multitude gathered around him to learn the way of life. The news spread into Alaska, and people came out of curiosity: but carried back the gospel. Later they sent a delegation to urge the young preacher to visit them. Accepting their invitation, he began the mission work in Alaska. Sending to the Methodist Mission Rooms in New York, he asked for help; but was answered that neither men nor money could be spared. Then he wrote to the Presbyterian Board. The result is the Presbyterian Mission work of Alaska.

HEATHEN TRADITIONS.—Strange customs, remarkable traditions were revealed among some peoples. In lands as widely separated as Mexico and Hudson's Bay country, Burma and Africa, India and China, strange phenomena and remarkable customs relating to supposed demoniacal possessions, were noted. The natives declare that demons gain control and sway men as in New Testament times. In fact the so-called possessions seem very like, if not identical with those described by the evangelists.

The Zulus, so admired by Stanley, appear all he describes them in the accounts given by missionaries. Their traditions and customs raise an interesting inquiry regarding their ancestry. They refuse to walk over a new made grave lest they should take the disease; they eat no swine flesh; they practice circumcision; and their maidens visit the hills yearly to lament for one of their kind who once suffered exile, or what may have been regarded as even worse. Like the Israelites of old, they send annually a man into the wilderness bearing, not a goat but a cock on which have been laid the sins of the people. They tell of a great man in their race who divided the Red Sea, and led their people through it; and describe a deluge that destroyed the human race, except their own ancestors.

This tradition of the Deluge, by the way, is found, contrary to many statements, among other African races.

The Karens of Burma have traditions as remarkable, if unlike those of Zululand. They speak of their first parents living in Eden's garden, and give them names strangely like Adam and Eve. They describe the fall, and declare that ever since they have been sinners and for their transgression the great Spirit whom they revere, ignores them. This Spirit they name by sounds like, if not identical with the Hebrew Jehovah.

THE CHRISTIANS' GOD TESTED.—One of the hill-tribes of Burma, a marauding, murderous people, so savage that they were dreaded by all, stood in the way of gospel progress. A young Karen preacher, a convert of another tribe, determined to try to present the gospel to this people. Warned of his danger,

he persisted in his determination and went. They met and proposed killing him as a spy. He told them that a spy would not act as he did nor come unarmed; then taking out a book, he began to sing. Next, while they listened in amazement, he preached the gospel. They were convinced that he was no spy; so they invited him to their homes and ended by accepting the gospel.

When later an assembly was called to organize the converts into a church, savages from another village visited and tried to disturb the meeting. Failing in that, they kidnapped two children, saying that, if the God of the worshippers was a living God he would get the children back, if nothing but a dead God they would keep the two as slaves, or restore them for a ransom. Speedily it was noised around that there was a contest between the savages and the God of the Christians; and there was great excitement in the surrounding country.

The Christians sent a company of men to demand the return of the children. The answer was given that they might have them for a price; not otherwise, unless their God could take them away. Hopeless, the company returned. The Christians met to pray, and sent another band to ask for the stolen children. This band was warned that another demand would be followed by the death of those making it. Hurrying away to escape death threatened, they told their praying friends at home that human power and persuasion were useless. If help came at all it must come from God.

Meanwhile the wife of the savage chief warned him that he was taking a great risk, and that the God of the Christians might punish him terribly for the act. This roused the fears of the chief, and he sent word to the Christians to come and get their children.

Fearing an ambuscade, they cared not to go, until a queer but courageous preacher offered to go and die if need were, or bring back the children, if possible. A few agreed to go with him. They started at night, the Christians beginning an all-night prayer meeting as the party went on the mission. It was met without the savage village by armed men, and death seemed certain. Bravely

standing their ground, the Christians sang a gospel song. This aroused savage curiosity, and the singers were invited to sit down and talk. The leader at once told the story of the gospel's power, and the blessing it had brought to his own tribe. He said that they owed their prosperity, their comforts, their good food, clothing, all advantages, to the God whom they had accepted, instead of those formerly worshipped. This talk astonished the savages and the chief said, "Take your children. The God who does so much for you must not be our enemy."

The children were given up and the company allowed to return at once. At daylight the prayer meeting was disturbed by gunshots near. Hurrying out to see who was coming the Christians saw their own friends returning; and on the back of the preacher was a missing child while its companion rode in triumph on the shoulders of another of the rescuers. Instead of carrying the little ones to their homes, the company entered the chapel and, placing the children on the platform, held a thanksgiving service for the restoration; and thanked God that He hears the prayers of converted Karens as well as of white Christians.

Two weeks later a delegation came from that savage tribe asking for teachers. They declared that they would not worship demons again, but meant to serve the God who was so thoroughly alive, that he could take away, without ransom and without fighting, their captives, and yet win their hearts while doing it. That tribe is now Christian.

WHO WOULD THINK IT?—"Call Tommy. He's eleven, and never has heard anybody pray" said the mother to a missionary in the mountains of the South; and a boy of seventeen had not heard of the death of Jesus. The

missionary found in one family five children of from two to thirteen years; not one member of this family could read. None of the children had any idea of God nor of Jesus Christ. They did not know the name of the present month, nor the name of the day of the week.

Who would think it possible to find such people in our land? And yet the missionaries of the American Missionary Society working among the mountaineers of Virginia, Tennessee and Georgia, find them by scores and by hundreds.—*Missionary Guardian*.

The joy of the Lord is the strength of the righteous. Get it, and you can stand up under anything.—*Ram's Horn*.

Ministerial Necrology.

NOTE—We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BILLINGTON, LINUS WILLIAMS.—Born, Orange, New Jersey, Jan. 1st, 1802; studied at Ithaca Academy; graduated, Auburn Theological Seminary 1830; ordained, Presbytery of Bath, February, 1830; pastor in New York State at the following Churches: Cohocton, 1829-30; Starkey, 1831-33; Dresden, 1834; Richmond, 1835-41; Scottsville, 1841-48; Fairport, (Congr. Ch.) 1848-49; Richmond, 1849-53; East Mendon, 1853-56; North Bergen, 1856-61; Barre Center, 1862-68; North Bergen, 1868-69; Bergen, 1870-71; resident at Alleghany, 1871-77; Scottsville, 1877-92; died, Scottsville, N. Y., June 25th, 1892. Married, March 16th, 1830, Miss Sophia Gardner, of Bennington, Vermont, who died a few years ago. One son, Dr. Charles E. Billington, survives. Published, a Review of A. J. Davis' Revelations, 1848, addresses and newspaper articles.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JULY, 1892.

ATLANTIC.—*South Florida*—Altoona, 3 00
BALTIMORE.—*Baltimore*—Bel Air 1st, 7; Deer Creek
Harmony, 15. *New Castle*—Dover, 18; Lower Brandy-
wine, 6 42; New Castle 1st, 83 68; Pitt's Creek, 6 31; Port
Penn, 4 90. *Washington City*—Falls Church, 10; Wash-
ington City 1st, 8 50; — Western, 23 84. 183 65
CALIFORNIA.—*Benicia*—Napa, 30. *Los Angeles*—Ana-
heim, 4 60; Los Angeles Grandview, 5 15; Monrovia, 1 10;
Santa Maria, 5 50. *San Jose*—Pleasanton, 4. 50 85
CATAWBA.—*Southern Virginia*—Albright, 1; Mt. Her-
mon, 1. 2 00
COLORADO.—*Boulder*—Laramie Union, 14 92; Valmont,
24 cts. *Denver*—Golden 1st, 6 20. *Gunnison*—Grand
Junction 1st, 6. *Pueblo*—Colorado Springs, 18 95; Pueblo,
3 08. 49 39
ILLINOIS.—*Alton*—Litchfield, 5 64; Salem German, 5;
Woodburn German, 8; Zion German, 3. *Bloomington*—
Champaign 1st, 25 28; Elm Grove, 5; Waynesville, 3.
Cairo—Cairo 1st, 6 70. *Chicago*—Chicago 1st, 41 61; —
60th Street, 4; Peotone, 30 94; River Forest, 6 16. *Free-
port*—Galena 1st, 18 90; Woodstock, 15 30. *Mattoon*—
Ashmore, 7; Assumption 1st, 15 15; Grandview, 5 36;
Mattoon, 11 06. *Ottawa*—Aurora, 10 37. *Peoria*—
Brimfield, 4; Canton 1st, 9 83; Elmira, 15 03; Elmwood, 5;
Galesburg, 17 26; Peoria 1st, 15 12; — 2d, 75 58; Washing-
ton, 4. *Rock River*—Aledo, 3; Garden Plain, 12 74; Mil-
lerville, 4 51; Morrison, 57 23; Munson, 4 94; Newton,
6; Peniel, 4 56. *Schuyler*—Camp Creek, 10. 477 27
INDIANA.—*Crawfordsville*—Rock Creek, 4; Rockfield,
2 19. *Fort Wayne*—La Grange, 4 50. *Indianapolis*—
Hopewell, 12 48; Indianapolis 12th, 4; Southport, 2 65.
Logansport—Crown Point, 5; Plymouth, 5 95; Union,
3 45. *Muncie*—Elwood 1st, 2; New Hope, 2. *New Albany*—
Brownstown, 7 88; Jeffersonville, 7 25; Lexington, 2 54;
— Nabbs Chapel, 2 50; Mount Lebanon, 2 85. *Piersons*—
Evansville Walnut Street (Incl. sab-sch), 30. *White*
Water—Aurora, 4 40. 106 06
IOWA.—*Cedar Rapids*—Clarence, 5. *Council Bluffs*—
Anderson, 6; Conway, 4; Sidney, 7; Woodbine, 5. *Des*
Moines—Des Moines Westminster, 3; Dexter, 5. *Fort*
Dodge—Dana, 5; Grand Junction, 6 55. *Iowa*—Birming-
ham, 8 75; Keokuk Westminster, 18 56; Kosuth, 5 15;
Mount Pleasant German, 13; Ottumwa 1st, 12 01. *Iowa*
City—Keota, 4; Lafayette, 4; Marengo 1st, 4 64. *Sioux*
City—Vail, 12. *Waterloo*—Ackley 1st, 31 45; Dysart, 3;
Grundy Centre (Incl. sab-sch), 1 23; 10; Janesville, 8 30;
Marshalltown 1st, 13; Morrison, 5; State Centre, 6 50. 200 91
KANSAS.—*Eldorado* 1st, 13; El Paso, 3 90; Waverly 1st,
6 50. *Highland*—Hiawatha, 10. *Neosho*—Fulton 1st, 1 18;
Ottawa 1st, 13 50; Princeton, 2; Richmond, 2; Scammon, 3;
Thayer, 4 25; Weir City, 1 25. *Osborne*—Calvert, 9 13; Nor-
ton, 4; Rose Valley, 3. *Solomon*—Abilene 1st, 9 66; Elia-
wood 1st, 8; Herington, 5; Lincoln, 8 35. *Topeka*—Black
Jack, 2 50; Kansas City Western Highlands, 10 22. 108 54
KENTUCKY.—*Ebenezer*—Mayfield, add'l, 1 00
MICHIGAN.—*Detroit*—Ann Arbor 1st sab-sch, 5 67; Pon-
tiac 1st, 35 94. *Flint*—Flint 1st, 10 65. *Lansing*—Albion,
15. *Monroe*—Monroe, 5 80. 73 06
MINNESOTA.—*St. Paul*—Minneapolis Highlands Park,
11 08; St. Paul 9th, 11 08. 22 11
MISSOURI.—*Kansas City*—Sedalia Central, 8; Sharon,
4 93; Sunny Side, 2. *Ozark*—Ebenezer, 6. *Palmira*—
Sullivan 1st, 3. *Platte*—Breckenridge, 4 45; Fairfax, 2;
New York Settlement, 2 05; Parkville, 7 14. *St. Louis*—
Poplar Bluff, 3 50. 43 07
NEBRASKA.—*Kearney*—Buffalo Grove German, 1 55.
Nebraska City—Hopewell, 6; Utica, 5. *Omaha*—Colum-
bus, 2; Lyons, 3 50. 18 05
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 49 37;
Roselle, 9 70. *Jersey City*—Rutherford 1st, 28 01. *Mon-
mouth*—Barnegat, 3; Cream Ridge, 1 75; Forked River,
3; Jacksonville, 3; Providence, 3. *Morris and Orange*—
Chatham, 45 55; East Orange Bethel, 16 26; Mt. Olive
10 19; Rockaway, 35 75. *Newark*—Newark 2d, 23 48; —
Park, 23 21; — South Park, 50 53. *New Brunswick*—
Amwell United 1st, 2 74; Dayton, 5 04; Trenton 1st, 196 55.
Newton—Oxford 1st, 7 75. *West Jersey*—Bridgeton 2d,
13 23; Hammonton, 12 73. 543 89
NEW YORK.—*Albany*—Marlville, 4. *Binghamton*—
Waverly 1st, 25. *Boston*—Newburyport 1st, 11 36; South
Framingham Hope, 5; Windham Church and Soc'y, 6 10.
Brooklyn—Brooklyn Duryc, 23; Stapleton 1st Edge-
water, 15. *Cayuga*—Aurora, 19 17; Ithaca 1st, 141 64.
Chemung—Big Flats 1st, 13 71; Monterey, 1 25; Sugar
Hill, 1 25. *Genesee*—Leroy 1st, 32; Warsaw, 67. *Geneva*—
Canoga, 2 23; Gorham, 19 43. *Hudson*—Goheen, 49;
Haverstraw Central, 30; Middletown 2d, 9 03. *Long*
Island—Southampton, 58 69. *Nassau*—Freeport, 19;
Hempstead Christ Church, 32. *New York*—New York
Madison Avenue, 37 86; Woodstock, 2. *Niagara*—Albion,
11 50. *Otego*—Oneonta, 30; Unadilla, 8 30. *Rochester*—
Victor 1st, 11. *St. Lawrence*—Hammond 9; Sackett's
Harbor, 3 39. *Syracuse*—Mexico 1st, 20 26; Syracuse
Park Central, 33 34. *Westchester*—Huguenot Memorial,
66; Patterson, 5 32; South East Centre, 7 24; Yorktown,
9. 845 25
OHIO.—*Cincinnati*—Cincinnati Walnut Hills 1st, Shil-
lito Street Mission sab-sch, 3; Lebanon 1st, 13. *Dayton*—
Bath, 2 50; Osborn, 3; South Charleston, 9 68; Xenia,
11 74. *Huron*—Norwalk, 9 23. *Lima*—Blanchard, 10;
McComb, 12. *Mahoning*—Massillon 2d, 23 08. *Marion*—
West Berlin, 3 75. *Maumee*—Toledo 5th, 4; West Beth-
esda, 6. *Portsmouth*—Eckmansville, 7 75; Portsmouth 1st,
192 85. *St. Clairsville*—Farmington, 3 48; Martin's
Ferry 1st, 16; Pleasant Valley, 1 50; Rock Hill, 5 60;
Scotch Ridge, 3 75; Short Creek, 6; Wheeling Valley, 5.
Steuensville—Steuensville 1st, 19 91; Yellow Creek, 8.
Wooster—Ashland, 7 06; Clear Fork, 3 60; Lexington,
4 85; Loudonville, 3 17. *Zanesville*—Zanesville Putnam,
22 60. 250 10
PENNSYLVANIA.—*Allegheny*—Freedom 1st, 7; Glasgow,
1 20; Leetsdale, 54; Oak Grove, 5 06. *Blairsville*—Con-
gruity, 6 75; Greensburg 1st, 44 63; Lioniger, 18 59;
Unity, 21. *Butler*—New Hope, 4; New Salem, 3; Pleasant
Valley, 2 57. *Carlisle*—Big Spring, 13 47; Mechanics-
burgh, 3 53; Mercersburgh 11 71; Monaghan, 9 50; New-
port, 8 50; Shippensburg, 23 10; Silver Spring, 8. *Chester*—
Avondale, 10; Downingtown Central, 7; Honeybrook,
11 30; Marple, 5 63; Penningtonville, 5 04. *Clarion*—
Brockwayville, 10; Mayaville, 2 44; Richardsville, 2 23.
Erie—Jamestown, 5 75. *Huntingdon*—Altoona 1st, 31 30;
Lower Spruce Creek, 7 68; Lower Tuscarora, 8 50; Miles-
burgh, 6 14; Mohanahon and Snow Shoe, 9 11; Mount
Union, 17; Osceola, 7 09; Penfield, 6; Petersburg, 4 69.
Kittanning—Grader's Grove, 2 71; West Glade Run, 7 10;
Worthington, 4. *Lackawanna*—Carbondale 1st, 39 63;
Harmony, 41; Troy, 20. *Lehigh*—Bethlehem 1st, 7 60;
Easton Brainerd, 34 45; Reading 1st, 35; South Bethlehem
1st, 8. *Northumberland*—Bald Eagle and Nittany, 6 67;
Beech Creek, 4; Lycoming, 11; Mahoning, 62 18; Watson-
town, 10; Williamsport 2d, 33 50. *Philadelphia*—Phila-
delphia 1st, 307 12; — Bethesda, 16 71; — Princeton,
126 70. *Philadelphia North*—Carversville, 1 22; Chestnut
Hill Trinity, 10; Doylestown, 35 03; Germantown Wake-
field, 7 50. *Pittsburgh*—Cannonburgh 1st, 7 23; — Central,
3 33; Charleroi, 6; Pittsburgh East Liberty, 50; —
Shady Side sab-sch, 35. *Redstone*—Dunbar (Incl. sab-
sch, 7), 27; Mount Pleasant Reunion, 20 06; New Provi-
dence, 7. *Shenango*—Clarksville, 7 50; New Castle 2d,
12; Sharon, 10 30; Transfer, 8. *Washington*—Burgetts-
town sab-sch, 6 52; Limestone, 6 20; Washington 1st,
20 75; Wheeling 1st, 27 08. *Wellbato*—Covington, 5.
Westminster—Middle Octorara, 5 33; New Harmony, 9;
Wrightsville, 8; York 1st, 35 06. 1,546 94

SOUTH DAKOTA. — <i>Black Hills</i> —Whitewood 1st, 5. <i>Central Dakota</i> —Woonsocket 1st, 4 75. <i>Southern Dakota</i> —Bon Homme Co. 1st, 5; Marion Emmanuel German, 5; Turner Co. 4th German, 2. 21 75	
TENNESSEE. — <i>Union</i> —Hopewell, 2 50; New Providence, 14 80; Rockford, 2; St. Paul's, 1 50; Shannondale, 7 10. 37 90	
TEXAS. — <i>Trinity</i> —Dallas 2d, 1 65	
UTAH. — <i>Utah</i> —Hyrum Emmanuel, 60 cts; Salt Lake City Westminster, 7. 7 60	
WASHINGTON. — <i>Puget Sound</i> —Seattle 2d, 5 00	
WISCONSIN. — <i>Milwaukee</i> —Milwaukee Perseverance, 7 50; Waukesha 1st, 11 48. <i>Winnebago</i> —Shawano, 3. 21 96	
Total from churches and sabbath-schools.....\$ 4,709 10	

OTHER CONTRIBUTIONS.

"A minister's tithe," Fargo Presb'y, 94 cts;	
"A minister's tithe," Athens Presb'y, 94 cts;	
"A minister's tithe," Parkersburg Presb'y, 94 cts; "C. Penna., 4; Miss E. M. E., 5; "J. B. H., "5; Rev. H. T. Scholl, Big Flats, N. Y., 4; "U. S. Army," 20; George T. Valentine, Argyle, Minn., 5; B. O. Williams, M. D., Martin's Ferry, O., 5..... 50 82	
\$ 4,759 92	

MISCELLANEOUS.

Interest on investments.....\$1,669 37	
Sale of Book of Designs No. 5..... 2 65	
Plans and Specifications..... 10 00	
Premiums of insurance..... 176 88	1,858 85

SPECIAL DONATIONS.

IOWA.— <i>Council Bluffs</i> —Alton 1st.....\$ 5 00	
KANSAS.— <i>Solomon</i> —Clyde..... 9 57	
NEW JERSEY.— <i>Jersey City</i> —Hoboken 1st, 18 40; Newfoundland, 3; Passaic	

RECEIPTS FOR COLLEGES AND ACADEMIES, JULY, 1892.

BALTIMORE. — <i>Washington City</i> —Washington City 1st, 6 35	
COLORADO. — <i>Boulder</i> —Valmont, 18 cts. <i>Pueblo</i> —Pueblo, 2 31. 2 49	
ILLINOIS. — <i>Chicago</i> —Chicago 1st, 41 61; — 5th, 12 52. <i>Peoria</i> —Galesburg, 5. <i>Rock River</i> —Aledo, 1 50. <i>Ottawa</i> —King's, 2. <i>Schuyler</i> —Kirkwood, 3; Monmouth 1st, 7 40. 73 03	
INDIANA. — <i>Logansport</i> —Plymouth, 5 95	
IOWA. — <i>Des Moines</i> — 1 00	
NEBRASKA. — <i>Kearney</i> —Buffalo Grove, 4 55	
NEW JERSEY. — <i>Elizabeth</i> —Elizabeth 1st, 84 28; Roselle, 7 27. <i>Jersey City</i> —Jersey City 1st, 23 25. <i>Newark</i> —Newark 2d, 11 43; — Park, 17 42. <i>New Brunswick</i> —Dayton, 8 79. 147 44	
NEW YORK. — <i>Boston</i> —Roxbury, 12 30. <i>Brooklyn</i> —Brooklyn Throop Avenue, 6. <i>Cayuga</i> —Aurora, 9 58; Ithaca, 61 50. <i>Chemung</i> —Monterey, 90 cents; Sugar Hill, 90 cents. <i>Long Island</i> —Sag Harbor 1st, 9. <i>Lyons</i> —Newark Park, 11 35. <i>New York</i> —New York 4th Avenue, 37 34; — East Harlem, 2; — Woodstock, 2. <i>Niagara</i> —Albion 1st, 10 75. <i>North River</i> —Newburgh Calvary, 11 69. <i>Syracuse</i> —Chittenango, 7. <i>Troy</i> —Lansingburgh Olivet, 5 79. <i>Westchester</i> —Mahopac Falls, 6 43; Yorktown, 8. 202 98	
OHIO. — <i>Athens</i> —Barlow, 2. <i>Bellefontaine</i> —Gallon 1st, 5 25. <i>Cincinnati</i> —Avondale Shellito Street Mission, 3. <i>Maumee</i> —Bowling Green, 11 62. <i>Steubenville</i> —Buchanan Chapel, 5 43. 27 23	
PACIFIC. — <i>Los Angeles</i> —Coronado Gorham Memorial, 12 40; Tustin, 2 25; Monrovia, 1 20. 15 85	
PENNSYLVANIA. — <i>Butler</i> —Buffalo, 3; New Salem, 2. <i>Chester</i> —Media, 46. <i>Clarion</i> —Tionesta, 4. <i>Lehigh</i> —	

1st, 23 39; Rutherford, 50; Tenafly, 5 50; W. Hoboken 1st, 37 10. <i>New Brunswick</i> —Anwell 1st, 15..... 152 32	
NEW YORK. — <i>Troy</i> —Troy 2d Street, 100; — Oakwood Avenue, 16 52; — Woodside, 38 40. <i>Utica</i> —Unadilla, 8 30..... 178 22	330 11
	\$ 6,048 86

Church collections and other contributions, 4 months, April to July, 1892.....\$ 15,049 35	
Church collections and other contributions, 4 months, April to July, 1891..... 15,736 30	

MANSE FUND.

NEW YORK. — <i>Genesee</i> —Le Roy, 25. <i>Geneva</i> —Gorham, 2 15.....\$ 27 15	
"A friend"..... 500 00	
Sarah E. Macdonald..... 10 00	537 15

MISCELLANEOUS.

Partial loss recovered from Insurance Co.....\$ 75 00	
Installments on loans..... 648 20	
Premiums Insurance..... 30 00	
	743 20
	\$ 1,290 35

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

Bethlehem 1st, 7 60; South Easton 1st, 2 75. <i>Philadelphia</i> —Philadelphia 1st, 143 35; — Tabor, 60. <i>Pittsburgh</i> —Pittsburgh 3d, 10; — East Liberty, 50; — Shady Side sab-sch, 17 50. <i>Washington</i> —East Buffalo, 12 43; <i>Lower Buffalo</i> , 6 07; <i>Washington</i> 1st, 30 75. 395 34	
TEXAS. — <i>Trinity</i> —Dallas 2d, 1 94	
UTAH. — <i>Utah</i> —Hyrum, 0 85	
WISCONSIN. — <i>Milwaukee</i> —Waukesha 1st, 6 75	
Total from churches and Sabbath-schools.....\$ 890 61	

PERSONAL.

S. F. MacDonald, 8; Geo. T. Valentine, Argyle, Minn., 5; "A friend of the Board," 1,000; A minister's tithe, Athens Presb'y, 8 33; A minister's tithe, Fargo Presb'y, 8 33; A minister's tithe, Parkersburg Presb'y, 8 34; "C. Penna.," 3..... 1,041 00	
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INTEREST.

On funds temporarily invested, 383 50; "Roger Sherman" fund, 200..... 582 50	
Miscellaneous..... 4 95	

Total for July, 1892.....\$ 2,519 06	
Previously reported..... 36,272 88	

Total to date.....\$ 38,791 94

C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ills.

RECEIPTS FOR EDUCATION, JULY, 1892.

BALTIMORE. — <i>Baltimore</i> —Bel Air 1st, 12. <i>New Castle</i> —Elkton, 5. <i>Washington City</i> —Washington City 1st, 8 50. 25 50	
COLORADO. — <i>Boulder</i> —Valmont, 15 cts. <i>Pueblo</i> —Pueblo, 1 92. 2 07	
ILLINOIS. — <i>Alton</i> —Salem German, 6; Woodburn German, 8; Zion German, 2. <i>Chicago</i> —Chicago 1st, 27 75; Englewood 60th Street, 4. <i>Peoria</i> —Galesburg, 5. <i>Rock River</i> —Aledo, 1 25; Sterling sab-sch, 4 35. <i>Schuyler</i> —Monmouth, 6 46; Mount Sterling, 29 10. <i>Springfield</i> —Williamsville Union, 6 60. 100 52	
INDIANA. — <i>Crawfordsville</i> —Dayton, 12 46; Frankfort 1st,	

13 65. <i>Fort Wayne</i> —Elkhart, 8. <i>Logansport</i> —Plymouth, 6. 40 11	
IOWA. — <i>Cedar Rapids</i> —Mount Vernon, 23 60. <i>Fort Dodge</i> —Spirit Lake, 5 16. <i>Iowa</i> —Keokuk Westminster, 12 18. <i>Iowa City</i> —Fairview, 9 85; Williamsburgh, 4. 60 74	
<i>Waterloo</i> —Cedar Falls 1st, 7. 60 74	
KANSAS. — <i>Neosho</i> —Glendale, 1 00	
KENTUCKY. — <i>Transylvania</i> —Lancaster, 6 30	
MICHIGAN. — <i>Kalamazoo</i> —Richland, 3 75	
MINNESOTA. — <i>Red River</i> —Argyle, 5. <i>St. Paul</i> —Macalester sab-sch, 2 63; St. Paul House of Hope sab-sch, 15 24 73	
<i>Winona</i> —Austin, 2 10.	

MISSOURI.—Ozark—Neosho, 10. *Palmyra*—Moberly, 10. *Platte*—New York Settlement S. S. Will, 2. 23 00
 NEBRASKA.—*Kearney*—Buffalo Grove German, 1 55
 NEW JERSEY.—*Elizabeth*—Elizabeth Westminister, 49 15;
 Roselle, 6 06. *Morris and Orange*—Orange Bethel, 16 26.
Newark—Bloomfield Westminister, 24 79; Newark 2d,
 17 45; — Park, 6 57. *New Brunswick*—Dayton, 3 15;
 Pennington 1st, 5. *Newton*—Yellow Frame, 5. *West*
Jersey—Cedarville 1st, 5 53. 138 96
 NEW YORK.—*Buffalo*—Buffalo North, 15 13. *Cayuga*—
 Auburn Central (sab-sch, 3 43), 17 14; Aurora, 18 41.
Champlain—Peru 1st, 1 03; Port Henry 1st, 65 67. *Che-*
mung—Big Flats 1st, 8 58; Monterey, 75 cts; Sugar Hill,
 75 cts. *Long Island*—Cutchogue, 4. *New York*—New
 York East Harlem, 2; — Woodstock, 2. *Niagara*—Albion
 1st, 10 75. *Otsego*—Cherry Valley, 24. *Steuben*—Wood-
 hull, 4 57. *Syracuse*—Chittenango, 7; Mexico 1st, 18 78.
Troy—Brunswick 1st, 3. *Utica*—Waterville, 6 16. 204 60
 OHIO.—*Cincinnati* — Avondale, 3. *Dayton*—Dayton
 Memorial, 12 44. *Lima*—Convoy, 3; Middlepoint, 2 40.
Portsmouth—Portsmouth 1st, 43 36. *St. Clairsville*—
 Martin's Ferry, 19 18. 82 87
 PACIFIC.—*Los Angeles*—Carpenteria 1st, 4 50; Monrovia,
 1. 5 50
 PENNSYLVANIA.—*Butler*—Centerville 1st, 9. *Carlisle*—
 Newport, 8 50; Petersburg, 2. *Clarion*—Mayesville, 1 95;
 Richardsville, 2 10. *Huntingdon*—Curwensville, 5; Hollid-
 aysburgh (sab-sch, 2 91), 27 95; Mount Union, 2; Shells-
 burgh, 3. *Kittanning*—Kittanning 1st, 69. *Lackawanna*—
 Scranton 1st, 60. *Philadelphia*—Philadelphia 1st, 50.
Pittsburgh—Pittsburgh East Liberty, 50; — Shady Side,
 43 75. *Redstone*—Little Redstone, 8 44; Rehoboth, 8.
Washington—Washington 1st, 30 75. *Westminister*—
 Centre, 21. 429 44
 SOUTH DAKOTA.—*Central Dakota*—Brookings, 7 42;
 Hitchcock, 6. 13 42

TENNESSEE.—*Holston*—Jonesboro, 12 35. *Union*—
 Shiloh, 1. 13 35
 TEXAS.—*Trinity*—Dallas 2d, 1 08
 UTAH.—*Utah*—Hyrum Emmanuel, 9 13
 WISCONSIN.—*Milwaukee*—Waukesha 1st, 6 75. *Winne-*
bago—Stevens Point 1st, 7 83. 14 58

Sabbath-schools \$ 27 33
 Churches 1,159 32

Total \$ 1,186 65

INCOME ACCOUNT.

2 80; 200; 75; 73 50 351 30

GRATITUDE FUND.

5; 5 10 00

REFUNDED.

Rev. Jno. Montgomery, 100; Rev. Geo. F. Fitch,
 20 120 00

MISCELLANEOUS.

Rev. W. H. Hannun, India, 50; A minister's
 tithe—Athens Presb'y, 2 45; Fargo Presb'y,
 2 45; Parkersburg Presb'y, 2 45; C. Penna.,
 2; Rev. H. T. Scholl, 8 62 35

Total receipts for July, 1892 \$ 1,730 30

Total receipts from April 16, 1892 41,156 06

JACOB WILSON, Treasurer,
 1334 Chestnut Street, Philadelphia.

RECEIPTS FOR FOREIGN MISSIONS, JULY 1892.

ATLANTIC.—*Fairfield*—Congruity, "Little Ant Miss'y
 Soc'y," 5. *South Florida*—Altuna, 3. 8 00
 BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue,
 49; — Broadway, 1 20; — sab-sch, 3 80; — Brown Mem-
 orial, 34 70; Barton, 5 71; Churchville, 12 50. *Washing-*
ton City—Washington City 1st, 42 35. 149 26
 COLORADO.—*Boulder*—Cheyenne, "a member," 5;
 Longmont Central Y. P. S. C. E., 8 30; Valmont, 99 cts.
Pueblo—Fountain, 5 80; Pueblo, 13 72. 83 61
 ILLINOIS.—*Alton*—Salem German, 9; Woodburn Ger-
 man, 11; Zion German, 5. *Bloomington*—Pontiac Y. P. S.
 C. E., 15; Urbana Y. P. S. C. E., 25. *Wenona* Y. P. S.
 C. E., 5 50. *Chicago*—Chicago 1st, 93 69; — 4th sab-sch,
 75; — 8th, 12; — 60th Street, 40; Woodlawn Park, 50.
Freeport—Foreston Grove German, 52. *Peoria*—French
 Grove, 9; Galesburg, 2 50. *Rock River*—Aledo, 13 25;
 Millersburg sab-sch, 10 15; Morrison sab-sch, 3 90.
Schuyler—Hersman Y. P. S. C. E., 31. *Monmouth* Y. P. S.
 C. E., 28 33. *Springfield*—Jacksonville, 2. 512 22
 INDIANA.—*Crawfordsville*—Spring Grove, 29. *Fort*
Wayne—Fort Wayne 1st Y. P. S. C. E., 25. *Indianapolis*—
 Indianapolis 6th Junior Y. P. S. C. E., 10 75. *Logans-*
port—La Porte, Sabbath-school teacher in Hainan, 75.
Muncie—Union City, 6. *New Albany*—Jefferson, 3. 148 75
 INDIAN TERRITORY.—*Choctaw*—Whelock, 9 00
 IOWA.—*Cedar Rapids*—Bethel, 2; Onslow, 3; Wheatland,
 3. *Council Bluffs*—Afton, 6; Council Bluffs, 3. *Des*
Moines—Newton sab sch, 3 86. *Dubuque*—Independence
 1st, 108; Lime Spring Y. P. S. C. E., 1; Waukon German,
 30. *Iowa*—Keokuk Westminister, 46 44; Mount Zion, 5 10.
 208 40
 KANSAS.—*Emporia*—Marion Junior Y. P. S. C. E., 1;
 Wichita Oak Street, 30. *Neosho*—Fort Scott 1st Y. P. S.
 C. E., 8 25; Girard, 20; Paola Y. P. S. C. E., 12 50. *Solo-*
mon—Abilene, 6; Clyde Y. P. S. C. E., 27. *Topeka*—
 Edgerton, 3 30; Lawrence, 7 21; Perry sab-sch, 4 40. 99 93
 KENTUCKY.—*Transylvania*—Greensburg, 7 30
 MICHIGAN.—*Detroit*—Ann Arbor sab-sch, 25; East Nan-
 kin, 6. *Flint*—Soule Pinealeog sab-sch, 2. *Grand Rapids*—
 Grand Rapids Westminister Y. P. S. C. E., 18 75. *Lake*
Superior—Marquette, 27 83; — Y. P. S. C. E., 33 32.
Lansing—Albion, 20. *Monroe*—Monroe, 1. *Saginaw*—
 West Bay City Covenant, 6. 193 90
 MINNESOTA.—*Duluth*—Lakeside Y. P. S. C. E., 4. *Mankato*—
 Red Rock Union sab-sch, 1 13; St. Peter's Union Y.
 P. S. C. E., 12 34. *Red River*—Argyle Y. P. S. C. E., 7 86.
St. Paul—St. Paul House of Hope, sab sch, Bible reader in
 Africa, 20. *Winona*—Henrytown sab-sch, 4 25; Wood-
 bury, 8 07. 61 64
 MISSOURI.—*Kansas City*—Clinton, 11 85; Fairview sab-
 sch, 3 10; Holden Y. P. S. C. E., 8 75; Sunny Side, 2.
Platte—Alhany, 4; Bethel, 3; Carrollton, 3; Mizpah, Mrs.
 Botkin, 3; New York Settlement, G. S. Will, 2; Savannah,

2 66; Union Empire Prairie, 2; Weston, 2 10. *St. Louis*—
 Nazareth German, 5; St. Louis West, 12 52; — Westmin-
 ster, 6 56. 71 53
 NEBRASKA.—*Kearney*—Buffalo Grove German, 2 30; —
 L. M. S., 10; Clontibret, 4. *Omaha*—Columbus, 7;
 Omaha Castellar Street, 9 55. 32 85
 NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 314; — Madison
 Avenue sab-sch, 30; Roselle, 40 02. *Jersey City*—Ruther-
 ford, 124 16; Tenafly Y. P. S. C. E., 20. *Monmouth*—
 Farmingdale, 7; Freehold Y. P. S. C. E., 10 44. *Morris*
and Orange—East Orange Brick sab-sch, 30 24; — Bethel,
 121 88; Hillside sab-sch, 100; Morristown South Street,
 men and boys' special fund, support of A. Beattie and
 helpers, 268 50; Vailsburg, 10. *Newark*—Bloomfield 1st,
 for Papal Europe, 55 55; Montclair Trinity, salary of A. C.
 Good, 100; Newark 2d, 119 30; — Park, 57 46. *New Brun-*
swick—Dayton, 30 81; New Brunswick 1st, 134 78; Prince-
 ton 1st, 14 17; Trenton 2d Y. P. S. C. E., 30. *Newton*—
 Oxford 2d, 5 31; Washington Y. P. S. C. E., 20. *West*
Jersey—Atlantic City Y. P. S. C. E., salary of W. J.
 Dougherty, 12 60; Bridgeton 2d sab sch, 64 46; —
 New Mexico.—*Santa Fe*—Raton 1st, 4 72; — sab-sch,
 2 01. 6 73
 NEW YORK.—*Albany*—Broadalbin, 3 47. *Binghamton*—
 Cannonsville, 7; Cortland, 188 88; Nineveh, 53; Smith-
 ville Flats, 2 30; Whitney's Point, 8 98. *Boston*—Roxbury,
 for Japan, 100. *Brooklyn*—Brooklyn Cumberland Street
 sab-sch, 15; — Lafayette Avenue, 13 79; — Y. P. S. C. E.,
 45; — South 8d Street, 22 53; — Throop Avenue, 190.
Buffalo—Buffalo Central, 103 81; Portville Y. P. S. C. E.,
 2 08. *Cayuga*—Aurora, 38 24; Genoa 2d, 5; Ithaca, 10.
Chemung—Elmira 1st Y. P. S. C. E., 70; Macklenburgh,
 4 50; Monterey, 6. *Columbia*—Jewett, 50. *Hudson*—
 Haverstraw Central sab-sch, 61 20; Middletown 2d, 35 48.
Long Island—Bridgehampton, 20; Setauket, 38 66; — Y.
 P. S. C. E., 2 16. *Lynn*—Wolcott 1st, 6 88. *Nassau*—
 Islip sab-sch, 7 50; — New York—New York Madison Square,
 pastor, 4 50. *New York*—New York Madison Square,
 750; — Rutgers Riverside sab-sch, Jacot fund 45 37;
 University Place, 20; — Woodstock, 5. *Niagara*—Albion,
 53 75. *North River*—Marlborough, 105 37; Rondout, 15;
 31 08. *Otsego*—Stamford 78. *Rochester*—Rochester
 Brick, 300. *St. Lawrence*—Canton, 14; Chateaufort, 15;
 Gouverneur, 131 94; Watertown 1st Y. P. S. C. E., salary
 of Mr. Chatterjee, 149 88; — Stone Street sab-sch, 13 58.
Syracuse—Cazenovia sab-sch, Zahlehsen 00; Marcellus
 Y. P. S. C. E., 10. *Troy*—Cambridge, 17 06; Green Island,
 10; Warrensburg, 11 60; Waterford Y. P. S. C. E., 8.
Utica—Little Falls, 45; Oriskany, 5 87. *Westchester*—
 Mahopac Falls, 37 78; Peekskill 1st, 45 34; Rye, 340;
 sab-sch, for Persia, 20; — — for India, 62 11; South Salem,
 41; Stamford, 483 91. 4,033 18
 NORTH DAKOTA.—*Fargo*—A minister's tithe, 8 87

OHIO.—*Athens*—Barlow, 5; New England, 4 36; A minister's tithe, 3 38. *Chillicothe*—Hamden, 7 30. *Cleveland*—Cleveland Woodland Avenue King's Daughters and Sons, 10; — support of D. L. Gifford, 250. *Dayton*—Fletcher, 15. *Huron*—Milan sab-sch, 4 50. *Lima*—Enon Valley, 27 55; Rockport sab-sch, 14 65. *Portsmouth*—Ironton sab-sch, 14; Portsmouth 1st, 23 62. *Steubenville*—Irondale, 4 38; Nebo, 4; Steubenville 1st, 34 47; Unionport, 2; Yellow Creek, 9 75. *Wooster*—Wooster 1st Y. P. S. C. E., 21 62. *Zanesville*—Mt. Vernon Y. P. S. C. E., 14 08. 469 16

OREGON.—*Portland*—Portland Chinese Mission, 4 35

PACIFIC.—*Los Angeles*—Graham Memorial, 13 50; Monrovia, 6 60; Poway Y. P. S. C. E., 11; Rivera sab-sch, 5 30. *Sacramento*—Carson City, 8. 44 40

PENNSYLVANIA.—*Allegheny*—Natrona sab-sch, class of little girls, 5. *Blairsville*—Congruity sab-sch, 15. *Butler*—Butler, 8; Butler, 117 31; Harlanburgh, 11; Plain Grove sab-sch, 90; Princeton, 31. *Carlisle*—McConnellsburgh, 4 37; Mechanicsburgh sab-sch, 45. *Chester*—Bryn Mawr, 249 40; Honeybrook, 15. *Clarion*—Richardsville, 1 54; Richland, 1 48. *Erie*—Erie Park sab-sch, 50. *Huntingdon*—Houtdale, 16 50; Milroy, 13. *Kittanning*—Glade Run, 26 43. *Lackawanna*—Brooklyn, 20; Rushville, 8; Scranton 2d Memorial, sal'y of J. K. Watson, 129 70; — E. B. Sturges, sal'y of Dr. Johnson, 200; Stevensville, 7. *Lehigh*—Easton Olivet sab-sch, for Ningpo, 3 30; — 2d sab-sch, for Ningpo, 10 50; Pottsville 1st, 8 28; — sab-sch, for Ningpo, 14 44; — 2d Y. P. S. C. E., for Ningpo, 4 50; Sandy Run sab-sch, for Ningpo, 15; Summit Hill, Jamestown sab-sch, for Ningpo, 3 45; "Cash," for Ningpo, 1 30. *Northumberland*—Warrior Run, 5 30; Williamsport 2d, 95 09. *Philadelphia*—Philadelphia 1st, 52 76; — Walnut Street, 2,000; — West Spruce Street, sal'y of Dr. Nevius, 150; — Memorial Y. P. S. C. E., 12 56; — Northern Liberties 1st Y. P. S. C. E., 10. *Philadelphia North*—Doylestown, "special pledges," 23 40; Frankford Y. P. S. C. E., 3 48; Germantown 1st, Somerville Y. P. S. C. E., 31; — 2d, 604 36; Manayunk, 60. *Pittsburgh*—Pittsburgh 2d, 5 39; — 3d, 39; — 6th Y. P. S. C. E., 15; — East Liberty, 244; — Shady Side sab-sch, 105. *Shenango*—Hermion, 8 50; Sharpville, 3; Westfield sab-sch, 25. *Washington*—Upper Buffalo sab-sch, 7 39; Washington 1st, 61 50; West Union, 3 50. *Wellboro*—Covington Union sab-sch, 3 50; Elkland and Osceola, 91. *Westminster*—York 1st, 32 13; — Calvary, 46 46. *Parkersburg*—A minister's tithe, 3 37. 4,847 59

SOUTH DAKOTA.—*Southern Dakota*—Emmanuel, 5 00

TENNESSEE.—*Birmingham*—Anniston Noble Street, 3. *Kingston*—Huntsville, 1. *Union*—Madisonville, 4 40; New Prospect, 4 30; South Knoxville, 2 30. 15 00

TEXAS.—*Trinity*—Dallas 2d, 6 80

UTAH.—*Utah*—Hyrum Emmanuel, 0 23

WASHINGTON.—*Olympia*—Olympia 1st, 7. *Puget Sound*—Nooksack City, 2; Nooksack Crossing, 2; Seattle 1st Y. P. S. C. E., 15. 26 00

WISCONSIN.—*Milwaukee*—Horicon, 5. *Winnebago*—Marshfield sab-sch, 1 38; — Y. P. S. C. E., 3 32. 9 20

WOMEN'S BOARDS.

Women's Board of the Northwest, 10; Women's Board of New York, 3,203 60; Women's Board of North Pacific, 284 07; Women's Board of Philadelphia, 2,443 13; Women's Board of Northwest, 1,500.....\$ 7,410 80

LEGACIES.

Estate of O. F. Davis, dec'd, 4,513 87; Estate of Cynthia R. Clark, dec'd, 5,000; Estate of Cynthia Conklin, dec'd, 676 82; Estate of Charlotte Weed, dec'd, 2,000; Estate of Nancy

Riddle, dec'd, 2,750; Estate of Caroline Clarke, dec'd, 95; Estate of Julia Augusta Crocker, dec'd, 50; Lapsley Estate, 400..... 13,485 69

MISCELLANEOUS.

A. D. A. Miller, Buffalo, N. Y., 100; Miss Mary E. Woodhaus, Santa Clara, Calif., 5; "E. T.", Felicity, O., 5; To purchase the original Molly's dime, 10; Theo. Hopping, Brooklyn, N. Y., 9 98; Washington and Jefferson College, support of Arthur Ewing, 280 50; A believer in missions, Pittsburgh, Pa., salary of G. A. Goddahn, 203; A believer in missions, Pittsburgh, Pa., house at Fort Lapwai, Idaho, 500; W. A. McDowell, Denver, Col., 2; Mrs. H. Higgins, La Junta, Col., 1; Nancy Middleton, Lexington, Ind., 10; Rev. T. Williston, Ashland, Ohio, 3; Miss Rebecca A. Crawford, Newark, Del., 20; "From F. and H.," 7; Earl Fyffe, 2; Howard Fyffe, 2; Harris fund for Japan, 3,951 88; Miss N. H. Robinson, 10; L. H. Wallace and sister, Pittsburgh, Pa., 50; Mrs. Annie Rhea Wilson, in memory of her dear, departed child, Samuel Rhea Wilson, 50; Miss Julia F. Cooke, support of J. M. Irwin, 25; Miss Beulah A. Eddy, Duluth, Minn., 5; S. J. Barnett, Delta, Pa., 10; Mary C. Wright, Monticello, N. Y., 50; A friend, Santa Paula, Cal., 4 50; Support of Messrs. Moffett and Baird, in Korea, 1,150; "A friend of the cause," Lyons, N. Y., 25; A. P. Logan, Bedford, N. S., salary of Ling Ki Yuen, 5; Rev. E. P. Dunlap, 5; Margaret Cummins, Bellaire, O., 25; E. A. Cummins, Bellaire, O., 25; Miss Ellen E. Mowbray, 1,000; S. W. Pollock, Des Moines, Ia., 1; From the heirs, in memory of the late D. O. Calkins, 1,350; Rev. E. P. Robinson, Orchard Park, N. Y., 15; Rev. H. K. Bushnell, support of native preacher in China, 15; A friend, "for the debt," 1; Mrs. E. H. Plumb, Gowanda, N. Y., 300; Rev. Samuel Ward, Emporia, Kansas, 2; A friend, 3; S. B. E., 5; A believer in missions, Pittsburgh, Pa., for work in Laos, 1,500; Mrs. E. B. Jameson, Eau Claire, Pa., 5; "C. Penna," 22; "A steward," 7 50; Miss S. M. Wherry, 50; Miss S. A. Doty, 25; gift of J. Stanley for memorial of Rev. W. J. White, of Canton, 500; "X-mas" offering of the Ningpo churches, China, 12 40..... 12,412 86

Total receipts during July.....\$ 48,000 25
Total receipts from May 1, 1891, to July 31, 1891 23,944 86
Total receipts from May 1, 1892, to July 31, 1892 34,270 16

WILLIAM DULLER, JR., Treasurer.
53 Fifth Avenue, New York.

In the report of the receipts for May, the following were omitted:

W. P. Woods, Lewiston, Pa., for work in Japan, 11; Two ladies in Smyrna, for New Testaments in Slam, 10 38; Rev. G. W. Newell and wife, Neb., 5; A. D. A. Miller, Buffalo, N. Y., 50; "Hopland," 200; "A friend in Pa.," 2; Miss Betty Butler, Md., 20; "S. A. C.," Pa., 10; A. P. Logan, Bedford, N. S., 5.....\$ 313 38

*Of the amount \$1,190.55 acknowledged in June from the Occidental Board, \$33.80 was transferred to Laos Famine Fund account.

RECEIPTS FOR FREEDMEN, JULY, 1892.

BALTIMORE.—*New Castle*—Wilmington Central (sab-sch, 7 73), 60 84; Rodney Street, 9. *Washington City*—Washington City 1st, 7 35. 97 19

CATAWBA.—*Catawba*—Good Hope, 1. *South Virginia*—Albright Church, 1; Mt. Hermon, 1. 8 00

COLORADO.—*Boulder*—Longmont Central, 5 63; Valmont, 15 cts. *Pueblo*—Pueblo, 1 22. 7 72

COLUMBIA.—*Puget Sound*—Seattle 1st Y. P. S. C. E., 139 60. *Southern Oregon*—Ashland sab-sch, 8. 146 60

ILLINOIS.—*Alton*—Salem German, 1; Woodburn German, 2; Zion German, 1. *Bloomington*—Mackinaw, 8 36. *Chicago*—Chicago 1st, 69 36; — Christ Chapel, 3 55; — Covenant, 70 63; Englewood 60th Street, 10; Lake Forest, 250; Oak Park, 72 52. *Freeport*—Belvidere sab-sch, 20; Harvard, 2. *Mattoon*—Kansas, 6. *Peoria*—Galesburg, 5. *Rock River*—Aledo, 1 25. *Schuyler*—Monmouth, 6 46. 536 12

INDIANA.—*Indianapolis*—Putnamville, 1. *Muncie*—Elwood, 2. *New Albany*—Jeffersonville, 11 35. 14 35

INDIAN TERRITORY.—*Choctaw Nation*—Per Mrs. Emma F. McBride, 90; Per Miss Priscilla Haymaker, 127 50; Per Miss Anne T. Hunter, 32 30; Per Miss Mattie Hunter, 55 60. 385 30

IOWA.—*Iowa*—Keokuk Westminster, 6 85

KANSAS.—*Neosho*—Ottawa, 5 85. *Solomon*—Concordia, 12 16. *Topeka*—Lawrence, 6. 21 01

KENTUCKY.—*Ebenezer*—Mayaville, 8. *Transylvania*—Lancaster, 6 30. 14 30

MICHIGAN.—*Detroit*—Ann Arbor sab-sch, 7 33; Erin, 4. 11 33

MINNESOTA.—*Mankato*—Wells, 85. *St. Paul*—Minneapolis Shiloh sab-sch, 12 68; St. Paul 9th, 4 65. *Winona*—Henrytown sab-sch, 5. 47 33

MISSOURI.—*Ozark*—Joplin, 6 41. *St. Louis*—West St. Louis, 34 49. 40 11

NEBRASKA.—*Kearney*—Broken Bow, 3 85; Buffalo Grove German, 4 70; Wood River, 7 50. 15

NEW JERSEY.—*Elizabeth*—*Elizabeth* 2d, 46; *Roselle*, 18 56; *Springfield*, 19. *Monmouth*—*Barnegat*, 2. *Newark*—*Newark* 2d, 29 47; — *Park*, 16 61. *New Brunswick*—*Dayton*, 8 15. 128 79
 NEW YORK.—*Boston*—*Lonsdale* sab-sch, 4. *Brooklyn*—*West New Brighton* Calvary, 14. *Cayuga*—*Auburn* 1st, 9 58. *Champlain*—*Chary*, 12 23. *Chemung*—*Monterey*, 75 cts; *Sugar Hill*, 75 cts. *Columbia*—*Catskill*, 77 81. *Hudson*—*Circleville*, 1 50; *Nassau*—*Roslyn*, 8 36. *New York*—*New York* 4th, 106 97; — *East Harlem*, 2; — *Scotch*, 99 53; — *Woodstock*, 2. *Niagara*—*Albion*, 11 50. *Rochester*—*Brookport*, 4 48. *St. Lawrence*—*Brasher Falls*, 5 70; *Potsdam*, 25. 313 46
 NORTH DAKOTA.—*Fargo*—*Fargo*, 8 33. *Cincinnati*—*Avondale* sab-sch, 3. *Lima*—*Wapakoneta*, 8. *Maumee*—*Bryan*, 8 60. *Steubenville*—*Yellow Creek*, 11. *Wooster*—*Apple Creek* sab-sch, 21 52. 55 25
 PACIFIC.—*Benicia*—*San Rafael*, 26. *Los Angeles*—*Monrovia*, 1. 27 00
 PENNSYLVANIA.—*Carlisle*—*Burnt Cabins*, 3. *Lower Path Valley*, 19. *Clarion*—*Tionesta*, 8. *Erie*—*Milledgeville*, 4. *Huntingdon*—*Birmingham* Warrior's Mark, 40 77; *Lower Tuscarora*, 8 50; *Osceola*, 7 09; *Sinking Valley*, 7. *Lackawanna*—*Bernice*, 1 20; *Pittston* sab-sch (colored), 2 58. *Lehigh*—*Hazleton* sab-sch, 27 58. *Philadelphia*—*Philadelphia* Cohocksink sab-sch, 4; — *Gaston*, 16 30; — *Watchful Circle*, 30. *Philadelphia North*—*Conshohocken* (sab-sch, 2 23), 4 22; *Doylstown* sab-sch, 6 32. *Pittsburgh*—*Pittsburgh* Duquesne sab-sch, 15; — *East Liberty*, 122; — *Shady Side* sab-sch, 43 75. *Washington*—*Washington* 1st, 30 75. *West Virginia*—*Farkersburg* 1st, 8 34. 392 47

RECEIPTS FOR HOME MISSIONS, JULY, 1892.

ATLANTIC.—*Fairfield*—*Congruity Little Ant Miss'y Soc'y*, 5. *South Florida*—*Barlow*, 5 50. 11 50
 BALTIMORE.—*Baltimore*—*Baltimore* Broadway, 3; — *Ridgeley Street*, M. C., 1 67. *Washington City*—*Washington City* 1st, 22 90. 37 57
 COLORADO.—*Boulder*—*Rawlins* (sab-sch, 11 40), 27 50; *Valmont*, 90 cts. *Pueblo*—*Del Norte* sab-sch, 9 30; *Pueblo*, 11 56; *Returned by a missionary*, 4 55. 53 81
 ILLINOIS.—*Alton*—*Salem* German, 10; *Woodburn* German, 11; *Zion* German, 5. *Bloomington*—*Wenona* Y. P. S. C. E., 5 50. *Cairo*—*Murphysboro*, 4 40. *Chicago*—*Chicago* 1st, 71 69; — *60th Street*, 26; *Hyde Park*, 196 76; *River Forest*, 40. *Freeport*—*Belvidere*, 50; *Foreston* Grove German, 55; *Polo Ind.*, 33 56. *Mattoon*—*Pana*, 2 58; *West Okaw*, 9 50. *Peoria*—*Low Point*, 21. *Rock River*—*Aledo*, 7 50. *Schugler*—*Augusta*, 17 90; *Monmouth* 1st, 33 30. 605 69
 INDIAN TERRITORY.—*Chickasaw*—*Beaver*, 5; *Guthrie* (sab-sch, 2 50), 8 50. *Choctaw*—*Apell*, 3 50; *Lenox*, 3. 19 00
 IOWA.—*Cedar Rapids*—*Cedar Rapids* 3d Y. P. S. C. E., 5; *Wheatland*, 4. *Council Bluffs*—*Council Bluffs* 1st, 6 50. *Des Moines*—*Humeston* sab-sch, 4; *Leighton*, 6; *Mariposa*, 4 60; *Medora*, 2 60; *Newton* sab-sch, 3 36; *Winterest* sab-sch, 32 73. *Dubuque*—*Waukon* German, 30. *Iowa*—*Chequest*, 3 30; *Keokuk* Westminster, 43 61; *Lebanon*, 5. *Iowa City*—*Davenport* 2d Y. P. S. C. E., 3 46. *Waterloo*—*Clarksville*, 10; *East Friesland* German, 60 81; *Toledo*, *Children's day coll.*, 10. 224 36
 KANSAS.—*Emporia*—*Argonia*, 2 70; *Genda Springs*, 5; *Maple City*, 5; *Peotone* sab-sch *Children's day off g.*, 2. *Highland*—*Horton*, 7. *Neosho*—*Girard*, 20. *Osborne*—*Smith Centre*, 5 50. *Solomon*—*Belleville*, 5; *Concordia* 1st, 12 18; *Dillon*, 12 50; *Union*, 5. *Topeka*—*Kansas City* Walrond Avenue, 5; *Media*, 2 50; *Vineland*, 3. 92 48
 MICHIGAN.—*Detroit*—*Brighton* 1st, 6. *Flint*—*Brockway*, 2 50; *Fremont*, 2 50. *Grand Rapids*—*Muir*, 2. *Lansing*—*Albion*, 20; *Delhi*, 2 48. *Saginaw*—*Bay City*, 12 53; *Ithaca* 1st, 13 64; *West Bay City* Covenant, 5. 66 70
 MINNESOTA.—*Mankato*—*Fulda*, 2 45. *St. Paul*—*Minneapolis* Stewart Memorial, 31 55; *St. Paul* House of Hope sab-sch, 10. 44 00
 MISSOURI.—*Kansas City*—*Drexel*, 2 50; *Kansas City* Hill Memorial (sab-sch, 1), 4. *Ozark*—*Brest*, 5 15; *Joplin* 1st, 21 77. *Platte*—*Albany*, 3; *Bethel*, 3; *Gallatin*, 9; *Jameson*, 4; *Mixpah*, Mrs. Botkin, 2; *Rosendale*, 3 65; *Union*, 4 25; *Weston*, 2 10; *Rev. Jas. Reed*, 3. *St. Louis*—*Cornwall*, 70 cts; *Marble Hill*, 1 32; *St. Louis* West, 99 02; *Webster* Grove (sab-sch, 3 95); 55 30. 221 26
 NEBRASKA.—*Hastings*—*Aurora*, 15; *Campbell*, 2; *Mount Pleasant*, 3 50; *Superior*, 6; *Rev. W. A. Pollock*, 5. *Kearney*—*Buffalo Grove* German, 2 45. *Nebraska City*—*Lincoln* 2d (sab-sch, 377), 28 50; *Tecumseh* 1st, 12. *Niobrara*—*Millerboro* sab-sch, 2 06; *Osmond*, 3 16. *Omaha*—*Columbus*, 4; *Osceola*, 5. 87 69
 NEW JERSEY.—*Elizabeth*—*Cranford*, 3 10; *Rahway* German 3; *Roselle*, 37 60. *Jersey City*—*Hackensack* (sab-

SOUTH DAKOTA.—*Central Dakota*—*Manchester*, 2 60. *Dakota*—*Good Will*, 5 74. 8 34
 TENNESSEE.—*Union*—*New Salem*, 1 18
 TEXAS.—*Trinity*—*Dallas* 2d, 1 03
 WISCONSIN.—*Winnebago*—*West Merrill*, 10 00

Total receipts from churches.....\$ 2,294 90

MISCELLANEOUS.

Woman's Executive Committee, 2,731 11; S. W. Baile Mingo, Ohio, 5 49; C. E. Lyon, Ebenezer Church, 71 cts; C. D. Green, Dalton, Ga., 1; Nancy Riddle, dec'd, Cincinnati, Ohio, 916 67; Geo. T. Valentyne, Argyle, Minn., 5; F. K. Hipple, Tr., refunded 12; J. B. Davidson, Newville, Pa., 15; E. R. Moore, St. Paul, Minn., 10; Wm. M. Findlay, Altoona, Pa., 20; "J. W. M.," Pittsburgh, Pa., 300; Miss Elizabeth H. Boardman, Mayesville, Tenn., 1; "C. Penna.," 8..... 4,025 96

Total receipts for July.....\$ 6,320 88
 Previously reported..... 12,886 60

Total receipts to date.....\$ 19,209 48
 Receipts during corresponding period of last year..... 31,851 43

Decrease.....\$ 12,641 94

J. T. GIBSON, Treasurer.

sch, 10), 26; *Rutherford*, 61 97; *West Hotoken* 1st, 11 56. *Monmouth*—*Barnegat*, 5. *Morris* and *Orange*—*Madison*, 274 23; *Morristown* South Street (sab-sch *Missy Soc'y*, 87 50), 1,176 70; *St. Cloud* sab-sch, 20 80. *Newark*—*Bloomfield* 1st, 173 52; *Caldwell*, 115; *Montclair* 1st, 374; *Newark* 2d, 134 19; — *Park*, 28 23; — *Woodside*, 87. *New Brunswick*—*Dayton*, 19 55. *Newton*—*Asbury*, 90; *Belvidere* 2d, 28; *North Hardiston*, 25; *Oxford* 2d, 8 90. *West Jersey*—*Bridgeton* 3d sab-sch, 64 46. 2,717 45
 NEW MEXICO.—*Arizona*—*Florence*, 1 75; *Sacaton* 1st *Pima*, 20; *Rev. I. F. Whittemore*, 12 50. 34 25
 NEW YORK.—*Albany*—*Esperance* sab-sch, 3; *Rev. Alvin Cooper*, 8 45. *Binghamton*—*Cortland*, 175 15; *Whitney's Point*, 5 70. *Boston*—*Antrim*, 25 50; *Boston* St. Andrews, 1; *New Bedford*, 11. *Brooklyn*—*Brooklyn* 1st, add'l, 50. *Cayuga*—*Aurora*, 38 34; *Ithaca* 1st, 5. *Chemung*—*Burdett*, 10 80; *Monterey*, 2; *Sugar Hill*, 5. *Genesee*—*Wyoming* sab-sch, 12 60. *Geneva*—*Geneva* 1st, 39 47; *Phelps*, a member, 40. *Hudson*—*Amity*, 16; *Hamptonburgh*, 27; *Haverstraw* Central and sab-sch, 61 20; *Middletown* 2d, 37 03; *Nyack* 1st, 55 46. *Long Island*—*Southold*, 77 89. *Lyons*—*Wolcott* 1st, 84. *Nassau*—*Green Lawn*, 2; *Huntington* 1st, 112 32; *Islip* sab-sch, 7 50; *Roslyn*, 4 64; A pastor, 2 50. *New York*—*New York* 5th Avenue sab-sch, 50; — *Dodge Memorial*, 2; — *Woodstock*, 5. *Niagara*—*Albion*, 62 50; *Lockport* 1st (sab-sch *Missy Soc'y*, 50), 110 92. *North River*—*Amenia*, 25; *Freedom Plains*, 16 09; *Pleasant Valley*, 35; *Rondout*, 178 56. *Otsego*—*Middlefield* Centre, 5. *Rochester*—*Rochester* 2d, 220 46; — *North*, 104 85; — *Westminster*, 62. *St. Lawrence*—*Brownville*, 2 78. *Syracuse*—*Cazenovia* 1st, 49. *Troy*—*Green Island*, 10. *Utica*—*Oriskany*, 15 05; *Utica Memorial*, 50. *Westchester*—*Greenburgh* 2d, 542 64; *White Plains*, 67 73. 2,480 82
 NORTH DAKOTA.—*Bismarck*—*Bismarck* (sab-sch, 6), 22 82; *Glencoe* Albert Barnes, 8; *Steele*, 4. *Fargo*—*Tower City* sab-sch *Missy Soc'y*, 28 66; "A minister's tithe," 3 52. *Pembina*—*Larimore*, 11 92. 78 92
 OHIO.—*Athens*—"A minister's tithe," 8 53. *Chillicothe*—*Hamden*, 7 30. *Cincinnati*—*Delhi* 1st, 11 38. *Cleveland*—*Ashtabula*, 16 36. *Dayton*—*Middletown* 1st, 103 53; *Springfield* 2d, 58 97; *Xenia*, 26 87. *Huron*—*Steuben*, 2. *Lima*—*Bluffton*, 3 26; *Rockport*, 6 46. *Mahoning*—*Alliance* 1st and sab-sch, 20; *Middle Sandy*, 9 50. *Maumee*—*Toledo* 5th, 3. *Portsmouth*—*Portsmouth* 1st, 55 43. *St. Clairsville*—*Buchanan*, 4; *New Castle*, 4 50; *Woodfield*, 4. *Steubenville*—*Buchanan* Chapel, 17; *Corinth*, 22; *Dell Roy*, 9 60; *Minerva*, 4; *Steubenville* 1st, add'l, 11; *Two Ridges*, 20; *Yellow Creek*, 10. *Wooster*—*Plymouth* 1st, 4. *Zanesville*—"M. C. O.," 50. 491 83
 OREGON.—*Willamette*—*Brownsville*, 7; *Crawfordsville*, 7. 11 00
 PACIFIC.—*Los Angeles*—*Antelope Valley* (sab-sch, 1 45), 29; *Cucamonga*, 5; *Monrovia*, 6; *Ojai*, 5; *Pine Grove*, 3; *Riverside* Calvary, 66 66; *San Buenaventura*, 15; *San Pedro*, 10; *Wilmington*, 5; *John Dahl*, 5. *Sacramento*—*Carson City*, 10. *San Jose*—*Menlo Park*, 13. 174 66

PENNSYLVANIA. — <i>Blairsville</i> —Congruity sab-sch, 15. <i>Butler</i> —Allegheny, 5; New Salem, 10; North Washington (sab-sch, 15 50), 27 50. <i>Carlisle</i> —McConnellsburch, 4 35; <i>Paxton</i> , 24. <i>Chester</i> —Dilworthtown, 3 15. <i>Clarion</i> —Mayville, 6 64; <i>Richardsville</i> , 2 36; <i>West Millville</i> , 6. <i>Huntingdon</i> —Milroy, 21 60; <i>Phillipsburgh</i> , 19 70; <i>Shellsburgh</i> , 12. <i>Kittanning</i> —Elder's Ridge, 32 75. <i>Lackawanna</i> —Towanda, 1st sab-sch, 2 36; <i>Lehigh</i> —South Easton, 7. <i>Northumberland</i> —Milton, 220; <i>Warrior Run</i> , 7 08; <i>Williamport</i> 2d, 17 74. <i>Parkersburg</i> —"A minister's tithe," 3 52. <i>Philadelphia</i> —Philadelphia Washington Square 1st, 100; —West Arch Street, 634 81. <i>Philadelphia North</i> —Hermon, 50. <i>Pittsburgh</i> —Pittsburgh 3d, 55; —East Liberty, 164; —Shady Side sab-sch, 70. <i>Redstone</i> —Rehoboth, 20; <i>Sewickley</i> , 14. <i>Shenango</i> —Clarksburg sab-sch, 13 88; <i>Leesburgh</i> , 10 55; <i>Rich Hill</i> sab-sch, 4; <i>Pastor</i> , 5. <i>Washington</i> —Cross Creek, 60; <i>Washington</i> 1st, 55 55; <i>Waynesburgh</i> , 9. <i>Westminster</i> —York 1st, M. C., 32 13. 1,863 02	
SOUTH DAKOTA. — <i>Central Dakota</i> —Calman, 2 10; <i>Wentworth</i> , 2; <i>White</i> , 4 35. <i>Southern Dakota</i> —Bon Homme Co. 1st German, 5; <i>Deil Rapids</i> , 3 57; <i>Emanuel German</i> of Marion, 5; <i>Turner Co.</i> 4th German, 2. 24 02	
TENNESSEE. — <i>Kingston</i> —Sherman Heights sab-sch, Children's day off g, 2. <i>Union</i> —Knoxville 2d, 54 61; <i>Madisonville</i> , 4 40; <i>New Prospect</i> , 4 30; <i>Rockford</i> , 5; <i>South Knoxville</i> , 2 50; <i>Unita</i> , 2. 104 61	
TEXAS. — <i>Austin</i> —Lampasas, 15; <i>Menardville</i> , 50 cts. <i>North Texas</i> —Canadian, 5 60; <i>Moebette</i> , 4 20; <i>Gainesville</i> , 25. <i>Trinity</i> —Dallas 2d, 6 18. 56 48	
UTAH. — <i>Montana</i> —White Sulphur Springs, 5. <i>Utah</i> —Evanston (sab-sch Children's day off g, 4 60), 63 60; <i>Hyrum</i> Emmanuel, 18 89. 81 49	
WASHINGTON. — <i>Olympia</i> —Stella, 20. <i>Puget Sound</i> —Nooksack City, 2; <i>Nooksack Crossing</i> , 2; <i>Seattle</i> 1st, 102; — <i>Calvary</i> , 7 82; <i>Sumner</i> , 5. <i>Spokane</i> —Davenport, 3; <i>Egypt</i> , 2 75. 144 57	
WISCONSIN. — <i>La Crosse</i> —Galesville, 15. <i>Milwaukee</i> —Melnik, 9; <i>Waukesha</i> 1st, 50 40. <i>Winnebago</i> —Marshfield Y. P. S. C. E., 2 32. 76 72	
Woman's Executive Committee of Home Missions.....	18,049 45
	\$ 27,864 60
Less amount refunded to Foreign Missions from Germantown 2d Church, Philadelphia North Presby.....	604 36
	\$ 27,260 24

RECEIPTS FOR HOME MISSIONS, DEBT ACCOUNT, JULY, 1892.

MICHIGAN. — <i>Lansing</i> —Onelda, 6 00	
MINNESOTA. — <i>Mankato</i> —Madelia, 17 82; <i>Round Lake</i> , 4 35; <i>Worthing Westminster</i> , 85 70. 107 87	
NEW MEXICO. — <i>Rio Grande</i> —Albuquerque 1st, 14 00	
NEW YORK. — <i>Cayuga</i> —Ithaca 1st, 10. <i>Niagara</i> —Lockport 1st sab-sch Missy Socy, 50. 61 00	
OHIO. — <i>Marion</i> —Delhi, 9; <i>Radnor and Thompson</i> , 5 60. 14 60	
PACIFIC. — <i>Benicia</i> —Point Arena Manchester sab-sch, 5 00	
PENNSYLVANIA. — <i>Philadelphia North</i> —Hermon, 100 00	
UTAH. — <i>Montana</i> —Dillon, 10 00	
Total received from churches	\$ 317 47

RECEIPTS FOR SUSTENTATION, JULY, 1892.

BALTIMORE. — <i>Baltimore</i> —Bel Air 1st, 6 00	
COLORADO. — <i>Boulder</i> —Valmont, 3 cts. <i>Pueblo</i> —Pueblo Mesa, 75; —1st, 38 cts. 75 41	
ILLINOIS. — <i>Alton</i> —Salem German, 1; <i>Woodburn German</i> , 1; <i>Zion German</i> , 1. <i>Chicago</i> —Chicago 60th Street, 4. <i>Peoria</i> —Galesburg, 30 64. <i>Rock River</i> —Aledo, 25 cts. 37 89	
IOWA. — <i>Council Bluffs</i> —Council Bluffs 2d, 2. <i>Iowa</i> —Fairfield, 8 25; <i>Keokuk Westminster</i> , 1 37. <i>Iowa City</i> —Oasis, 2 38. 14 00	
KANSAS. — <i>Solomon</i> —Belleville, 8 00	
MICHIGAN. — <i>Saginaw</i> —Alma, 6 00	
MISSOURI. — <i>Platte</i> —Carrollton, 4. <i>St. Louis</i> —St. Charles Jefferson Street, 5. 9 00	
NEBRASKA. — <i>Kearney</i> —Buffalo Grove, 1 15. <i>Omaha</i> —Omaha 2d, 11 75. 12 90	
NEW MEXICO. — <i>Rio Grande</i> —Albuquerque 1st, 9 50	
PACIFIC. — <i>Los Angeles</i> —Monrovia, 37 89	

LEGACIES.	
Legacy of James McElwain, dec'd, late of Bart Township, Pa., bal., 1,000; Cynthia Conklin, dec'd, late of Rochester, N. Y., 676 82; O. F. Davis, dec'd, late of Omaha, Neb., add'l, 4,513 87; Catharine A. Gallaher, dec'd, late of Penna., 563 94; Nancy Riddle, dec'd, late of Springdale, O., 2,750; Miss Caroline Clarke, dec'd, late of Mt. Jackson, Pa., 95; John B. Craighead, dec'd, late of Cannonsburg, Washington Co., Pa., 322 50; Julia A. Crocker, dec'd, late of Elmira, N. Y., 50.....	9,972 13
Less legacy of E. D. G. Prime, transferred to Trust account	2,500 00
	\$ 7,472 13

MISCELLANEOUS.

Upson, Walton & Co., Cleveland, O., 100; Rev. J. R. McGlade, Lime Springs, Iowa, 5; "A Friend," 40; S. Paul, New York City, 24; Miss Rebecca A. Crawford, Newark, Del., 20; "F. and F.," 4; Mrs. N. H. Robinson, Pittsburgh, Pa., 10; E. Sterling Ely, Buffalo, N. Y., 100; "Christian Endeavor," 1; Rev. H. A. Nelson, D. D., Philadelphia, Pa., 15; S. J. Barnett, Delta, Pa., 5; "A friend of the cause," 25; Miss Ellen E. Mowbray, Montgomery, N. Y., 1,000; A. D. A. Miller, Buffalo, N. Y., 100; Rev. T. L. Sexton, 10; "C. Penna.," 14; Rev. J. S. Pomeroy, Fairview, W. Va., 1; "A friend," 3; Mrs. Elizabeth B. Jamison, Eau Claire, Pa., 5; O. F. Harper, Sidney, N. Y., 5; "J. P. B.," 100; "A steward," 7 50; Interest on Baxter bequest, 365; Interest on permanent fund, 121 76; Interest on John C. Green fund, 454.....	2,535 26
Total received for Home Missions, July, 1892....	\$ 37,267 63
Total received for Home Missions from April 1, 1892.....	143,570 46
Amount received during same period last year.	187,359 00
O. D. EATON, Treasurer, 53 Fifth Avenue, New York.	
Box L, Station D.	

MISCELLANEOUS.

"F.," 2; Rev. S. A. Davenport, Academia, Pa., 33; "C. A. B.," Troy, N. Y., 20; J. W. Allen, St. Louis, Mo., 50; Rev. J. S. Craighead, Noblesville, Ind., 10.....	115 00
Total received for Home Mission Debt, July, 1892.....	\$ 432 47
O. D. EATON, Treasurer, 53 Fifth Avenue, New York.	
Box L, Station D.	

TEXAS. — <i>Trinity</i> —Dallas 2d, 0 21	
UTAH. — <i>Utah</i> —Hyrum, 2; <i>Mendon</i> , 2. 4 00	
WASHINGTON. — <i>Puget Sound</i> —Sumner, 5 00	
Total received from churches	\$ 183 11
MISCELLANEOUS.	
Interest on permanent fund.....	24 86
Total received for Sustentation, July, 1892.....	\$ 207 97
Total received for Sustentation from April 1, 1892.....	2,709 32
Amount received during same period last year.	717 63
O. D. EATON, Treasurer, 53 Fifth Avenue, New York.	
Box L, Station D.	

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JULY, 1892.

Albany—Jefferson, 6 55. *Brooklyn*—Woodhaven, 5; Edgewater 1st, 6. *Buffalo*—Ellicottville, 5. *Cayuga*—Ithaca 1st, 2; Aurora, 13 41. *Champlain*—Port Henry 1st, 44 15. *Chemung*—Watkins, 50. *Columbia*—Cairo, 6 20. *Hudson*—Stony Point, 9 50. *Long Island*—Bridgehampton, 17. *New York*—East Harlem, 2; Dodge Memorial Mt. Tabor, 2. *Niagara*—Lockport 1st, 22 40. *Rochester*—Rochester St. Peter's, 27 43. *St. Lawrence*—Browns-ville, 3 83. *Syracuse*—Baldwinsville, 1. *Utica*—Utica

Memorial, 50. *Westchester*—Yonkers 1st, 68 33; Thompsonville 1st, 22 25; Mahopac Falls, 25.
Total received for New York Synodical Aid Fund, July, 1892.....\$ 323 05
Total received for New York Synodical Aid Fund from April, 1892.....2,849 85
Amount received during same period last year. 2,945 01
O. D. EATON, Treasurer.
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, JULY, 1892.

BALTIMORE.—*Washington City*—Washington City 1st, 9 55
3 46. **COLORADO.**—*Boulder*—Valmont, 27 cts. *Pueblo*—Pueblo, 3 73
ILLINOIS.—*Alton*—Salem German, 5; Woodburn German, 3 20; Zion German, 3 12. *Bloomington*—Elm Grove, 3; Waynesville, 5. *Cairo*—Union, 3. *Chicago*—Chicago 1st, 69 36; —2d, 535; —Christ Chapel, 23 07; —60th Street, 4; Lakeview 1st, 19 11. *Freeport*—Winnebago, 11. *Peoria*—Galesburg, 24. *Rock River*—Aledo, 3 25; Edgington, 14. *Schuyler*—Monmouth 1st, 9 26. 732 37
INDIANA.—*Crawfordsville*—Romney, 7 04. *Logansport*—Plymouth, 11 90; South Bend 1st, 20. *New Albany*—Livonia, 3 70. 42 64
IOWA.—*Cedar Rapids*—Richland Centre, 9 20. *Des Moines*—Humeson, 2 80. *Fort Dodge*—Glidden, 7. *Iowa*—Keokuk Westminster, 35 22. *Iowa City*—Tipton, 4 32. 58 54
KANSAS.—*Emporia*—Mount Vernon, 3 04; Osage City 1st, 7 61; Oxford, 4 23. *Highland*—Blue Rapids, 11. *Neosho*—Girard 1st, 10. *Solomon*—Concordia 1st, 12 16. 48 09
KENTUCKY.—*Ebenezer*—Sharpsburgh, 5 00
MICHIGAN.—*Detroit*—Milan, 4 30
MISSOURI.—*Kansas City*—Sedalia Central sab-sch, 5 19
NEBRASKA.—*Kearney*—Buffalo Grove German, 1 55
NEW JERSEY.—*Elizabeth*—Roselle, 10 91. *Jersey City*—Hackensack, 8; Jersey City 1st, 34 15; Rutherford 1st, 53 79. *Monmouth*—Barnegat, 4; Cream Ridge, 2; Forked River, 5. *Morris and Orange*—New Providence, 5. *Newark*—Bloomfield Westminster, 123; Newark 2d, 53 98; —Park, 13 74; —Roseville, 230. *New Brunswick*—Amwell 1st, 9; Bound Brook, 25; Dayton, 5 68; Holland, 6 60; Milford, 23 65. *Newton*—Bloomsbury 1st, 10 79. 622 29
NEW YORK.—*Brooklyn*—Brooklyn South 3d Street, 60 40; West New Brighton Calvary, 30. *Buffalo*—Cone-wango, 4; Portville, 56. *Cayuga*—Aurora, 13 41. *Chemung*—Big Flats 1st, 15 71; Monterey, 1 35; Sugar Hill, 1 35. *Genesee*—Bergen 1st, 24 70. *Hudson*—Greenbush, 6 25; Middletown 2d, 17 89. *Long Island*—Sag Harbor, 19. *Nassau*—Huntington 2d, 16 75; Roslyn, 6 57. *New York*—New York East Harlem, 2; —Woodstock, 2. *Niagara*—Albion 1st, 17. *North River*—Little Britain, 8 68. *St. Lawrence*—Oswegatchie 2d, 5 40. *Troy*—Cohoes 1st, 25. *Utica*—Holland Patent, 25. *Westchester*—Mahopac Falls, 20. 367 96
NORTH DAKOTA.—*Fargo*—Mapleton, 2 50
OHIO.—*Chillicothe*—Pisgah, 8 50. *Cincinnati*—Avon-dale, Shellito Street sab-sch, 3. *Columbus*—London, 5 41. *Dayton*—Dayton Memorial, 13. *Lima*—Rockport, 4 23; Wapakoneta, 10. *St. Clairsville*—Bannock, 5; New Athens, 7 36. *Steubenville*—East Springfield, 3 01. *Wooster*—Apple Creek, 12. 66 56
OREGON.—*Portland*—Portland 1st, — 397 64

PACIFIC.—*Benicia*—Healdsburg, 10 80. *Los Angeles*—Monrovia, 1 80. 12 60
PENNSYLVANIA.—*Allegheny*—Allegheny 1st Bible-school, 24 33; Tarentum, 14. *Butler*—Plain Grove, 7. *Carlisle*—Big Spring, 24 08; Petersburg, 9 25. *Chester*—Moore, 3. *Huntingdon*—Spring Mills, 2. *Lackawanna*—Langcylffe, 55. *Lehigh*—Bethlehem 1st, 7 60; Pottsville 1st, 52 17. *Northumberland*—Williamsport 2d, 18 70. *Philadelphia*—North—Jeffersonville Centennial, 7. *Pittsburgh*—Middle-town, 15. *Pittsburgh* East Liberty, 82; —Shady Side sab-sch, 35. *Redstone*—Lelsenring, 14 01; Little Redstone, 8 56. *Shenango*—Moravia, 3 59; Neshannock, 6 57; Wampum, 6 47; Westfield, 20. *Washington*—Cross Creek, 42; East Buffalo sab-sch, 32 16; Washington 1st, 30 75. *West-minster*—Leacock (sab-sch, 35 cts), 24 68. 538 19
TENNESSEE.—*Union*—Eusebia, 2 68
TEXAS.—*Austin*—Austin 1st, 31 80. *Trinity*—Dallas 2d, 1 86. 33 66
UTAH.—*Utah*—Hyrum Emmanuel, 1 60
WISCONSIN.—*Milwaukee*—Beaver Dam 1st, 6. *Winne-bago*—Marshfield sab-sch, 1 76. 7 76

From the churches and sabbath-schools.....\$ 2,954 40

FROM INDIVIDUALS.

Rev. John L. Hawkins, Melrose, Kas., 15; "A friend in Colorado," 2; Mr. and Mrs. Francis Whiting, Jeffersonville, Pa., 20; Geo. T. Valentine, Argyle, Minn., 5; Mrs. J. S. Reasoner, Ravenna, Wash., 10; Miss Beulah A. Eady, Duluth, Minn., 5; "From a friend," 500; "J. B. H.," Mo., 25; Per Rev. H. B. Gage, Riverside, Calif., 1; "Thank off'g from a church member, Wyoming, O.," 10; "Minister's tithe, Athens Presby., 4 41; Minister's tithe, Fargo Presby., 4 41; Minister's tithe, Parkers-burgh Presby., 4 41; "A. R. S.," 100; Anony-mous, Asbury Park, N. J., 1; Miss Elizabeth H. Boardman, Maryville, Tenn., 3; "C. Penna.," 6; Rev. H. T. Scholl, Big Flats, N. Y., 5; "A steward," 5. 726 23
Interest from permanent fund..... 6,285 92

For current fund.....\$ 9,966 55

PERMANENT FUND.

(Interest only used.)

Legacy of Mrs. Nancy Riddle, Hamilton, O., (less expenses)..... 458 33
Total for July, 1892.....\$ 10,421 88
Total for current fund since April 1, 1892..... 41,014 41

W. W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, JULY, 1892.

ATLANTIC.—*Fairfield*—Good Hope sab-sch, 1 65; Her-mon, 5 55; Pleasant Ridge sab-sch, 2. *Knox*—Macon Washington Avenue sab-sch, 4. *McClelland*—Allen Chapel sab-sch, 5; Immanuel sab-sch, 1; Mt. Zion sab-sch, 4 15; Salem sab-sch, 2 50. *South Florida*—Titusville and sab-sch, 8; Upsala sab-sch, 2 65. 36 50
BALTIMORE.—*Baltimore*—Baltimore 1st sab-sch, 46 80; —Broadway, 2; —Faith sab-sch, 65 41; —Grace sab-sch, 3; Ridgely sab-sch, 32 35; —Westminster sab-sch, 9 68; Emmitsburgh (sab-sch, 16 05). 23 46; Franklinville, 6 29; Hagerstown (sab-sch, 34 14), 39; Waverly church and sab-sch, 5. *New Castle*—Blackwater, 18 19; Milford, 35; Red Clay Creek sab-sch, 31 42; Rehoboth (Del.), 13 10; Stanton sab-sch 3 25; Wilmington Central (sab-sch, 66 18). 138 11; —East Lake Miss. sab-sch, 10; —Rodney Street church and sab-sch, 60 50. *Washington City*—Darnestown sab-sch, 16; Georgetown West Street sab-sch, 80 81; Wash-ington City 1st, 5 67; —4th, Berwyn Chapel, 23 50; —Western, 20 60. 684 14

CATAWBA.—*Cape Fear*—Haymount, 6 38; Simpson Chapel sab-sch, 7 50. *Catawba*—Lawrence Chapel, 4 30; Leeper's Chapel, 2 50; Matthew's Chapel, 4 90; Murkland, 5 60; Tabernacle, 1; Woodland, 1. *South Virginia*—Dan-ville Holbrook Street sab-sch, 5; Albright, 1; Grady sab-sch, 1 09; Axton sab-sch, 2; Ringold sab-sch, 2 80; White mill sab-sch, 8 33; Dry Fork sab-sch, 2 29; Lone Oak sab-sch, 1; North Danville sab-sch, 2; Ridgeway sab-sch, 4 54; Stuart sab-sch, 3; Big Oak church and sab-sch, 5; Central church and sab-sch, 7; Ebenezer church, 4; Great Creek, 6 40. *Yadkin*—Cameron sab-sch, 2 81; Jonesboro, 2 68; Mt. Airy sab-sch, 2 50; Sassafras Springs sab-sch, 2; Statesville 2d, 12 82. 106 94
COLORADO.—*Boulder*—Boulder (sab-sch, 9), 23; Fort Collins sab-sch, 22; Fossil Creek, 3 53; Rawlins, 12; Tim-nath, 9 27; Valmont, 9 cts. *Denver*—Denver North, 6 66; Georgetown sab-sch, 7; South Denver sab-sch, 5 30. *Gun-nison*—Aspen (sab-sch, 11 45), 31 86; Delta sab-sch, 11 35; Poncha Springs sab-sch, 13; Salida sab-sch, 18. *Pueblo*—

Colorado Springs 2d Mission sab-sch, 1 96; Eastonville, 5; Engle, 7 75; Las Animas sab-sch, 5 41; Parma Station sab-sch, 3 50; Pueblo, 1 15; Rouse church and sab-sch, 2; Valley View sab-sch, 9 50. 199 32

ILLINOIS.—*Alton*—Alton, 7 15; Bethel, 8 25; Carlyle sab-sch, 11 85; Chester sab-sch, 10; Collinsville, 23 60; Elm Point sab-sch, 2 25; Greenville sab-sch, 23 25; Raymond, 16 33; Salem German, 1 19; Sparta sab-sch, 12 55; Troy, 3; Woodburn German, 2; Zion German, 1. *Bloomington*—Bement, 7 91; Chenoa, 21 33; El Paso (sab-sch, 6), 15; Fairbury sab-sch, 6 62; Mahomet sab-sch, 4; Rossville, 10; Tolono sab-sch, 9 35; Wellington, 8 40; Wenona church and sab-sch, 12. *Cairo*—Bridgeport (sab-sch, 17 26), 24 95; Cairo, 6; Carterville sab-sch, 4 67; Cobden sab-sch, 6 95; Metropolis sab-sch, 13 55; Murphysboro (sab-sch, 7), 10; Pisgah (sab-sch, 19 08), 91 24; Wabash (sab-sch, 12 03), 17 81. *Chicago*—Chicago 1st, 27 75; —8th (sab-sch, 2), 75 50; —60th Street, 4; —Scotch sab-sch, 22; Highland Park sab-sch, 23 06; Pullman sab-sch, 80. *Freeport*—Freeport 2d sab-sch, 24 85; Marengo sab-sch, 17; Ridgefield sab-sch, 8 68; Willow Creek, 32. *Mattoon*—Ash Grove sab-sch, 4 30; Assumption, 2 22; Grandview sab-sch, 11; Kansas sab-sch, 6; Mt. Olivet sab-sch, 2 75; Robinson sab-sch, 11 49; Tuscola sab-sch, 4 10; West Okaw, 13 09. *Ottawa*—Paw Paw sab-sch, 9. *Peoria*—Brunswick sab-sch, 4 80; Crow Meadow sab-sch, 1 85; Galesburg, 13 84; Green Valley sab-sch, 17 08; Limestone, 14 15; Peoria 1st sab-sch, 20; Salem, 11 60. *Rock River*—Albany sab-sch, 4 05; Aledo, 1 75; Centre, 2; Hamlet, 2 23; Millersburg (sab-sch, 15 64), 19 64; Rock Island Central (sab-sch, 10), 15; Viola sab-sch, 3 94. *Schuyler*—Bardolph sab-sch, 8 43; Brooklyn Union sab-sch, 4 69. *Springfield*—Bates, 5; Jacksonville United Portuguese sab-sch, 25; Mason City, 11 84; Petersburg sab-sch, 19 64. 546 32

INDIANA.—*Crawfordsville*—Crawfordsville Centre sab-sch, 21 64; Frankfort, 8 64; Hopewell sab-sch, 8 50; Ladoga sab-sch, 10; Russellville, 2 44; Veedersburg sab-sch, 3; Williamsport (Myers sab-sch, 3 01), 5 01. *Fort Wayne*—Fort Wayne 1st, 71 15; Kendallville, 8 60. *Indianapolis*—Carpentersville, 3; Franklin sab-sch, 2; Greencastle sab-sch, 4 13; Putnamville, 1; Rosedale, 2 65; White Lick, 12. *Logansport*—La Porte sab-sch, 36 61; Pisgah sab-sch, 1 85; Plymouth, 7 85; Remington, 3 65; South Bend 1st sab-sch, 110; —2d sab-sch, 8. *Muncie*—Muncie sab-sch, 21 34; Noblesville, 15; Union City sab-sch, 11 65; Winchester church and sab-sch, 9 12. *New Albany*—Hanover, 14; Jeffersonville, 10 58; Madison 1st (sab-sch, 24 19), 33 19; Mount Lebanon sab-sch, 1 75; New Albany 1st sab-sch, 18; North Vernon sab-sch, 6 71; Otisco, 1 50; Patriot sab-sch, 4 50; Salem, 3 33; Sharon Hill, 3 80. *Vincennes*—Bethany, 2 50; Mount Moriah sab-sch, 3; Petersburg sab-sch, 6; Spencer sab-sch, 4 50. *White Water*—Bath, 3 83; Clarksburg Memorial sab-sch, 2; Greensburg sab-sch, 22 89; Knightstown sab-sch, 5 10; Liberty sab-sch, 14 50; Toner's Chapel sab-sch, 3 30. 554 61

INDIAN TERRITORY.—*Cherokee Nation*—Fort Gibson sab-sch, 13 22; Hanson, 3 30; Pleasant Valley sab-sch, 4 50. *Chickasaw*—Ardmore sab-sch, 4; Beaver sab-sch, 5; Edmond sab-sch, 3; Thurston sab-sch, 5 50. *Muscogee*—Broken Arrow sab-sch, 3; Nuyaka sab-sch, 7 25. 52 87

IOWA.—*Cedar Rapids*—Anamosa sab-sch, 5 35; Atkins, 16; Cedar Rapids 1st, 87; Garrison sab-sch, 4 23; Lyons (sab-sch, 3 66), 5; Wheatland sab-sch, 8 60. *Council Bluffs*—Anderson, 3; Council Bluffs 2d, 2 44; Diagonal sab-sch, 4 75; Greenfield sab-sch, 6 35; Logan sab-sch, 5 25; Neola sab-sch, 1 22; Sharon sab-sch, 5 90; Sidney, 5. *Des Moines*—Adel sab-sch, 10; Albia sab-sch, 14; Des Moines Central (sab-sch, 47 36), 62 35; Newton sab-sch, 20 49; Oskaloosa, 4 60; White Oak, 13; Winterset, 15 25. *Dubuque*—Dubuque 1st (sab-sch, 14), 21; —3d, 20; Maynard, 1 53; Rowley, 3 50; Volga sab-sch, 11 18. *Fort Dodge*—Churdan, 4 10; Emmett Co. 1st, 3 61; Gilmore City, 2 02; Maple Hill, 3 47; Rolfe 2d, 17 50; Spirit Lake, 3. *Iowa*—Burlington 1st sab-sch, 35 80; Fairfield sab-sch, 34; Keokuk Westminster (Bank Street sab-sch, 16 12), 20 23; Kirkville sab-sch, 11 06; Morning Sun sab-sch, 20 40; Ottumwa sab-sch, 30 03; Winfield (sab-sch, 14), 19. *Jura City*—Atalissa, 5; Columbus Central sab-sch, 9; Keota, 4; Lafayette, 3; Le Claire, 3 70; Mount Union, 4 50; Princeton, 7 20; Tipton sab-sch, 12 50; Union sab-sch, 3 30; Union Valley, 3 50; West Branch sab-sch, 12 30. *Sioux City*—Larabee, 3 93; Le Mars sab-sch, 4 25; Providence sab-sch, 2 10; Sanborn, 8 10; Sioux City 2d, 12; Vail sab-sch, 23 71. *Waterloo*—Cedar Falls (sab-sch, 11 10), 16 10; Clarksville, 10; East Friesland German, 7 77; Morrison sab-sch, 8 50; Tama City (sab-sch, 5), 6 40; Toledo (sab-sch, 10), 13 65. 753 45

KANSAS.—*Emporia*—Argonia, 3 60; Big Creek, 2; Burlington, 5; Council Grove sab-sch, 11; Indianola sab-sch, 2; New Salem, 6; Peabody, 11 01; Walnut Valley, 1 67; Wichita West Side, 2 70. *Highland*—Irving sab-sch, 2; Nortonville, 6 06; Troy sab-sch, 6 64; Washington, 5.

Larned—Great Bend sab-sch, 17; Halsted (sab-sch, 6 25), 13 42; Larned sab-sch, 50 cts; Medicine Lodge sab-sch, 6 74. *Neosho*—Cherokee, 4; Elk City sab-sch, 1 70; Fort Scott 1st sab-sch, 7 43; Independence sab-sch, 6 01; Mineral Point sab-sch, 1 54; Moran sab-sch, 3 20; Mound Valley sab-sch, 6; Toronto sab-sch, 3 24; Weir City sab-sch, 2. *Osborne*—Norton church and sab-sch, 4 35. *Solomon*—Carlton, 8 30; Concordia, 12 16; Culver sab-sch, 9; Ellsworth sab-sch, 8; Poheta sab-sch, 7; Salina sab-sch, 13 71; Union sab-sch, 75 cts. *Topeka*—Auburn sab-sch, 3 48; Edgerton sab-sch, 6 90; Leavenworth, 83; Olathe sab-sch, 8 87; Oskaloosa sab-sch, 3 78; Topeka 2d (Junior Y. P. S. C. E.), 8 23; —Westminster sab-sch, 9 53; Wamego sab-sch, 5. 323 65

KENTUCKY.—*Ebenezer*—Dayton sab-sch, 14; Mayesville, 6 23; Paris church and sab-sch, 15; Sharpsburg sab-sch, 6. *Louisville*—Louisville College Street sab-sch, 6; —Knox morning sab-sch, 2 75; Pewee Valley sab-sch, 20. *Transylvania*—Burkeville sab-sch, 8 92; Harrodsburg Assembly sab-sch, 5. 63 82

MICHIGAN.—*Detroit*—Detroit Bethany, 13 75; —Central sab-sch, 7; —Linden Street Miss. sab-sch, 10 27; —Thompson sab-sch, 4 67; Milan sab-sch, 8 10; Milford sab-sch, 10; Pontiac sab-sch, 54 57. *Flint*—Bad Axe sab-sch, 12 25; Flint, 31 30; Lapeer, 5; Westminster sab-sch, 23. *Grand Rapids*—Ewart sab-sch, 4; Greenwood East Otto sab-sch, 2 35; Muir, 3 50; Sebawa sab-sch, 2. *Kalamazoo*—Decatur sab-sch, 12 69; Kalamazoo 1st sab-sch, 50; —North sab-sch, 8; Niles sab-sch, 35; Paw Paw sab-sch, 5 27. *Lansing*—Brooklyn sab-sch, 6 67; Hastings sab-sch, 9; Mason sab-sch, 15; Sunfield sab-sch, 2. *Monroe*—Raisin sab-sch, 3 08; Tecumseh, 23 53. *Saginaw*—Cadonia, 5; Emerson sab-sch, 9 23; Grayling sab-sch, 2; Midland City, 7 60; Saginaw Grace, 11. 450 43

MINNESOTA.—*Duluth*—Duluth 1st, 39 03; —Lakeside sab-sch, 10 37. *Mankato*—Balaton Island Lake sab-sch, 2 30; Cottonwood sab-sch, 1 33; St. Peter's Union, 9; Slayton sab-sch, 12 46; Summit Lake sab-sch, 3 40. *Red River*—Fergus Falls sab-sch, 23 75; Maine sab-sch, 6 75. *St. Paul*—Brown's Valley sab-sch, 6 06; Buffalo sab-sch, 14 87; Hastings sab-sch, 20; Merriam Park sab-sch, 8 66; Minneapolis Franklin Avenue (sab-sch, 16), 19 50; —Highland Park sab-sch, 6; —Shiloh sab-sch, 25 35; North St. Paul sab-sch, 5; Rockford sab-sch, 4 20; Rush City sab-sch, 19 21; St. Paul 1st, 13 25; Willmar, 8 65. *Winona*—Albert Lea (sab-sch, 8 79), 24 49; Amherst sab-sch, 60 cts; Claremont, 5; Preston (sab-sch, 6 70), 12 12; Ripley, 1 25; Vowels sab-sch, 60 cts. 304 22

MISSOURI.—*Kansas City*—Butler (sab-sch, 13), 20; Independence sab-sch, 17 25; Kansas City 1st sab-sch, 40; Raymore sab-sch, 12 50; Sunny Side sab-sch, 4. *Ozark*—Bolivar sab-sch, 7; Eureka Springs sab-sch, 15; Mountain Grove Miss. sab-sch, 4 20; Webb City sab-sch, 11 06. *Palmyra*—Brookfield, 2 25; Centre sab-sch, 4; Edina (sab-sch, 12), 15; Enterprise sab-sch, 7 70; Laclede sab-sch, 1 30; Lagoda sab-sch, 7 13; Moberly, 13 50. *Platte*—Fairfax sab-sch, 12; Gallatin sab-sch, 2; King City sab-sch, 13 25; Maryville, 9 02; Stanberry sab-sch, 11 75. *St. Louis*—Cuba, 7; Salem 1st sab-sch, 9 10; St. Charles, 17; Windsor Harbor sab-sch, 3 25. *White River*—Allison Chapel sab-sch, 3. 293 35

NEBRASKA.—*Hastings*—Holdrege sab-sch, 16 20; Lebanon sab-sch, 6 73; Marquette sab-sch, 3 75; Ong sab-sch, 3 85; Wilsonville sab-sch, 6 35. *Kearney*—Buffalo Grove German, 1 60; Clontibret sab-sch, 3; Sumner Dixon Miss. sab-sch, 1 60. *Nebraska City*—Auburn sab-sch, 7 67; Beatrice (sab-sch, 10 32), 17 53; Fairbury sab-sch, 8 20; Hebron sab-sch, 10 40; Hopewell (sab-sch, 8 53), 13; Lincoln 2d (sab-sch, 5 06), 14 25; York (sab-sch, 21 86), 23 02. *Niobrara*—Black Bird sab-sch, 1 68; Lambert sab-sch, 1 11; Norden, 2 50; South Fork sab-sch, 5. *Omaha*—La Platte sab-sch, 5 05; Lyons, 15 40; Tekamah, 6 15; Waterloo sab-sch, 6 73. 196 38

NEW JERSEY.—*Elizabeth*—Bethlehem, 11; Elizabeth 1st Murray Miss. Soc'y, 104 45; —3d Mission sab-sch, 13 42; —Madison Avenue church and sab-sch, 23 25; —Marshall Street sab-sch, 14 74; Lamington sab-sch, 30 45; Perth Amboy, 67; Roselle, 8 63; Westfield sab-sch, 50. *Jersey City*—Hackensack, 8; Jersey City Scotch sab-sch, 16 70. *Monmouth*—Asbury Park, 12 50; Calvary sab-sch, 14 79; Columbus sab-sch, 15 50; Long Branch sab-sch, 23 31; Manasquan (sab-sch, 23 29), 37 04; Manchester sab-sch, 17 05; New Gretna sab-sch, 13 65; Plattsburgh sab-sch, 7; Tom's River sab-sch, 7 33; Tuckerton sab-sch, 4 27. *Morris and Orange*—Dover sab-sch Miss. Soc'y, 31; German Valley sab-sch, 7; Mendham 2d, 13; South Orange sab-sch, 29 85; —Vailsburg sab-sch, 30; Wyoming sab-sch, 6. *Newark*—Montclair 1st, 28 30; Newark 1st, 25; —2d, 10 49; —5th Avenue (sab-sch, 21 18), 43 99; —Park (sab-sch, 31 42), 40 16; —South Park, 59 61. *New Brunswick*—Amwell 1st, 5; —United 1st (sab-sch, 7 15), 10 66; Dayton (sab-sch, 20), 21 89; New Brunswick 1st, 70 23; Pennington sab-sch, 10; Princeton 1st, 18 34; —Witherspoon

Street, 8 50; Reaville sab-sch, 4; Titusville sab-sch, 20 35; Trenton 5th sab-sch, 29 39; — Bethany, 79 38; — Prospect Street sab-sch, 10 01. *Newton*—Beattystown sab-sch, 2 53; Blairstown sab-sch, 28 53; Hackettstown sab-sch, 16 40; Harmony, 6 67; La Fayette, 7; North Hardiston sab-sch, 4 21; Oxford 2d sab-sch, 13 84; Phillipsburgh North End Mission sab-sch, 33 31; Sparta, 9 80. *West Jersey*—Absecon, 1 50; East Bridgeton, 3; Salem (sab-sch, 14 70), 55 06; Williamstown sab-sch, 15 42. 1,311 40

New Mexico.—*Arizona*—Flagstaff sab-sch, 16 23; Phoenix sab-sch, 19 50. *Rio Grande*—Albuquerque 1st sab-sch, 20 10; James sab-sch, 50 cts. *Santa Fe*—Monero sab-sch, 5; Taos sab-sch, 1 40. 55 75

New York.—*Albany*—Albany 6th sab-sch, 50; — Madison Avenue sab-sch, 100; Ballston Centre sab-sch, 53 20; Corinth sab-sch, 6 97; Jermain Memorial sab-sch, 10 90; Mariaville, 13 55; New Scotland sab-sch, 11 37; Northville sab-sch, 3 91; Sand Lake (sab-sch, 14 73), 23 60; Schenectady Park Place Chapel sab-sch, 33 16. *Binghamton*—Owego, 20; Whitney's Point sab-sch, 23 75. *Boston*—Manchester Westminster sab-sch, 7 20; Newburyport 1st sab-sch, 18 83; Roxbury church and sab-sch, 25; Windham sab-sch, 4 60; Woonsocket, 4. *Brooklyn*—Brooklyn Duryea (sab-sch, 25), 41; Edgewater 1st sab-sch, 23 40; West New Brighton Calvary sab-sch, 36 11. *Buffalo*—Buffalo Central, 18 39; — East sab-sch (Stanton Street Miss. sab-sch, 3, Red Jacket sab-sch, 9 18), 37 48; Sherman sab-sch, 8; Springfield sab-sch, 6 53. *Cayuga*—Aurora, 9 54; Genoa 1st sab-sch, 32 38; — 2d, 10 30; — 3d sab-sch, 5 04; Ithaca, 84 22; Meridian church and sab-sch, 11 11; Sennett sab-sch, 10; Weedsport, 10 13. *Champlain*—Beekmantown sab-sch, 14; Chateaugay, 7 36; Keeseville sab-sch, 13 29; Peru 1st Congregational sab-sch, 8; Port Henry sab-sch, 47. *Chemung*—Freeport, 5; Burdett sab-sch, 4 13; Monterey, 2 50; Sugar Hill, 5 50. *Columbia*—Canaan Centre, 3; Catskill, 63 26; Durham 1st sab-sch, 7; Jewett sab-sch, 5 88. *Genesee*—Attica sab-sch, 15; Batavia sab-sch, 23 15; Bergen sab-sch, 6; Bethany Centre, 5; Byron sab-sch, 11 21; Castile, 20. *Genesee*—Canandaigua sab-sch, 15 62; Dresden, 73 cts; Geneva 1st, 11 72; — North, 27 52; Manchester, 8; Seneca, 16 34; Seneca Hall's Corners sab-sch, 4 30; Trumansburgh sab-sch, 29. *Hudson*—Centreville sab-sch, 7 35; Coecton, 3 25; Haverstraw Central sab-sch, 68 50; Hopewell, 13; Milford, 18 53; Mount Hope church and sab-sch, 11 60; Scootchtown sab-sch, 7 33. *Long Island*—Bridgehampton sab-sch, 30 50; Cutchogue, 15 02; Setauket (East Setauket sab-sch, 8, Stony Brook sab-sch, 11), 44. *Lyons*—East Palmyra, 9 79; Junius sab-sch, 3 50; Newark sab-sch, 35. *Nassau*—Freeport, 40; Glen Cove sab-sch, 17 50; Glen Wood sab-sch, 5; Roslyn, 4 69; Smithtown, 14 57. *New York*—New York Alexander Chapel sab-sch, 31 50; — Central, 18 97; — East Harlem, 2; — Morrisania, 4 25; — Tremont sab-sch, 20; — West End, 68 70; — West 51st Street, 14 75; — Woodstock, 5. *Niagara*—Albion, 4 50; Lockport 1st (sab-sch, 20), 55 69; Lyndonville, 10 40; Mapleton sab-sch, 9 24. *North River*—Cold Spring sab-sch, 9; Marlborough sab-sch, 14 22; Pleasant Valley sab-sch, 30; Rondout sab-sch, 30 14; Smithfield church and sab-sch, 16 23. *Otsego*—Delhi 2d sab-sch, 40; New Berlin (sab-sch, 8), 10; Oneonta sab-sch, 9 12; Shavertown, 5 75; Unadilla sab-sch, 19 63. *Rochester*—Brighton sab-sch, 41; Genesee 1st, 17 86; Honeoye Falls sab-sch, 10; Livonia sab-sch, 8 75; Mount Morris sab-sch, 13 52; Ogden, 10; Rochester Brick, 93 22; — Emmanuel sab-sch, 13 26; — Westminster sab-sch, 7 64; Sparta 1st, 39 41; Springwater, 2 23; Webster sab-sch, 12 20. *St. Lawrence*—Brownville, 7 41; Carthage sab-sch, 50; De Kalb, 2; De Kalb Junction, 7; Heuvelton sab-sch, 5; Louisville, 4 60; Or Bow sab-sch, 10. *Steuben*—Andover sab-sch, 8 07; Belmont sab-sch, 8. *Syracuse*—Fayetteville sab-sch, 11 52; Hastings, 1; Jordan sab-sch, 2 75; Mexico church and sab-sch, 15 16; Syracuse 1st Ward sab-sch, 21 25. *Troy*—Brunswick, 2 29; Johnsonville, 2; Lake George sab-sch, 8 02; Melrose church and sab-sch, 13 69; Whitehall sab-sch, 10 62. *Utica*—Alder Creek and Forestport, 10 63; New Hartford church and sab-sch, 20; North Gage sab-sch, 3 20; Oriskany, 4 35; South Trenton sab-sch, 3 70; Utica 1st sab-sch, 51; — Memorial sab-sch, 17 25; Verona sab-sch, 9 57; Waterville sab-sch, 12 81; West Camden sab-sch, 5 86. *Westchester*—Gilead sab-sch, 10; Mahopac Falls (sab-sch, 15), 25; Mt. Kisco sab-sch, 9; South Salem (sab-sch, 31 27), 33 42; Thompsonville sab-sch, 76 66. 2,650 79

NORTH DAKOTA.—*Fargo*—Colgate sab-sch, 3; Fargo sab-sch, 13 74; Lucca sab-sch, 6 04; Milnor sab-sch, 5; Ripon, 5. *Pembina*—Larimore, 10; Minto, 20; Rugby sab-sch, 10. 62 88

OHIO.—*Athens*—Middleport sab-sch, 10. *Belleville*—Buck Creek church and sab-sch, 9 11; Gallon sab-sch, 20; Marselles church and sab-sch, 4 75; Spring Hills, 17 20; Urbana, 30 30; West Liberty sab-sch, 8 70. *Chillicothe*—Chillicothe 1st sab-sch, 46 45; — 3d sab-sch, 36 31; Hillsboro sab-sch, 5; Memorial, 3 17; Salem, 18. *Cincinnati*—

Cincinnati 7th (sab-sch, 50), 67 75; — Mount Auburn sab-sch, 25 06; — North (sab-sch, 13 50), 23 20; — Walnut Hills Shillito Miss. sab-sch, 13 20; Clifton (sab-sch, 34 87), 49 88; Lebanon, 9; Mount Carmel sab-sch, 16; Westwood, 8 51; — German sab-sch, 1 16. *Cleveland*—Cleveland 1st sab-sch, 29 48; — Beckwith sab-sch, 11 30; — South sab-sch, 6 33; Independence Union sab-sch, 4 50; North Springfield sab-sch, 10 30; Parma sab-sch, 7; South New Lyme sab-sch, 10. *Columbus*—Bremen, 7; Columbus Broad Street sab-sch, 52 61; — Westminster church and sab-sch, 32 90; Lancaster sab-sch, 24 61; Worthington, 7 32. *Dayton*—Gettysburg, 12; Seven Mile, 3 56; Springfield 2d (sab-sch, 6 41), 45 15. *Huron*—Fremont sab-sch, 33; Huron sab-sch, 36 61; Norwalk, 13 41; Olena sab-sch, 8; Tiffin sab-sch, 24 41. *Lima*—Blanchard sab-sch, 10 56; Columbus Grove sab-sch, 31 25; Findlay sab-sch, 45; McComb sab-sch, 10 50; Ottawa sab-sch, 7 52; Rockford sab-sch, 5; Van Buren sab-sch, 5. *Mahoning*—Leetonia, 10 63; North Benton, 15. *Marion*—Brown sab-sch, 8 75; Pisgah sab-sch, 7 50; Radnor and Thompson sab-sch, 12; Richmond sab-sch, 12 13; York sab-sch, 6. *Maumee*—Bryan, 4 04; Montpelier, 8 40; Mount Salem sab-sch, 10; Paulding (sab-sch, 3 75, Miss. sab-sch, 50 cts.), 2; Toledo 1st sab-sch, 44 15; — 5th sab-sch, 8; West Bethesda sab-sch, 16; Weston (sab-sch, 5), 8. *Portsmouth*—Decatur sab-sch, 8 10; Georgetown sab-sch, 7 44; Winchester sab-sch, 6. *St. Clairsville*—Barnesville sab-sch, 18; Bellaire 2d sab-sch, 1 87; Bethel, 10; Jerusalem sab-sch, 4; Lore City sab-sch, 12 44; Martin's Ferry, 22 65; St. Clairsville sab-sch, 12; Short Creek (sab-sch, 3), 9; Wegee sab-sch, 7 40; Wheeling Valley, 5. *Steubenville*—Annapolis sab-sch, 11; Bakersville, 5 60; Bethlehem, 17; Corinth, 10; Cross Creek, 5 63; Dell Roy sab-sch, 6 17; Feed Spring, 8 21; Leesville sab-sch, 3 40; Minerva, 11; Ridge church and sab-sch, 15. *Wooster*—Ashland sab-sch, 10; Canal Fulton sab-sch, 10; Congress (sab-sch, 12 50), 14 29; Creston, 75 cts; Jackson, 2 26; Lexington sab-sch, 8 65; Loudonville church and sab-sch, 12 37; Nashville (sab-sch, 4 50), 14 50; Orrville sab-sch, 6; Shelby, 3; Shreve sab-sch, 6 75; Wooster 1st (sab-sch, 5 70), 42 33. *Zanesville*—Chandlersville sab-sch, 2; High Hill, 1; Homer, 2; Jersey sab-sch, 16 70; Madison sab-sch, 8 90; Martinsburg, 3 66; Newark 2d sab-sch, 44 66; Rendville sab-sch, 5; Utica church and sab-sch, 18 65; West Carlisle sab-sch, 14 62. 1,634 39

OREGON.—*Portland*—Brower sab-sch, 4; Calvary sab-sch, 72; Oregon City 1st, 5; Portland 4th sab-sch, 17 97; — Mizpah, 23 73; Smith Memorial, 7. *Willamette*—Albany sab-sch, 15. 147 70

PACIFIC.—*Bentonia*—Big Valley, 2; Healdsburg sab-sch, 2 35; Lakeport sab-sch, 9 75; Napa, 16; Petaluma, 11; St. Helena sab-sch, 11; Shiloh, 2 50. *Los Angeles*—Alhambra sab-sch, 12; Anaheim, 6 47; Azusa sab-sch, 20; Colton sab-sch, 13; El Monte, 6 15; Glendale (sab-sch, 8 10), 10 35; Grand View sab-sch, 11 50; Monrovia, 60 cts; Pasadena 1st (sab-sch, 46 30), 69 85; Redlands sab-sch, 11 48; Rivera sab-sch, 7; San Bernardino sab-sch, 20 80; San Fernando sab-sch, 5; Santa Ana, 23 35; Saticoy, 2 90; Tustin church and sab-sch, 11 70. *Sacramento*—Colusa sab-sch, 12 10; Marysville sab-sch, 20; Sacramento Westminster sab-sch, 31. *San Francisco*—Golden Gate sab-sch, 5 75; San Francisco Howard sab-sch, 7 45; — Mission, 15. *San Jose*—Gilroy, 18; Livermore sab-sch, 5 45; Los Gatos church and sab-sch, 27; Pleasanton, 3; Pleasant Valley sab-sch, 3 50. 428 50

PENNSYLVANIA.—*Allegheny*—Allegheny Westminster, 31 47; Avalon sab-sch, 40; Freedom church and sab-sch, 11; Glasgow, 1; Leetsdale sab-sch, 31 43; Natrona, 6 30; New Salem sab-sch, 23 14; Rochester sab-sch, 27; Tarentum, 12 48. *Blairsville*—Bethany Mission sab-sch, 9 71; Congruity, 5; Fairfield, 25 42; Harrison City sab-sch, 16 39; Jeannette church and sab-sch, 9 31; Johnstown sab-sch, 36 50; Laird sab-sch, 5; Livermore, 4 80; Manor, 12; Morrellville sab-sch, 27 10; New Salem sab-sch, 21 30; Pleasant Grove, 4; New Salem sab-sch, 4; Turtle Creek (sab-sch, 19 03), 30 82. *Butler*—Allegheny sab-sch, 6; Clintonville sab-sch, 5; Harrisville, 12 01; Martinsburg sab-sch, 16 91; Mount Nebo sab-sch, 14; New Hope, 4; New Salem sab-sch, 8; Portersville sab-sch, 157 37; Scrub Grass sab-sch, 14. *Carlisle*—Duncannon sab-sch, 24 08; Great Coneywago sab-sch, 6 05; Harrisburgh Market Square sab-sch, 50 79; Lebanon Christ Church and sab-sch, 19 06; Monaghan sab-sch, 14 17; Petersburg sab-sch, 14; Upper Path Valley (sab-sch, 34 47), 38. *Chester*—Bethany sab-sch, 50 cts; Darby Borough sab-sch, 37 83; Downingtown Central (sab-sch, 6 05), 13 90; East Whiteland sab-sch, 50; Fagg's Manor sab-sch, 57 15; Great Valley (Miss. sab-sch, 4 71), 23 71; Marple, 7 63; Media Preston Yarnall Memorial Chapel church and sab-sch, 20 08; Wayne, 23; West Grove, 2 35. *Clarion*—Brookville sab-sch, 54 50; Greenville, 11 50; Licking sab-sch, 12 89; Marysville (sab-sch, 7), 11 41; Mount Pisgah sab-sch, 38 81; Richardsville (sab-sch, 3 25), 4 29; Rockland church and sab-sch, 8 90; Scotch Hill sab-sch, 8 19. *Erie*—Amity Hill sab-sch, 50 cts; Belle Valley

church and sab-sch, 2; Bradford (sab-sch, 35 39), 58 42; Corry, 8 85; East Greene, 12 50; Erie Chestnut Street sab-sch, 16; Fairfield sab-sch, 16 63; Fredonia sab-sch, 11 64; Garland, 6 40; Gravel Run sab-sch, 3 87; Hadley, 4; Harmonburg sab-sch, 4 16; Meadville 1st sab-sch, 48 55; Mercer 2d sab-sch, 3; Oil City 1st Mission sab-sch, 5 58; — 2d sab-sch, 10 80; Pittsfield, 3 87; Sandy Lake, 6 75; Stoneboro, 19 39; Sunville sab-sch, 12; Titusville, 23 40; Union church and sab-sch, 27 50. *Huntingdon*—Alexandria sab-sch, 16; Bellefontaine, 36 50; Beulah Smith's Mills sab-sch, 7 50; Birmingham, 31 65; Clearfield (Pine Grove Miss., 9), 56; Fruit Hill (sab-sch, 11 51), 14; Houtzdale sab-sch, 24; Little Valley sab-sch, 10; Lost Creek sab-sch, 9 12; Lower Spruce Creek, 3 65; Milesburgh sab-sch, 9 70; Orbisonia, 25; Osceola sab-sch, 4; Phillipsburgh, 11; Pine Grove sab-sch, 18 16; Sinking Valley (sab-sch, 29), 37; Spring Mills, 1. *Kittanning*—Ebenezer sab-sch, 9 63; Midway, 5; Rayne, 1 80; Strader's Grove (sab-sch, 6 73), 9 64; Union sab-sch, 9. *Lackawanna*—Athens sab-sch, 19 20; Bernice sab-sch, 13; Canton church and sab-sch, 18 60; Carbondale sab-sch, 37 85; Franklin sab-sch, 3; Great Bend church and sab-sch, 25 25; Honesdale Traceville sab-sch, 8 59; Monroeton sab-sch, 16; Pittston Duryea sab-sch, 5; Plains, 28 cts; Plymouth sab-sch, 42 50; Scranton Green Ridge Avenue sab-sch, 39 17; Snowden Memorial sab-sch, 10 50; Stella sab-sch, 80; Sugar Notch, 4; Sylvania church and sab-sch, 13 52; Wilkes Barre 1st sab-sch, 59 68; Westminster sab-sch, 38 23. *Lehigh*—Bangor sab-sch, 11 76; Easton Dock Street sab-sch, 6; Hazleton, 54 51; Port Carbon sab-sch, 20 33; Pottsville 1st, 15 44; Reading 1st sab-sch, 51 84; Summit Hill sab-sch, 67 56. *Northumberland*—Allenwood sab-sch, 9 25; Berwick, 8; Hartleton, 4; Lewisburgh sab-sch, 17 15; Mahoning sab-sch, 102 95; Mifflinburg church and sab-sch, 10; Mooresburgh sab-sch, 12; Muncy sab-sch, 50 cts; Washington sab-sch, 23 40; Williamsport 2d sab-sch, 34 56. *Philadelphia*—Philadelphia 1st, 163 87; — 8d sab-sch, 20 45; — Chambers, 36 07; — Grace sab-sch, 15; — Hope sab-sch, 14; — Tabernacle sab-sch, 74 80; — Westminster, 7 04; — Cohocksink sab-sch, 3 75; — Harper Memorial sab-sch, 17 50; — Memorial sab-sch, 36 13; — North Broad Street, 106 93; — Northern Liberties 1st sab-sch, 50; — Olivet, 59 15; — Toga sab-sch, 52 47; — West Park sab-sch, 40 02. *Philadelphia North*—Carversville sab-sch, 2 30; Chestnut Hill, 46; Germantown 1st church and Mission, 93 10; — Market Square, 51; Henry Memorial Mission sab-sch, 8 68; Leverington (sab-sch, 20 40), 29; Newtown, 40 27; Norriton and Providence, 35. *Pittsburgh*—Bethany sab-sch, 31 62; Coal Bluff sab-sch, 7; Oakmont sab-sch, 39 47; Pittsburgh East Liberty, 25; Lawrenceville, 52 81; — Homewood Avenue sab-sch, 32 50; Riverdale sab-sch, 24 58; Sharon sab-sch, 51; Wilkinsburgh, 9 22. *Redstone*—Fairchance sab-sch, 26 25; Laurel Hill (sab-sch, 46 25), 66 48; McKeesport, 73; Rehoboth sab-sch, 22; Sewickley sab-sch, 15; Stone Road Chapel sab-sch, 21 03; Uniontown (sab-sch, 35 06), 59 48. *Shenango*—Clarksville sab-sch, 14 77; Hopewell sab-sch, 13 78; Mahoning sab-sch, 21 50; Moravia church and sab-sch, 3 50; Rich Hill, 3; Sharpville, 2 71; Wampum church and sab-sch, 17 80. *Washington*—Allen Grove, 18; Claysville sab-sch, 36 80; East Buffalo sab-sch, 27 06; Forks of Wheeling (sab-sch, 8 35), 38 35; Limestone, 14; Lower Ten Mile, 12; Upper Buffalo sab-sch, 31; Washington 1st (sab-sch, 44 21), 62 06; Waynesburgh, 9; Wellsburgh, 11 44; West Union, 10 46; Wolf Run, 14. *Wellsboro*—Coudersport sab-sch, 3 50; Farmington sab-sch, 5. *Westminster*—Centre, 50; Chanceford, 30; Chestnut Level (sab-sch, 15), 27 52; Grace, 6; Middle Octorara (sab-sch, 17), 23 28; New Harmony sab-sch, 14; Pequesa sab-sch, 21 50; Slateville sab-sch, 15 85; Strasburgh sab-sch, 9. *West Virginia*—Grafton sab-sch, 6. 4,941 49

SOUTH DAKOTA—Aberdeen—Brantford sab-sch, 3; Leola, 3 73; Pembroke, 3 35; Pierpont sab-sch, 7; Richland sab-sch, 6 53; Uniontown sab-sch, 8; White School House Mission sab-sch, 3 16. *Central Dakota*—Hitchcock, 8; Rose Hill, 4; Volga sab-sch, 9 67. *Southern Dakota*—Deil Rapids sab-sch, 4; Emmanuel German, 3 50; Evergreen sab-sch, 4; Harmony sab-sch, 2 50; Kimball sab-sch, 6; Parker, 12 11. 88 55

TENNESSEE—Holston—Jonesboro (sab-sch, 11 62), 18 69. *Kingston*—Fort Cheatham sab-sch, 53 cts; North Side sab-sch, 2 50. *Union*—Erin, 4; Hopewell, 2; New Market sab-sch, 20 76; New Providence sab-sch, 6 38; Rockford, 2; Washington, 4. 60 86

TEXAS—Austin—Austin 1st sab-sch, 6 40; San Angelo,

1 80. *Trinity*—Dallas 2d, 10; — Bethany, 7; — Exposition Park, 10; Terrell sab-sch, 5 55. 40 75

UTAH—Montana—Corvallis sab-sch, 6; Miles City sab-sch, 7 04; Wickes sab-sch, 4 25. *Utah*—Box Elder sab-sch, 1 20; Hyrum Emmanuel, 5 97; Logan sab-sch, 10; Richfield sab-sch, 9; Salt Lake City 1st sab-sch, 31 50. *Wood River*—Paris sab-sch, 4. 79 06

WASHINGTON—Olympia—Calvary, 6; Castle Rock, 2 25; Kelso, 3 75; Tacoma 2d sab-sch, 6 65. *Puget Sound*—Fair Haven sab-sch, 7; Port Townsend sab-sch, 5 41; Summer sab-sch, 10; White River sab-sch, 5 50; Spokane—Rathdrum sab-sch, 5. *Walla Walla*—Kendrick, 6 45; Prescott, 3 60. 61 61

WISCONSIN—Chippewa—Chippewa Falls, 21 45; Hudson sab-sch, 7 60; Ironwood, 12; Superior sab-sch, 10 15; West Superior, 10 92. *La Crosse*—Shortview, 2 75. *Lake Superior*—Escanaba sab-sch, 23 71; Ford River sab-sch, 15; Menominee sab-sch, 22 46; St. Ignace sab-sch, 7; Stalwart sab-sch, 9 30. *Madison*—Poynette sab-sch, 25; Prairie du Sac, 28. *Milwaukee*—Cambridge sab-sch, 4; Milwaukee Immanuel sab-sch, 68 33; Ottawa, 2 65; Stone Bank, 10 23. *Winnebago*—Marshfield, 12 18; Neeshah sab-sch, 22 65; Norrie sab-sch, 3 50; Omro, 2; Shawano, 4; West Merrill sab-sch, 10. 334 88

Total from churches, July, 1892.....\$ 6,480 79
Total from Sabbath-schools, July, 1892.....10,184 82

Total from churches and Sabbath-schools,
July, 1892.....\$ 16,665 61

MISCELLANEOUS.

Fraiser Union sab-sch, Minn., 6 34; Union Col. sab-sch, Philad'a, 4 50; Tyrconnell sab-sch, W. Va., 2 25; Dolles' Mills sab-sch, Mo., 4 25; Haselton sab-sch, N. Y., 26 cts; Cross Lanes sab-sch, Iowa, 2 86; Mattapan sab-sch, Mass., 2; Angus Pres. sab-sch, Ont., 3; F. W. B. and P. P. sab-sch, Centerville, N. Y., 4; Mrs. D. L. Smith, Inland, Neb., 1; Indepen. Congregation sab-sch, E. Bloomfield, N. Y., 8 05; Spencerville sab-sch, Ont., 5; Norwich, N. Y., sab-sch, 1 25; Lakeport, N. Y., sab-sch, 2; Hetzman Union sab-sch, Mich., 2 80; Stanton sab-sch, Ia., 4 20; Rowland, N. C., sab-sch, 76 cts; Tyler Hill, Pa., sab-sch, 60 cts; Haines Union sab-sch, Pa., 1; Chautauqua sab-sch, So. Dak., 2; T. O. Sutherland, Ia., 5; W. B. Chamberlin, Ind., 8; H. B. Wilson, Geo., 2 40; State C. E. Soc'y, Fla., 2; Lake Howell sab-sch, Fla., 1 30; Haskell sab-sch, 70 cts; I. D. Irwin, Ky., 1 55; E. S. Ely, Kas., 2 86; Alex. Ross, Mich., 61 cts; Jos. McKibbin, St. Paul, Minn., 100; Bradford sab-sch, Minn., 2; J. M. Tipton, Neb., 2 08; W. H. Long, Franklinton, N. C., 3 40; G. T. Dillard, So. Car., 1 50; E. M. Ellis, Mont., 7 50; Jas. Macnab, So. Dak., 3; Emmerson Union sab-sch, Mich., 50 cts; Rev. E. M. Halbert and wife, Kas., 1; Shawnee Union sab-sch, N. Y., 3 21; Emmett Union sab-sch, Idaho, 1 10; Shelby Union sab-sch, Mich., 1 40; "A minister's tithe," Athens Presby., 1 48; Fargo Presby., 1 47; West Virginia Presby., 1 47; Harriet J. Baird Huey, 5; Kochville Union sab-sch, Mich., 1; C. D. Small, Troy, N. Y., 20 cts; Pine Rock Union sab-sch, Ills., 5; Gilmore, Neb., sab-sch, 1 30; Nettle Ridge sab-sch, Va., 50 cts; Hodgesville Union sab-sch, N. Y., 2; Milnes Union sab-sch, Cal., 2 50; Zion sab-sch, Can., 1; Paris sab-sch, Texas, 14 40; I. N. Lucas, Sioux Falls, S. D., 5; "C.," Penna., 1..... 247 55

Total receipts, July, 1892.....\$ 16,913 16
Amount previously acknowledged.....40,705 10

Total receipts since April 1, 1892.....\$ 57,618 26

C. T. McMULLIN, Treasurer,
1334 Chestnut Street, Philadelphia.

NOTE.—\$71 50 acknowledged in THE CHURCH at HOME AND ABROAD for October, 1891, page 375, as from Portland 1st Church, should have been from "Sabbath-school of Calvary Church, Portland, Oregon."

OFFICERS AND AGENCIES OF THE GENERAL ASSEMBLY.

THE CLERKS.

Stated Clerk and Treasurer—Rev. William H. Roberts, D.D., Lane Theological Seminary, Walnut Hills, Cincinnati, O.
Permanent Clerk—Rev. William E. Moore, D.D., Columbus, O.

THE TRUSTEES.

President—George Junkin, Esq.
Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

THE BOARDS.

1. HOME MISSIONS, SUSTENTATION.

Corresponding Secretaries—Rev. Henry Kendall, D.D., Rev. William C. Roberts, D.D., Rev. William Irvin, D.D., and Rev. Duncan J. McMillan, D.D.

Treasurer—Oliver D. Eaton.

Recording Secretary—Oscar E. Boyd.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to O. D. Eaton, *Treasurer*.

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In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated Mar. 27, 1871, by the Legislature of the State of New York."

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N B.—Real Estate devised by will should be carefully described.

THE CHURCH AT HOME AND ABROAD.

NOVEMBER, 1892.

DR. KENDALL AS A WRITER.

The statement of Dr. Hays, quoted in our October number, that Dr. Kendall had for thirty years directed the great work of Home Missions of the Presbyterian Church "with the skill and organizing ability of the highest statesmanship," met, we doubt not, with the general assent of our readers. The cares and labors of that high statesmanship were too constant and too engrossing to leave him much leisure for contributions to our literature, of which nevertheless he did show himself highly capable. We have lately read some descriptive writings from his pen which we have often read before and which give striking illustration of the amazing progress of the great West within the period through which his brain was so busy studying and serving it.

His thorough acquaintance with not only the great geographical features but the minute typography of that interesting and vast region has often surprised those who have had occasion to converse with him. His early study of Home Missionary geography was undertaken with characteristic energy and perseverance, as our readers will perceive from some extracts which we

make from an article entitled, *Overland Travel to the Pacific Slope*, published in the monthly magazine, *Hours at Home*, July, 1865. The journey which it describes was made in 1864.—

Dr. Kendall wrote:

It may gratify many for one who has tried it to give his impressions of the perils, discomforts, and pleasures of an Overland Trip to California. When it becomes known to one's friends that he intends to take this journey, they hasten to assure him that he will certainly lose his scalp. Some reliable friend has told them of a whole stage-load of passengers slaughtered by the Indians *the day after* he passed. This is not pleasant for weak nerves.

One evening, when we were riding through the Indian country, and expecting to ride all night as usual, the driver put up his team, leaving the coach in the highway and us to sleep in it through the night, because, as he affirmed, there was a deep stream before us, which he dared not attempt to ford in the night. Knowing that the stage was due from the west in the course of the night, some one asked if there was no danger in leaving us where we were. "No danger," said he, as he gathered his buffalo robes and disappeared, "No danger at all—*except from the Indians!*" A fine hint to sleep on,

especially when we heard human voices in the night. But in the morning we found a stalwart company of twenty-five young men from Ohio encamped about one hundred rods in advance of us.

But there is really very little danger to a stage-passenger from this source.

Last year, the danger of being drowned was greater than any other. The fall of snow on the mountains was unusually heavy. The streams were greatly swollen, so that such as had always been fordable before could only be safely crossed by ferries.

But the streams are all very rapid and laden with quicksand, so that what may be a shallow reach of water to-day, or a sand-bar, may be but a dangerous covered pitfall to-morrow. The shifting and rapid current makes it equally difficult to bridge or ferry the stream. Oftentimes would we be awakened in the night by the coach plunging into the streams, and sometimes the water would come rushing through the bottom of the coach. We slept one night in the stage on the banks of the "Cache Le Poudre" River, because the driver dared not ferry us across in the night. Two or three days before, through the force of the current, the ferry-boat rope had broken as the coach was going over, and, said the line agent who was aboard, "I wouldn't have given a farthing for the whole load;" but fortunately, the boat swung round near the shore and the passengers were saved. All one night too did we journey along the side of the Platte, frequently plunging into it where its waters had risen over the road; but oftener the faithful driver, waiting to hear a signal from this same line agent, who had gone forward creeping over the bluffs to find a place for the coach to follow, was guiding us where a stage-coach never went before. Horace Greeley called the Bear River the meanest stream he ever saw. Perhaps I am prejudiced. But if there be any meaner stream

than the Platte, which for seven hundred and fifty miles has not a single water-power, which can neither be safely forded nor ferried nor bridged this year, but may be entirely dry the next, I have no desire to see it.

CHIEF DISCOMFORTS.

The clouds of dust that sweep through the stage, or, what is worse, envelop and fill it, and fill your eyes and ears and throat and lungs at the same time, must be counted one of the chief discomforts of the trip.

Night riding is another, which at the present time it seems impossible to avoid. There is no place from Atchison to Denver, from Denver to Salt Lake City, where, if you would offer a traveler, however weary, the choice between stopping over twenty-four hours and going on, he would not choose the latter. No accommodations are provided except to furnish meals to the passengers. He must go on, whether he can sleep or not. But night riding has its compensations sometimes. It is exciting to be informed by the driver, just at the moment you are courting repose, that it will do you good to "straighten yourself." The truth is you have come to the foot of some steep mountain range, for the ascent of which it seems your passage was not paid. You begin the ascent; the higher you rise, the more you suffer from rarefaction of the atmosphere; you pant and climb; you can not talk; the pure and cool air has lost its quality; it seems depreciated; fill your lungs to their utmost capacity, and you can not satisfy yourself. You sit down in the darkness to rest—you hear only the laboring footsteps of the horses as they climb wearily up the hill. The stars above, trembling with excess of brightness, sparkling in the heavens, seem larger and nearer than ever before. When you reach the top, a gale sweeps it, as if from the Pacific, and you behold the face of the

moon just above the distant horizon—the only familiar face you have seen for many a day; and all the plain looks like a dark and hazy deep; and if, when you enter the coach and go plunging and rattling down the hill on the other side with the brakes creaking on the wheels, you can not sleep, you have at least been furnished with some excellent materials for a waking dream. But it is surprising how fresh and elastic one finds himself after riding six or eight nights in succession. He either sleeps more than he is aware of, or the stimulating atmosphere keeps him up, or nature can be satisfied with less sleep than he ever thought to appease her demands with before.

MORE SERIOUS HARDSHIP.

Sickness, when one is overtaken with it, is a more serious hardship than any yet named. The graves scattered along the highway show how serious it may be; and it was sad to have emigrants come to the stage-window and inquire if there were a physician aboard—some wife had a fever, or some child the diphtheria; and frequently they would tell us: "We have not made very good time—we have had sickness in our train." To be sick, and know that there is no physician within three hundred miles, and you are fifteen hundred or two thousand from home, can not be pleasant in either aspect.

CHARACTERISTIC PLUCK.

But how light are all the hardships and discomforts of this Overland Passage, and how unworthy to deter one for a single hour whom duty or interest or pleasure prompts to see the Pacific side! They are all much less than might be expected, and their impression fades out almost with the hour. Especially is this the case with one who thus crossed the plains not only, but who added to it the journey from the New-Almaden mines, in South-California, to Portland, Oregon, without receiving so

much as a single scratch or a bruise, or being for a single moment conscious of present danger.

NO NEWS!

But *the lack of news* to one accustomed to daily papers and telegraph dispatches, is very trying. We left Atchison the sixth of June. Grant had plunged into the Wilderness with his magnificent army, a series of bloody battles had been fought, but the result was not determined. On we went, day after day, but nothing later than the sixth of June could reach us. And yet the telegraph wires were stretched over our heads, and any moment the tidings of disaster or victory might be flying past us on the lightning's wings. At Julesburgh there is a telegraph station. We hurried to it from the stage to be told by the operator that he was not to divulge the news till it had come back in the Denver papers, when, of course, no one would thank him to divulge it.

One morning early, as we came drowsily forth from the stage to our breakfast, an emigrant, who had been on the way much longer than we had, rushed forward eagerly, saying: "What is the news from the Baltimore Convention? Who is nominated for President?" "Perhaps, nobody," was our reply. "But," said he, "the Convention *came off* the seventh." "Ah! sir," said we, "we 'came off' the sixth."

THE BRIGHT SIDE.

On the other hand, there are sources of positive enjoyment in the trip that many leave out of the account in their estimate of it. Many persons have asked if passengers are not carried over the Rocky Mountains on mule-back, and others, if we do not have open wagons much of the way. But there is no mule-back riding, no open wagons—nothing but Concord coaches, and, with the exception of perhaps two hundred miles, not even a mule

team. And as to the Rocky Mountains, they are a hundred miles across. Snowy peaks are seen on either hand, in front and rear; you rise and fall, turn to the right and left, and are only conscious that you are passing over a rough country; but when you inquire for the dividing ridge, lo! you have left it far behind. There is dust, there are sandy and alkali plains, there are rocks and boulders, and rough places—places where, if the coach be in bad order and permitted to go down on the thorough-braces, the passengers will get terribly pounded. But there are hundreds of miles of the finest road to be found in the world. No race-course could be smoother. Not a stone or root for many a mile to jar the coach, or disturb your slumbers if disposed to sleep. One bright morning, we found ourselves moving on at a fine rate, facing a stiff breeze, and sweeping over a long stretch of road, level as a floor. Directly one of the passengers saw a strap dragging on the ground. He looked again: the driver was asleep on the box, the lines had fallen from his hands, and the horses were running at their own sweet will!

RICH AND RARE SCENERY.

Besides, the scenery much of the way is such as can nowhere be found in the "States." Wide, high-rolling prairies, stretching out on every hand far as the eye can reach; no forest or house or fence or wall breaking the view; at the east, hundreds of cattle grazing quietly; farther west, vast herds of buffaloes; now and then an antelope or two, sly and sleek; birds of song, the robin and the bobolink, whose voices seemed unusually loud because of the prevalent stillness of the scene; and flowers in boundless profusion, beyond all conception, of new varieties and every hue, painting the hillside and peeping up beside the carriage-way, attract and enchant the traveler till his eye is weary with beholding. When you have passed

over into the heart of the American Basin, the birds of song, the cattle, the antelopes and buffaloes, are missing, and many of the flowers; still the surface of the country, and the delicate foliage of the sage-bush—a most worthless shrub—paint before you the most magnificent landscapes, looking as fresh as the wheat fields of June.

Then there is the mountain scenery, new every day, almost every hour, but always grand. New and ever-varying phases engage your attention as you proceed—now ranges covered with pines, now peaks covered with snow; deep and smiling valleys; now and then the wide expanse of mountain-side lying over against you; bold, massive rocky battlements of fiery porphyry, or cold, stern granite, gray, and weather-beaten in shapes artistic or grotesque, yet ever changing in figure and color, will rivet your attention till they give place to others; and for days and weeks together, as nature does not repeat itself, your interest will continue unabated.

CONCLUDING ADVICE.

But if any one dislikes the sea, its monotony and its sickness, and wishes to visit California or any of the intermediate Territories, let him provide himself with a good supply of blankets, a basket of provisions—that is, a can of prepared coffee and another of condensed milk, and sugar to match, two jars of pickles, some crackers and dried beef, a cruise of vinegar, *no brandy*—a pocket-Bible, but not a pocket-pistol, (pistols, are a burden and of no use) and commit himself to the Overland Stage Line, and he will probably reach his destination in safety, and think of his journey ever afterward with gratification.

MINISTERIAL NECROLOGY.—Two pages, 456 and 457, are almost filled with necrological notices; yet the number of them, twelve, is only a fraction greater than the

average monthly number of deaths among our church's ministers. Only two of these were less than seventy years of age; not one was less than sixty-five; one had entered his ninety-fourth year; and the average age of the twelve exceeded seventy-seven years.

REV. DR. ALLEN, *Secretary of the Board of Missions for Freedmen*.—On page 444 the fact of his death is mentioned with an intimation that more may probably be said of him, by those officially near him, in our next number. But without forestalling that, the later going to press of these pages enables us to mention that on Sabbath afternoon, October 9, the Old Pine Street Church of Philadelphia, was filled with an audience, thoughtful and appreciative, for services memorial of Dr. Allen. These services were conducted by Rev. Dr. Gibbons, Dr. Allen's successor in the pastorate of that church, Rev. Drs. Dickey and Dana, who were and are pastors of neighboring churches, and Drs. Poor and Cattell, who have been personally most intimate with him, and hold similar positions in other Boards of the Church.

The testimonies of all these brethren to the personal worth and ministerial and official ability and fidelity of Dr. Allen were most ample and emphatic, and the whole service must have been most satisfactory to those who love him best.—

A letter has since been received from the Field Secretary of the Board of Missions for Freedmen, Rev. Dr. Payne, from which we take the following:

I loved Dr. Allen. He was a man of great tenderness of heart, of broad and generous sympathies and of entire consecration. God called him to labor for a lowly and despised people. He gladly listened to that call, and gave himself unselfishly and unreservedly to that work. He brought the needs and claims of these emancipated millions before the church as they had never been brought before, and awakened a sympathy that is bearing large fruit. At the same time he greatly endeared himself to the Freedmen. They loved to meet him, to look in his kind eyes, to listen to his rich, sweet voice, never richer or sweeter than when addressed to these lowly ones whom he loved. The work among the Freedmen will grow larger and more fruitful with advancing time, but will never cease to pay tribute to the noble soul and consecrated ability of Richard H. Allen.

For the beautiful cut illustrating our *Thoughts on the Sunday-school Lessons*, (page 451), we are indebted to the courtesy of the *Butler Bible-work Company*, 83 Bible House, New York City. A notice of the Bible-work was printed in our August number and we gladly remind our readers of it again. We are also authorized to say that whatever profit may accrue from the sale of this valuable book will be appropriated to missionary and charitable uses. It is also offered to all missionary boards at reduced cost by the author's donation. The A. B. C. F. M. has already ordered more than 100 volumes.

A six months' experiment of reduced price in connection with Presbyterian church clubs was begun October 1.

COMPARATIVE SUMMARY.—This is of course copied (page 461) from the Minutes of the General Assembly. We believe that many of our readers will be glad to have it so easily within their reach. It may suggest, and help to answer, a number of

questions that have practical importance. Doubtless we may give too much attention to this sort of numbering. King David once greatly displeased God that way, and brought severe chastisement upon himself and his kingdom.

Nevertheless there are legitimate and good uses of statistics. The number of ministers in our Church has steadily increased from year to year, advancing from 5,654 in the year ending April 1, 1887, to 6,331 in the last year. This is an average yearly increase of 135.

The number of churches has increased as steadily. The increase in five years is 772, or a yearly average increase of 154.

The number of communicants has also had a yearly increase, advancing from 697,835 to 830,179, an average annual increase of 6,667.

The aggregate of contributions, for all purposes, quite steadily increased for four years, at an average rate of \$817,377 annually, reaching in 1890, \$14,368,131. But in the next year we fell back to \$13,961,211, in the last year we advanced to \$14,298,271, not quite up to the figures of two years ago, although our number of communicants was increased by 54,276 in those two years.

Has there been any such lack of business prosperity as accounts for this failure to make our gifts of money to the Lord's treasury keep pace with our advance in numbers? Are we expending less on ourselves, for comforts or luxuries, in the aggregate or the average, than in former years? We will not assume to answer these questions for the entire church, nor for its individual members. But these statis-

tics do furnish occasion to each of us for himself to consider those questions carefully remembering that the omniscient Lord is "sitting over against the treasury."

FAREWELL OF MISSIONARIES. — On October 13, in Lenox Hall, 53 Fifth avenue, N. Y., a large number of earnest and sympathetic men and women, with some dear little children, were gathered to exchange parting words with missionaries "ready to depart on the morrow." They were Rev. and Mrs. J. N. Forman and child, Rev. J. N. Hyde, Miss Emma L. Templin, M. D., Miss Emma Morris and Miss M. Wherry, for India; Rev. W. K. Eddy and Mrs. Eddy and their three children returning to Syria. Mr. Eddy's young sister, Julia, who has been at school in this country, accompanies them. Miss Mary Eddy remains to complete her medical studies in New York.

Rev. Dr. Wells presided; prayer was offered; hymns were sung; earnest and affectionate words were spoken by Rev. J. N. Forman, Rev. Dr. Paton, Bishop Thoburn and Rev. W. K. Eddy. The missionary speakers emphasized nothing else so much as the need of the Holy Spirit's energizing of all missionary work, to be assured only by the united prayer of God's people.

The services were intensely enjoyed, and cordial hand-shaking and personal partings followed.

Such meetings are a great comfort to missionaries going away, and to those to whom they are dearest, from whom they are going. There is no sweeter or holier use that Lenox Hall can be put to.

And they did take their departure on Saturday as appointed. A few minutes before one p. m. we saw the stately steamship Alaska move away from her wharf, and we watched out of sight the beloved faces on her deck—strong, resolute, manly faces; calm, purposeful womanly faces; sweet, bright faces of little ones whose angels do always behold the face of God.

"Some feelings are to mortals given
With less of earth in them than heaven."

BABY CHALFANT.

The father of the little child whose death in China was mentioned on page 104 of our August number, in a private letter, expresses his thanks for the sympathy felt for his family. He says, "We shall indeed have suffered not in vain if we are by our trial made more ready to sympathize with others."

That is one of the "sweet uses of sorrow." Beautifully is it said in the Bible:

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted of God.—2 Cor., 1: 3, 4.

We all need comfort many times, and have many occasions to try to comfort others. Those Bible verses are a kind of thanksgiving to "the God of all comfort." The meaning and spirit of the passage are well expressed in one of our favorite hymns:

I ask thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And to wipe the weeping eyes;
A heart at leisure from itself,
To soothe and sympathize.

In one of the necrological notices on page 456—that of Rev. James Trowbridge Hamlin—we detect some errors after that part of the edition is mostly printed. We note them here, and will repeat the whole notice correctly in our next issue.

HOME MISSIONS occupies the sixteen pages, 425—440, and they are pages well worth careful reading—Dr. Roberts' affectionate words over the coffin of Dr. Kendall; graphic picturing of various parts of the field by one of the secretaries, and a rare lot of spicy notes from Synodical Missionaries. That is what "S. M." stands for. Then Rev. George G. Smith's picturing of the region round about Santa Fe,—could any thing be better fitted to move us to intelligent prayer for our fellow citizens of "Mexican" birth.

FOREIGN MISSIONS is no less forcibly presented on pages 405—424. For the *concert of prayer*, the secretaries have presented our church's mission work in South America. Most appropriately now, when we are commemorating the grand history which has been wrought on this continent since its discovery by Columbus, are its Christian people called to united prayer for God's blessing on their efforts completely to evangelize it. Brazil, Chili, and the United States of Colombia are the special fields of our Presbyterian missions; and in these we are not alone, but working in harmony with sister churches.

We have already noticed and commended that excellent book, PRESBYTERIANS, a

popular narrative of their origin, progress, doctrines and achievements, by Rev. George P. Hays, D. D., LL. D., with special chapters by a number of distinguished men. We take pleasure in calling attention to the advertisement of the book which appears in another column.

The children's picture in our October number is bringing ever so many pleasant

answers from children in different places. They are studying the picture and the question nicely. We will wait one more month for all to answer who wish, and in the December number they may expect us to print a number of the answers.

When we know how many there are, we will send the picture to them, and the **CHURCH AT HOME AND ABROAD** for 1893 to the three who give the best answers.

ONCE A BUDDHIST, NOW A CHRISTIAN MINISTER.

REV. H. LOOMIS.

The family of Rev. Mr. Tameshiro were members of the Shinshiu sect of Buddhists. From early childhood he listened to the reading of the sacred books and joined in the worship of idols. It was then his ardent desire to become a priest, and when he became older he was greatly in earnest in his idolatrous devotions.

One form of worship consisted in dashing several buckets of cold water over the body or standing under a waterfall when the weather was sometimes so cold as to render the person insensible. This was to be borne when any member of the family was seriously ill.

Another form of worship consisted in going naked to some distant temple.

A third form of worship was to go up and down the rough stone walk in front of the temple one hundred times with bare feet saying "Nami yo hor eng eyo," and "Namu Amida Butsu," which means I adore Thee, O eternal Buddha. By such methods did young Tameshiro manifest his religious zeal and hope to secure favor from the dreaded deities.

In 1874 he removed to Tokyo and after a while concluded to go and hear Christian preaching by way of comparison. As the teachings were so unlike anything that he had previously heard he did not at first understand much of what was said.

After a while he married a Christian girl who not only led him to the church but also invited the pastor to visit and talk with him. At the same time she endeavored very faithfully to convince him that her religion was true and that he should give up the vain worship of idols. But he was proud and obstinate, and still clung to his old superstitions.

One day the preacher came and gave him a book against idolatry, and requested him to read it and ponder well its contents. As he read it and found it was directed against the idol which he especially worshipped his anger increased until at last he tore it into pieces and flung it into the fire.

Then he turned to his wife and said "Christianity is surely a destructive religion; and if one believes it he will lose his national spirit. And if we do not prevent its growth our country will be in great danger. Why do you try to make me accept it? You must give it up or I will persecute and punish you."

His wife replied that he did not fully understand what the teachings of Christianity were, and as for herself she could not give it up.

Then he said "From this day I forbid your going to church. Do not dare to let a preacher enter the house again!"

She replied, "I can do nothing but obey now, but God will change the situation for the better by and by."

Then he gave himself up to all manner of wickedness and for four years lived the life of a drunkard and debauchee.

But God heard the prayers of his devoted wife, and did not leave him to perish in his sins. After a while he began to feel contrition for his wrong doings and left them off.

His faithful and loving companion was quick to observe the change in his life and his consequent sadness, and she at once began to urge him to repentance and belief in the goodness and power of God. The preacher was also invited to visit him and came freely as at first.

Then he bought a Chinese translation of the Bible and read it faithfully for three months. But all the reading and instruction failed to bring him to a decision that he would accept Christ as his Savior, and cast in his lot with His people.

Then he was brought very low in sickness. Terror filled his heart as he realized that he was so near to the eternal world and a judgment which he was unprepared to meet. In deep anxiety of soul he asked himself "If I die now what will my future be? What also will be the punishment of my many sins?"

These thoughts filled his soul with terror, and in agony of soul he cried out, as did the Apostle, "O wretched man that I am! Who shall deliver me from the body of this death?"

He remained in this condition about two weeks when his sickness began to leave him. He then thought if he had died in that state what would have become of his soul. He decided at once that now was the time to repent; and if he delayed any longer he might never have an opportunity again.

In this state of mind he was greatly helped and encouraged by his wife and the

preacher. But there was one thing that he could not understand, and that gave him trouble. It was the doctrine of the resurrection.

Soon after this, as he raised his head one morning from the pillow, he saw by his side a little tract entitled "Short Explanation of Christianity," and taking it up he read page after page. As he proceeded his difficulties all vanished; at the end was just what he wanted, an explanation of the doctrine of the Resurrection.

In his own words, "At that moment light came down from heaven and lighted my dark heart." The doubts all fled away; and at once he cried out with unspeakable joy, "O this is the truth!"

His good wife was at his side engaged in earnest prayer; and in surprise asked what was the matter. He replied that now the truth of Christianity had become very clear to him and from this moment he believed in God. Then he cried out, "O God, save this poor sinner."

With her eyes overflowing with tears of joy, his wife said, "My prayers are heard at last." With all her heart she began to give praises to God.

From that moment not only did great peace fill his heart but all his former illness passed away. "Thus," said he, "I was saved from my sins, and became an heir of salvation. Where sin had hitherto abounded grace did much more abound; and there is not in the wide world a happier man than I. Once in the bottom of hell, I am now a happy child of God."

From that day he began a life of prayer and has been consistent and faithful in the discharge of all his duties. It is now the one burden of his heart to lead other lost sheep back to the fold of our loving Heavenly Father. And so he has been led on from step to step until he is now an earnest and successful preacher of the gospel.

THE COUNCIL AT TORONTO.

REV. W. E. MOORE, D.D.

"The Alliance of the Reformed churches throughout the world, holding the Presbyterian System," held its fifth General Council in the City of Toronto, Canada, September 21-30, 1892.

The Alliance was formed in London, England, July 21, 1875, by a conference of delegates chosen by the General Assemblies, or Synods of twenty-two churches in Europe and America. By its constitution, "Any church organized on Presbyterian principles, which holds the supreme authority of the Old and New Testaments in matters of faith and morals, whose creed is in harmony with the consensus of the Reformed confessions is eligible for admission into the Alliance."

The General Council of the Alliance meets every four years and is composed of ministers and elders, as far as possible in equal numbers chosen by their respective churches in a ratio proportioned to the number of their congregations. Its object is, to seek the welfare of the churches, especially such as are weak or persecuted, to gather information concerning the kingdom of Christ throughout the world, and to promote the work of evangelization in every way. It claims and exercises no right or power to interfere with the exist-

ing creed or constitution of any church in the Alliance, or with its internal order, or external relations. It has faithfully adhered to these principles. But it has shown in what it has been enabled to do for the weak and scattered churches of the Reformed Faith a working model for an idea, steadily gaining ground, of a federation, rather than a union of churches of the same faith and polity. At the first General Council held in Edinburgh in 1877, forty churches were enrolled as members of the Alliance, representing the continent of Europe, Great Britain, the United States, Canada, South Africa, Australia, Queensland, New Zealand and Ceylon. [See summary below.]

The fifth General Council was opened September 21, by the Rev. Professor W. G. Blaikie, of Edinburgh, the president of the Alliance for the past four years. The key note of the Council was struck by the Rev. W. Caven, D.D., Principal of Knox College, Toronto, in a sermon of great power on John 16:13, "When He, the Spirit of truth, is come, He will guide you into all truth." His points were: The Spirit taught the Apostles; He unfolded the teachings of our Lord; He revealed new truth; He teaches all believers. His

SUMMARY OF STATISTICAL RESULTS.

	Churches.	Presbyteries.	Synods.	Pastoral Charges.	Ministers.	Elders.	Deacons.	Licentiate.	Theological Students.	Communitants.	Sabbath-schools.	Sabbath-school Teachers and Officers.	Sabbath-school Attendance.
A. Churches of the European Continent.....	81	221	68	5,289	5,602	24,458	8,146	429	327	752,901	3,236	11,503	353,676
B. Churches of the United Kingdom.....	12	276	54	5,149	4,642	32,308	21,895	957	966	1,436,152	7,994	92,308	968,754
C. Churches of Asia.....	6	14	2	160	102	18	81	187	35	16,964	90	216	5,115
D. " " Africa.....	10	18	6	220	174	957	1,453	8	87	105,872	206	680	18,600
E. " " N. America.....	17	658	103	11,921	12,782	60,898	33,810	994	2,775	1,708,543	12,966	151,729	1,566,985
F. " " S. America.....	32	5	1	52	87	8	7	.....	.....	3,425	.....	.....	.....
G. " " West'n Islands.....	25	6	1	39	41	812	.....	1	2	10,869	62	829	5,210
H. " " Australia.....	8	43	4	468	405	1,305	3,155	10	18	39,590	773	6,135	55,685
I. " " New Zealand.....	2	14	2	194	166	679	1,608	8	9	19,149	361	2,585	29,750
Grand Total.....	91	1,249	236	23,437	23,951	120,933	69,805	2,594	4,169	4,092,995	25,708	405,965	3,020,796

applications were, The help of the Spirit in Theology, in the study of the Bible, and in doctrinal investigation. He showed the need of the Spirit in Biblical criticism now so prominent, and expressed no fears as to the result.

The prevalent spirit of the council was devotional. From twenty minutes to half an hour of each of the three daily sessions was spent in devotional services. The part of the large church (Cooke's) not reserved for the Council was at every session filled with attentive listeners.

Papers had been prepared by men proficient in the topics, on "The Protestant Reformation," its character and fruits; "on individual life;" "on the moral and religious condition of communities and nations;" "on their intellectual state and progress;" and "on their civil and political constitution;" "on our Reformed and Presbyterian Churches; their characteristics, missions; their strength and weakness; and their unsolved problems, and unemployed resources." These and the discussions on them filled to the full Thursday. Friday was given to the great topic of missions. The session began with the report of the Eastern and Western sections, recounting the progress of the work in both hemispheres. Papers, terse and brief, but full of instruction and impulse, had been prepared on "The Home Training of Missionaries;" on "Native Agents and their Training;" on "Native Churches and Self-support;" and on the "Relation of Native Churches to the Home Church." These papers and the discussions brought out the growing feeling that as soon as possible the native churches must be entrusted to native organization and native preachers.

A paper of great power on "A Century of Missions," was followed by papers on "The Gospel in the Dark Continent," the "Mission Work in the South Seas," "Among the Hindoos," and "The Celestial Empire."

The evening sessions on Friday were held in two of the largest churches in the city, and were crowded to their utmost capacity. The speakers were all men who know whereof they affirm by years of experience in the foreign field: Dr. McKichan, of Bombay; Dr. McLaws, of Livingstonia, South Africa; Dr. Paton, the Apostle of the Hebrides; Dr. Wilson, of India; and Dr. Mateer, of China. Saturday was given to an excursion to Niagara.

On Monday the theme, "Missions," was resumed and continued through the day and evening. Problems of our own which press for solution were discussed, such as the "American Churches and Their Work," "Among the Negro Races," "Among the Indian Aborigines," "Among the European Immigrants," and "Among the Asiatics." The first of these was introduced by the Rev. D. J. Saunders, D. D., President of Biddle University, N. C., the only Negro present, who attracted universal attention by his ability and the zeal with which he pleaded the cause of his race.

These two days of "Missions" in the Councils, so instructive and so inspiring, suggested what *might be* in our own General Assembly.

Tuesday morning was given to a full and interesting report on "Work on the European Continent" among the scattered churches of Germany, Belgium and Italy, followed by a very practical address by Dr. John Hall, of New York, on the "Methods of Assisting the Continental Churches."

The afternoon was given to a free conference on spiritual life, under the heads of "The Work of the Holy Spirit," "Personal and Family Religion" and "Revival."

In the evening "The Relation and Duty of the Church to Outside Societies Doing Christian Work" was discussed, bringing out a recognition of the good done by them, and suggesting the closer

relation to the church as mutually beneficial. Drs. Burrell, of New York; Edgar, of Dublin; McKibbin, of Cincinnati; and Muir, of Edinburgh, took part in this discussion which excited great interest and called out quite divergent views.

In the course of the discussion on Missions, the ears of the Americans had been made to tingle by the declaration that the United States had refused to agree to the proposed action of Great Britain, Germany and France, in prohibiting the sale of liquor, firearms, powder and dynamite, to the natives of the New Hebrides, and so prevented the extending to the New Hebrides the agreement of the powers named, to prevent the traffic in these articles. But a telegram from Secretary of State Foster, put the matter in a new light, viz:

"In August, 1884, the British Minister brought to the attention of this Government proposal for an international arrangement to restrict traffic in firearms and liquors with the Western Pacific natives. Proposal was promptly accepted in principle, Aug. 22, 1884, and the plan of proposed joint action was invented. This plan has only very recently been communicated to this Government and is now under consideration."

Wednesday morning was given to the reception of a Deputation from the Methodist Ecumenical Conference, held last year at Washington. Fraternal greetings were exchanged with the heartiest expression of good will. One verse of Psalm 133, was sung as singularly appropriate:

"Behold how good a thing it is and how becoming well,
Together such as brethren are in unity to dwell."

"The Biblical Idea of the Ministry," "The Minister as a Teacher," and "As an Organizer," were discussed in able and suggestive papers. So also was "The

Training of the Ministry," in view of the drifts of Theological thought in apologetics and criticism, "Of the Social, Mental and Philanthropic Activities of the Day;" "The Tendencies of Modern Educational Systems," and "The Demand for an Increased Number of Ministers, and Short Courses of Study."

Other topics discussed were, "Christianity in Relation to Social Problems" as "The Wage Question," "The Land Question," "The Opium Question in India," "The Drink Question," "The Church-going Question," and "The Recreation Question;" "The Aspects of Romanism," "On the Continent of Europe," "In Great Britain," "In Canada," "In North and South America," and "In the Foreign Mission Field."

The very mention of all these topics shows how earnest and how practical is the aim of the Alliance in its General Councils. Regret was felt that in the number and importance of the topics and the limited time allowed to each, so little opportunity could be given for discussion. The papers will all be published in the volume of proceedings, and will furnish a valuable contribution to our knowledge of the intensely practical subjects considered by intensely earnest men, most of them workers in the wide field covered by the Alliance.

Toronto outdid, if that were possible, all former entertainments of the Councils of the Alliance. Its hospitality was regal, and obviously from the heart. It is grateful to know that its Presbyterian people felt themselves amply repaid by the spiritual impulses given to their homes and their churches by the devotional hours, and the earnest addresses to which they listened so faithfully.

Their guests carry away only pleasant memories.

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CHINESE WORSHIP.

The large character on this page is a very important one in the Chinese language. It is pronounced *Shin* in the Mandarin dialect and means "the powers above, the gods, the divinities that are worshipped."—William's Dict. It is set up as an object of worship and represents the gods.

When used in this way, it is cut in large size (20 or more inches high) on a board, richly gilt, and fixed in a niche in the wall just inside the front door of a house or shop. Before it is a shelf for incense which is burned morning and evening.

On special occasions, which occur at the new year, on the first and fifteenth of each month, which correspond with the new and full moon, and on the birth-days of the principal idols, the head of the house makes offerings of cooked fowl, cakes, fruit, and wine or tea, and burns incense and wax candles. He also prostrates himself before the altar, touching his forehead three times to the floor.

The small character on the right of the

large one is "King" which means "to venerate, to worship." On the special occasions of worship mentioned above, huge paper lanterns, with these characters painted on them, (the "King" always small) are hung over the front doors of all the shops in Canton. The inscription "King Shin" (reverence the gods) on these lanterns, is a public exhibition of the fact that in these shops the idolatrous ceremonies are observed, and this is indeed a part of the worship. If the owner of a shop were to become a Christian, this public display of the lanterns would be omitted, and the attention of the whole street would be called to the fact that there was in their midst a traitor to the long-established customs of the country.

The above gives only a part of the daily worship of the Chinese, but it is enough to show that as a people they do not neglect their morning and evening devotions; and there is something very impressive in the fact that in every house and shop of a great city the ceremonies of worship which they consider due to the over-ruling deities

are strictly performed. This is a lesson full of meaning to those in Christian lands who neglect the daily sacrifice of prayer and praise to the God who made them and who daily and hourly crowns their lives with blessings.

This character "*Shin*" is also an important one because it has been selected by many missionaries to represent the name of the true God, and it is used in this sense in the Chinese Bibles printed and

circulated by the American Bible Society. Like *Deus*, of the old Romans, it must be Christianized, and it is the work of missionaries to teach the people the nature and attributes of the true God. So that they will see in this character, before which they now bow down, not the low divinities of their own imagining, but the name of the glorious and holy God of the Bible, the great creator and ruler of all.
J. G. .K

A JOURNEY IN CHINA.

REV. J. H. LAUGHLIN.

Travel in China involves some novelties and some "unpleasantnesses." I decide to visit Tsi-ning, our new station. What's the distance? "One hundred and thirty-five miles," says one native; "one hundred and forty," says a second; "add five to that," says a third; "yes, and five more to that," says a fourth.

The season is hot, I am unacclimated, the people along the route are perhaps turbulent, so I decide to travel by cart, which offers the minimum of exposure.

But carts being not easy to hire in I-chou-fu, my starting-point, it is necessary to dispatch a man on the search three days before my proposed departure. After half a day's search he returns with the word: "No empty carts to be found; but some loaded ones have just come in from Wei-hien; perhaps when they unload one may be secured for this trip."

Meanwhile comes in to call on me the self-sufficient landlord of our mission premises, Mr. Chang. "O I can get you a cart," says he confidently, "the man you sent is a stranger, while everybody knows me."

Assured of the great obligation he will place me under he departs, only to return after some hours with the advice: "Take a wheelbarrow. A cart cannot be found."

Meanwhile one of the Wei-hien carters has come around, offering to take me to Tsi-ning for fifteen dollars, but eleven cents a mile being too much for my purse, in spite of the style and other advantages proffered by the cart, I am constrained to accept Mr. Chang's advice.

He hires me a double-handled (one pair in front, the other behind) barrow for four dollars and a half.

It is Saturday afternoon and everything must be put in readiness for an early start Monday, so I order the barrow to be brought around, an awning of bamboo-strips and reed-matting to be purchased and constructed for it, and all things to be made ready for the early start. Unfortunately while this is being done I am away keeping an engagement at the house of a neighbor. Unfortunately—because I return to find the men gone, the job completed, the awning carefully stretched over a barrow of the ricketiest kind, looking as if would try it exceedingly to run ten, not to speak of one hundred and forty miles.

Hence the necessary exchange of barrows and consequent reconstruction of the awning makes our Monday morning early start give way to a late one.

The custom here is for all barrows to be

hired at one of the various inns. Barrowmen coming in from other parts repair to an inn and wait for the landlord to find them a job. While waiting they are charged nothing for board and lodging, but when the new job is secured by the landlord he keeps back as much of the money agreed upon as he chooses, generally leaving as the barrowmen's share meagre wages indeed.

On this Monday morning the landlord was present with the contract all written out on red paper ready to be delivered into my hands the moment I should deliver into his one half the sum which I was to pay for the trip. Thus in this instance only two dollars and twenty-five cents were allowed to the two barrowmen for a five days' journey; of which sum I was, according to contract, to pay by the way twenty-five cents a day, and the balance at the journey's end.

The rapacious landlord, still not content, exacted of me another dime for his assistance in loading the barrow.

The load consisted of a box of cooking utensils, a basket of clothing, writing materials, etc., my cook, Yung Ping, and myself, with our bedding.

The cook and his implements are for use in Tsi-ning where I purpose making some stay.

The promise of an extra dollar if we get through in four days starts the men off at the rattling pace of three and a half miles an hour. But the day is hot, perspiration streams from their faces, once, sometimes twice, an hour they are compelled to rest. This, too, despite the relief Yung Ping and I give them, by walking half the time.

Soon our road enters the hills where for four days progress is more or less impeded by steep grades, gorges, rocks and stones.

Our food by the way—mine being almost precisely the same as that of the

men, and generally partaken of in front of one of the numerous food-shops by the roadside—is of the simplest kind. Strips of dough made into a kind of noodle-soup, saltless, yeastless bread, milkless, sugarless tea, eggs, rice, and chopsticks make up the bill of fare.

The inns are on an average, the worst I have seen in China—which statement contains a lot of meaning to any one acquainted with the Chinese inn ordinary. In none of these is a bed, or chair to be found, seldom even a bench.

We eat from a dirty little table one foot high, sitting on little stools six inches high; we sleep on reed-matting spread on a thin layer of cornstalks resting on the bare, earthen floor. One night "there was no room in the inn," so spreading my bed in the open court I slept calmly under the moon and stars.

The people along the route proved to be friendly instead of turbulent, as we had feared, and with a friendliness as cordial as I was accustomed to in my old field about Wei-hien. At every stopping place I made an effort to cultivate the friendship of at least one individual, so that there might be for the next missionary who came along a welcome, and, perchance, prepared soil. I tried to sow seed too as opportunity offered.

Of one spot on the road both Yung Ping and I had a dread, namely the large and hostile city of Yan-chou-fu, whose inhabitants are said to have vowed never to allow a "foreign devil" to stop even for a night. A few years since the Roman Catholics attempted to occupy that city as a station, but failed, their property being totally destroyed by the mob. A little later an English Baptist missionary, simply passing through, was dragged from his cart, beaten, conducted through the same gate by which he had entered, replaced in his cart and sent off on a gallop in the same direction whence he had

come. Not being especially desirous of a similar experience, nor having evidence of an improved temper on the part of the people, we determined to use an uncommon amount of that quality which is declared to be the better part of valor, pass through the south suburb instead of the city, and do it in the early morning before many of the people would be astir.

To accomplish this it was necessary to rise at one o'clock in the morning and travel ten miles before sun-rise, Yung Ping and I walking the entire distance for the sake of expedition.

The head-barrowman seeing our anxiety to pass that spot without delay saw also, as he thought, his opportunity for a "squeeze."

Accordingly, just outside the south gate of the city he stopped and asked of me more money. "Why," said I, "have you not received your twenty-five cents a day regularly according to contract?"

"Yes; but it's not enough."

"And did I not give you an extra twenty-five besides, as we passed your home yesterday?"

"Yes; but I left that at home."

"All right; I'll give you another quarter now."

But flinging himself down on the ground he declared he would not go a step until I paid him the entire sum yet due him, namely seventy-five cents. Whereat, I unroped from the barrow my basket, took therefrom the (appropriately) blood-red contract, together with my traveling passport and was about to risk mob or whatever else the city might contain by going directly to the magistrate and laying the case before him, when the barrow-man, seeing in the near future the bright prospect of a beating, gave up, rose from the ground, and—though not without a lingering grumble—proceeded on his journey. Despite a certain coolness between us thereafter, we reached Tsi-ning in safety on the evening of the fifth day.

THE MOOSURS.

D. M'GILVARY, D. D., CHIENGMAI.

The *Moosurs* are one of about sixteen tribes, most of them hill tribes, found on both sides of the Cambodia River and its territories and extending up into Yunnan, China. Mr. Hallett in his "Thousand Miles on an Elephant in the Shan States," identifies them with the Lo Lo tribes of China. They more frequently call themselves Lahu than Moosurs. Many of these tribes, as the Lwas for instance, are remnants of the aboriginal population. But it is a historical fact that the Moosurs came from the north. Ch. Boo Kaw, our first convert, and many of the present old people were born north of Chieng Toong. They have been driven down by the pressure of population in the struggle for exist-

ence. The constant exhaustion of the arable land to the north, the genial climate, and the liberality of the government, all conspire to make their watchword, "Southward," to the northern states of Siam. Their fields are larger, their privileges are greater, and but few ever return to the north. They are industrious, upright neighbors, and always welcomed by the Laos with whom a barter trade is conducted to the benefit of both parties. Their chief products are cotton, tobacco and beeswax and this year they supply rice to the Laos on the plain. The rapid exhaustion of the land and their constant change, deprive them of the inducements to surround themselves with comforts

that permanent settlers on the plain have. Many of them long for settled habitations and permanent rice fields, but it is an inherited superstition that they would be pursued and destroyed by the infuriated, deserted spirits of the mountains.

One morning, during my recent journey, I reached a village of ten families packed up ready for moving. Every man, woman and child old enough had a pack or load on the head or back, and the pigs and hogs were driven before. In two hours not a soul was left in the deserted houses. Only one or two dogs disobeyed the departing call and remained.

PATRIARCHAL GOVERNMENT.

Their local government is patriarchal, somewhat complicated by having a civil and a religious head. Each village is autonomic while several villages may have a confederate allegiance to an acknowledged chief. The Poo Chan or religious superior is often selected by a dream and hence, may be a man or a woman. The most noted one I came in contact with, was a woman. She had won her position by two months of fasting in the forest without tasting food or drink, in constant communication with Phya In, the Buddhist equivalent of the Brahmin Indra, whose advent she predicts next year when special privileges will be enjoyed by those who make offerings to *herself*! We may smile at the credulity of those duped by such impostors but, with the history of Mohammed, Joe Smith, or Brigham Young among people of a higher civilization before us, we would have but little to say.

They are not *Buddhists* nor *idolators*. The Laos themselves laugh at their common remark, "We do not worship your gods: they cannot see." From contact with Buddhists they have engrafted some of the names and doctrines on their own original spirit worship. Every twelfth day seems to be a holy day, though they hold to a semi-observance of the Buddhist sacred

days. I could not say that they are more superstitious than the Laos, while in morality they are superior. Their reputation for uprightness among the Laos is proverbial. But there is one giant exception to their moral practice. The *opium curse* is very common. In the districts of Muang Fang they have their own poppy gardens. I have seen a report made by an English official to his government in which he says that the Moosurs are among the lowest of the human race. He must have formed his judgment from the opium-eaters of Muang Fang. It is not so much savage blood after all as immorality in some of its hydra-headed forms that debases the race.

In reference to the opium habit among the Moosurs we may remark that it was in many cases contracted in the north. In many cases it was contracted by its use in malarial fever in the absence of a better antifebrile remedy. Every victim seems to groan under its use as a burden from which he longs to be free. One of the first converts was a confirmed victim who has thoroughly conquered the habit by prayer and quinine; others are waiting to see if his cure is permanent. There is one other vicious custom, that one would suppose would soon undermine the mental and physical stamina of the race, unless Christianity comes to its rescue. It is the early marriage of children, especially girls. I saw at least one girl who was a wife in her eleventh year, and was informed that *ten* is regarded a marriageable age. Just think of it! Some of these monstrous customs and vices are thoughtlessly adopted. I was informed by thoughtful men in reference to both of these that no one had ever called their attention to their danger. I am inclined to think that the tour will be an epoch in some of the villages. We distributed quinine very liberally. Its introduction will be a great boon. If it had

been true that the Moosurs are the lowest of the human race, our Moosur Christian families would be the best object lesson to show what the gospel can accomplish. It would be difficult to find more consistent and zealous Christians than they are. Their homes are neat and they have a neat little chapel in which they daily assemble for worship. Ch. Boo Kaw proved an admirable assistant and interpreter, and he is now, though seventy years of age, a member of Mr. Dodd's training class, while a son and a nephew are in Mr. Collin's school. I confined my work chiefly to two mountain ranges, the one beyond the Cambodia at Chieng Saan, and the other west of Chieng Rai. They are nearer the Christian settlements in our Laos churches through whom a work among the Moosurs might be enlarged and rendered permanent.

ROMANCE OF MISSION LIFE.

We have had a touch of it in our two and a half months' experience, if ascending and descending steep mountains, and wading and crossing brooks along a Moosur mountain trail, through deep forests, sometimes in the rain, oftener in the hot sun, and always on foot, may be regarded as "romance." We met with a kind, and usually a generous reception in nearly every one of the *seventeen* villages visited. Our custom was to pitch tent in a central village of a group and work round it. When we could not carry our tent we partook of native hospitality. As often the people were busy in the day, our best opportunity was at night. We had no difficulty in keeping up their interest till late bed-time by interspersing sacred song with reading the Scriptures and preaching. In a number of places some of our gospel hymns were so well learned that we could hear them on all sides. We could converse with most of the *men*

though even with them an interpreter was more satisfactory. In some instances our hopes were raised that a whole village would decide to become Christians, in fact their customs are such that they can hardly do so except by villages. Their great festival is on their New Year, when the whole clan spend eight days in feasting with one day intervening. The custom from time immemorial has been that visits from another clan are not allowed then and any member who refused to partake of the feast would be expelled. In fact in almost all matters, more than I ever saw elsewhere, the individual conscience is the public conscience, while the public conscience is decided by the civil and religious head men. Theirs again may depend on a recognized common superior. In a few cases we thought we had gained a victory in getting permission for individual men to become Christians if they desired so to do. I think in every village we succeeded in making friends with the head men, and preparing the way for future work, a result to which our medicine and vaccination greatly contributed. The most difficult point for the most of them to decide was whether it was safe to cast off the spirits they had formerly worshipped. Most of them confess they are waiting to see the result in the case of Ch. Boo Kaw and the others. On the whole I have never taken a tour from which more may be looked for in the near future and I look forward to the conversion of the race at a day not distant.

But the Moosurs are only one of many mountain tribes. Some of these are much more numerous than the Moosurs. All of them are open to the gospel. For great and immediate results it is doubtful whether work among people professing either of the great historic religions of the world could compare with this very field.

HOW TO "LIBERALIZE" THE PEOPLE.

A LETTER WORTH READING.

Dear Sir:—Find enclosed a check for \$14. 89, the contribution of New — Presbyterian Church, — Presbytery, to the Board of Church Election.

I am sorry that we could not make it much more this year, but the erection of our new house is a heavy burden to most of our best givers: and at the same time the erection of the house has been a great help in liberalizing our people, as it is much easier to raise funds now for any cause than it was before we began the building, notwithstanding the burden necessarily incurred, which is indeed a heavy tax on most of our people, but has been met, so far, with great cheerfulness.

Yours, very truly,

CHURCH TREASURER.

We say that the above letter is worth reading because it answers a question that too often troubles the session, if not the minister, of a church.

Probably the most common excuse for not making contributions to benevolent causes is that there is so much need of money at home that none can be spared to go abroad. Yet this church treasurer announces as the practical result of experi-

ment that the spending of money for one good object increases the ability of the church to give in other directions.

The building of a church and the subsequent "heavy burden to most of our best givers," actually resulted in making it "much easier to raise funds for any cause." The fact is, that no congregation knows how much it can afford to do until it tries. We frequently receive letters setting forth the inability of a church to do anything for itself and asking what will the Board do for it. We always reply that this is beginning at the wrong end. The first step is to see what the church can do and then when it has done its best the Board will guarantee that there shall be no failure. It was in view of this principle of self-help that the General Assembly established it as a rule for this Board's guidance that no money should be given to any church unless it had itself raised, counting house and lot, two-thirds of the money needed to complete the work without debt.

Probably nothing is more disastrous to a congregation than to have some outside bounty supply all its wants, to have its house of worship presented to it free of

all cost; to have its minister's salary provided by a rich friend—in short to have no claims made upon its resources.

But such is poor human nature that such gifts will almost always be accepted. It is therefore well that they are so seldom offered.

Somewhat akin in its influence, although not so disastrous, is the receiving of any unnecessary aid from outside by which adornments or luxuries are supplied beyond the means of the congregation itself. Whenever a church can by its own unaided exertions provide a sanctuary that is adequate to its needs, it is far better to be therewith content than to yield anything of its independence by accepting unnecessary aid.

It is perhaps not strange that congregations in their desire to beautify the house they are building should say to themselves: why may not we as well as others apply to the Board of Church Erection for a \$1,000 subscription? And many such churches do so without any due consideration of the fact that the Board was organized not to present churches to congregations, and not to swell the subscriptions of those able unaided to supply their wants; but simply and only to guarantee to feeble congregations that when their own best efforts failed to complete their house they should not be left homeless out in the cold.

It was owing to a misapprehension upon this point that a correspondent recently wrote to us in tones of gentle rebuke:

"The little congregations were urged to do the best they could, with the assurance that for the rest the Board of Church Erection would help them out. They went forward, making a heroic struggle and enduring no little self-sacrifice, and now they are told that a people who can do as well as they have done ought to finish the work themselves."

The church did do well and the very best thing they did was to prove that they were abundantly able, when they thus took hold of the matter, to provide for themselves.

No one can estimate the value to a church in its future career of an experience that, in the words of our correspondent whose letter we took for a text, "liberalizes" them and reveals to them the truth that bearing one "burden" cheerfully makes it "*much easier thereafter to raise funds for any cause.*"

"THE LION'S SHARE" AGAIN.

In the September number we called attention, as we have more than once before, to the danger that local needs especially in our large cities would be so pressing and eloquent that they would absorb all that the churches devoted to the general church erection cause. We have daily illustration of this growing tendency of Presbyteries to diminish their gifts to the Board and at the same time to increase their demands upon it. In replying the other day to an application for \$1000 for a church in one of the richest of our central synods, we were obliged to call attention to the fact that that great synod that ought to be a source of supply for the missionary work of the church was actually a beneficiary of the Board, receiving more than it gave, and that the presbytery in question although embracing in its bounds a large city, asked for four times as much as it gave.

We are reminded of our experience in this matter and also notified that the Boards of other churches are confronted with the same danger, by reading the following words in the *Church Building Quarterly*, the organ of the *Congregational, Church Building Society*:

And there is a danger at this moment that our rich churches are allowing city buildings to obscure the frontier work of the Church Build-

ing Society. All the money that the State of Illinois has given to church building and parsonages this year is about \$17,000, and \$2,000 more for parsonages, to do the work that is needed in this magnificent State and in the immediate outlying territory. And it is just about one-half of what they need. Brethren, I want to say this. It is practical. I want you to go back to your statistics; I want you to examine the gifts of your church to the Church Building Society in comparison with your giving to other societies. I know it won't hurt the other societies. Examine these statistics, and I think you will be heartily—no, I will not say ashamed—but will determine before God that in the days to come you will give a more adequate support to this important Society in the work of the New West.

RURAL CHURCHES.

Some one has lately called attention to the contrast presented by rural churches in England and America. In the former place many little churches are recalled that are not beautiful in structure, nor have they beautiful surroundings, yet they are surrounded by fine trees, covered with vines and stand on well kept lawns, broken by tidy paths and fragrant with flourishing rose trees or other flowers. The desolate picture of many an American "meeting-house," with its overgrown path, ill kempt grass, its ugliness uncurtained by vine or tree, is to us a more familiar picture. And oddly enough these same little churches often are found surrounded by beautiful farm lands where the cosy houses are gay with flowers and vines, and nestling among stately trees.

In a certain New Jersey town the Village Improvement Association, composed largely of women, have done much to beautify the town. Why may not a similar society of women take the country churchyard in hand?

LIGHT THE PULPIT FROM ABOVE.

Talking about church interiors, the *Christian Register*, (Unit.) of Boston, says: "We fear

there are signs of degeneracy in this matter. Many beautiful and costly churches are being erected. We cannot fail to recognize the great improvements in taste, comfort and convenience which have been brought about by the development of church architecture in recent years, and its application to the needs of modern life; but the importance of lighting the pulpit has been sadly overlooked especially the importance of lighting it with some of God's bright sunlight, which is perfectly willing to go to church on Sunday if the building committee will give it a chance. We have no indictment to make against stained-glass windows. When the light is filtered through them, revealing beautiful, historic or symbolic pictures, the effect may be to soften and subdue worldly feeling and to create or revive sacred associations; but this can be done without making the religious light so dim that the minister cannot read the Bible without the aid of a gas flame or the electric light. Have stained-glass windows at the side or even at the back of the pulpit, provided provision is made from above or by the side windows for shedding abundant light on book or manuscript. Let it be understood that there is nothing better for lighting the pulpit on Sunday morning than plenty of sunshine, and an architect has not learned his profession unless he is capable of introducing it. Were the subject that of church ventilation, we should consider it entirely hopeless. Nothing but a fresh revelation on the value of fresh air and how to get it into a church will settle that question."

KALISPELL, MONTANA.

"The church which the Board of Church Erection helped to build in Kalispell, Montana, is a beauty. Everybody says it is a credit to the town. Will hope to send you a plate so you can give others the benefit of what we have been permitted to do here. Please convey to the Board my heart-felt thanks for the promptness with which you granted our application and sent the money."

NESS CITY, KANSAS.

The draft which was forwarded by you to me from the Ladies' Society of Westminster Church, of Buffalo, N. Y., (\$25.00) was duly received by me. I trust you have the receipt, which I signed and at once returned.

I sent the money to our Treasurer of the Ladies' Aid Society, who went at once to pay the interest due on our bank debt, but to her amazement she found the *whole bank debt had been paid* in full, some *two months* ago. While we were yet speaking the "Lord had heard!" We had thus about \$50.00 on hand; and our other debts had been already lessened. We are now encouraged,

and expect *this week to wipe out the whole indebtedness* of the church.

We are also looking for a young theological student from Allegheny Seminary who will spend four months with us. He will begin his work about the First of May. There are over a dozen ready to unite with us, when there is an opportunity given. I think there is a great spirit of inquiry on religious subjects at present.

Knowing the interest our dear Boards have manifested for us, I have hastened to tell you the good news. Our hearts now sing for joy.

Respectfully, etc.,

MRS. JOHN M'CRAE.

EDUCATION.

BOARD OF EDUCATION.

Consultations have been held and a determination formed to broaden, if possible, the scope of our Church's evangelical operations among the immigrant population of our land. This is in accordance with the injunctions of the General Assembly; it is at the same time a most obvious duty pressed upon us by the ominous condition of things in some of our states and cities. For this work the two Boards chiefly called into requisition are the Board of Education and the Board of Home Missions, with the concurrence also of that of Publication and Sunday-school work.

The work of the Board of Education is primary. It is to supply the men who shall be qualified to preach the Gospel in other tongues than our own. For this purpose suitable candidates must be sought out and properly trained in the knowledge of the Gospel in their own languages while brought into sympathy with us through instruction in English. For this purpose, also, teachers must be obtained in connection with some of our theological institutions who are fully

equipped for this business. The difficulty in the way may seem to some insuperable. But it is no greater than that which has been so well overcome in the instance of the Germans. For its accomplishment we shall require the aid of the Synodical Missionaries who are laboring in the states and cities where our immigrant populations abound, to look up suitable young men who may prove of service in the work, and then to see if qualified teachers can be obtained to instruct them. This being done we shall make our appeal for the funds requisite to complete the undertaking. It is to be hoped that this new effort will awaken fresh zeal in the work of these Boards in proportion to the increased magnitude of the cause and the greater good to be accomplished. The Presbyterian Church with its large resources cannot innocently neglect these multitudes that are pouring in upon us from every nation in Europe, and are acquiring such a strong grasp upon all our social and civil institutions. They must be assimilated to us, and the strongest assimilating power is our Protestant Christianity. This our country calls

upon us to put into exercise, that it may escape the evils with which the very heterogeneousness of our population threatens us. It is high time that our Church awakes with earnestness to respond to this call and to heed the injunction of the General Assembly to enter upon this work. The Board of Education will do its part provided the Church in its various departments will sustain and aid it. But for this we must have an increase of funds. Already we are obliged to turn away a number of young men in the earlier stages of their studies whom it is painful to lose; and now that we propose to embark in this wider career, it is hoped that our Presbyterial and Synodical Committees will earnestly press home this new motive for an increase of contributions, that there may be no failure in it.

SOME SUGGESTIONS.

One thing which prevents young men from enlisting in the ministry is the large number of those in the ministry who are without charge and who find it difficult to get one. To this must be added the fact that so large a number are in the fluctuating state of temporary supplies, engaged for a shorter or longer period as circumstances may determine. The chances of becoming a *pastor*, a condition so normal and eligible, seem very uncertain. Such a condition of things renders the ministry in our Church somewhat undesirable. Young men hesitate about entering it. The question is, whether this condition of things might not be abated, at least to some degree. Among those marked "W. C." we know there are a number who have virtually resigned everything but the title of minister, and are wholly engaged in secular business. And this for reasons not discreditable to their character. Now our suggestion is that such persons take the initiative, as allowed by our discipline

[see Chap. 2, Sec. 51] and make application to be released from their office. This would bring our roll of ministers a little more down to its actual working force.

Another suggestion is, that more pains be taken by our Presbyteries to turn their "Stated Supplies" into settled pastors, and thus abate the mobility of the ministry, so undesirable, and so injurious to the best interests of minister and people.

Another suggestion is, that those who are desiring a field of labor and feel qualified for it, shall without hesitation utilize the means proposed and adopted by the last General Assembly [see page 215, Minutes 1892] for securing employment. We know well the hesitation which both churches and ministers feel about allowing a third party to come in and negotiate a union between them; but the thing is constantly done both in the Methodist and Episcopal Churches, and with us the Presbytery is an Episcopate appointed to see to it that the churches under its care are supplied with the means of grace and also to see to it that all its members are properly employed in furthering the great object of their ordination. "All at work, and always at work" should be our motto. When this is seen to be the case, young men will be more likely to join us.

THE GERMAN PRESBYTERIAN THEOLOGICAL SCHOOL OF THE NORTHWEST.

[It seems to us suitable and desirable that Dr. Poor's timely article on our country's need of ministers speaking the vernacular languages of her immigrants who have not yet learned the language of the country should be followed by this, which we take from "*Our German Work*," a small, earnest paper published at Dubuque, Iowa.—ED.]

The Lord gives the method of the Kingdom in these words, "First the blade, then the ear, after that the full corn in

the ear." This principle has been strikingly illustrated in the history of this school. In the first place it is to be noted that the planting of the institution was purely providential; it was established neither by the wisdom nor by the will of man, but by the evident leading and direction of God. Then the method of its growth has been according to the principle of grace, "God hath chosen the weak things of the world to confound the things which are mighty;" from most insignificant beginnings, He has developed a great institution in spiritual influence, if not in material prosperity.

Among the immigrants to this country from Holland, in the year 1847, was a man who must be accounted among the religious leaders of our church—Adrian Van Vliet. He settled first in Galena, Ill., but soon removed to Platteville, Wis. His education was limited, but his tireless industry and spiritual insight compensated for his lack of early advantages. While he worked at his trade on his tailor's bench, like a modern Paul, his mind was busy with the things of the Kingdom. At first he was connected with the Congregational Church, and while at Platteville became convinced that he was called to the work of the ministry. An invitation to the pastorate of a German Church in Dubuque was accepted and formed his only charge and opened to him his life-work. A study of the Westminster Standards, which somehow fell into his hands led him to seek admission into the Presbyterian Church.

But Van Vliet was not willing to build up simply one church; his heart was filled with loving solicitude for his brethren. Situated in a great center of German immigration, his soul was stirred within him when he saw the religious destitution of these foreigners, who were scattered abroad as sheep without a shepherd. To meet this great need it was necessary for

him to train young Germans as missionaries to their own people. The immigrants could not be reached in the English language and ministers could not be brought over from Germany or trained in American seminaries. Hence Pastor Van Vliet began in 1852 to take young men into his family and give them the necessary instruction in theology. This was the commencement of work among our foreign population by the Presbyterian Church. It was an individual enterprise—the noble thought of a consecrated man.

It was a great blessing these early students enjoyed in having constant fellowship with this exalted spirit. His simple faith and earnest piety made a deep impression upon the students and the churches, the effects of which are still seen and felt. His method of instruction was wholly biblical. He would gather his pupils about him and talk to them for a couple of hours on Bible themes, while with open Bible they verified his statements; and so he carried them through a course of Biblical and Exegetical Theology. The thoroughness of his training is witnessed by the firm and reliable theological character of our German ministry.

The work soon outgrew the possibility of individual control. The two students with which the work began increased to eighteen; the pastor's home was filled to its utmost capacity and larger quarters had to be sought; the curriculum had to be enlarged to meet the growing demands for more complete preparation; the temporary and individual expedient must develop into a settled school under care of the church.

In 1862 Rev. Godfrey Moery, a graduate of the school, was invited to assist in the instruction. For a third of a century this faithful laborer has, with the exception of a brief pastorate in Waterloo Presbytery, continued at his post. The curriculum was now enlarged by introducing

the Academical Department and the Biblical Languages. With the increasing influence of the school and with the enlargement of the work, came a change of administration. Prof. Van Vliet felt the responsibility too great to carry alone. The Presbytery of Dubuque was, therefore, requested to take the institution under its care. After careful consideration, the Presbytery of Dubuque associated with it the neighboring Presbytery of Dane. This happy arrangement was reached in October, 1864. The preamble to the Constitution then adopted, states that, "for the glory of God in the preparation of suitable persons for the Christian ministry among the Germans in the Northwest, the Presbyteries of Dubuque and Dane, belonging to the General Assembly of the Presbyterian Church in the United States of America, do agree to accept from Rev. A. Van Vliet the whole right, title and control of the Theological School already established by him in Dubuque, Iowa." These Presbyteries were to have "equal rights and privileges in its entire management and control." Other Presbyteries under the same General Assembly might be invited to join them in the control of the institution with the same rights and under the same conditions. Each Presbytery associated in the management was represented in the board by four directors.

The expenses of the school at this time amounted to but \$500 per annum. Prof. Van Vliet steadily refused to receive any compensation for his services. To meet the pressing need for enlarged accommodation, the Board purchased the lot adjoining the church which then served as a seminary building. Upon this lot were two small frame buildings, which were repaired and turned into dormitories.

The school continued under the care of these Presbyteries for several years, although it was felt that the magnitude of the work demanded the support of a larger

constituency. This feeling found expression in the spring of 1868, in an overture to the General Assembly, [which won so favorable consideration and action as have resulted in making this one of the accepted and honored institutions of our church for the education of her ministers.]

The event of greatest encouragement during recent years has been the completion of the endowment of the Chair of Church History under the name of the Catherine M. Edwards' Professorship of Biblical and Ecclesiastical History. This result has been attained almost entirely by the untiring energy of Dr. McClelland who would not be satisfied with anything short of complete success. The school owes to him not only this permanent memorial in the endowment of the professorship, but likewise the influence which comes from an enthusiastic and successful instructor. Few abler instructors can be found, or more successful in the impartation of truth.

Another improvement during these late years is the house built for the professor of theology. This was erected last summer and was secured by the personal efforts of Dr. Van der Lippe. It has been entirely paid for and is a splendid addition to the property of the school. The professor has been doing good work in the class-room, and has added weight to the faculty, so that the school was never better equipped.

The institution has at present these results to show for its years of toil. The campus with its seminary building and professor's house; one completed professorial endowment; one scholarship of \$1,000, the gift of Freeport Presbytery, and known as the Mead Holmes scholarship; endowment funds, in addition, to the amount of \$1,000. The total invested funds now amount to \$21,000. During

the year there have been thirty-three students in attendance. The total expense of carrying on this work has been cut down to the lowest possible figure, amounting last year to only \$3,848.00, of which \$3,100.00 were paid for salaries and \$298.00 for incidental expenses.

Four students graduated at the recent commencement and left immediately for fields of labor. A number of undergradu-

ates will also be employed in preaching during the summer. Thus this institution is carrying on the work assigned it.

PRESENT FACULTY.

REV. ADAM MCCLELLAND, D. D.,
Catherine M. Edwards' Professor of Biblical
and Ecclesiastical History.

REV. A. VAN DER LIPPE, D. D.,
Van Vleet Professor of Theology.

REV. GODFREY MOERY,
Professor of Arts and Sciences.

The extent of territory occupied by the Kaffir race is very large. It reaches from the Central band of African Kingdoms immediately south of the Sahara to the Cape of Good Hope, and from east to west it spans the continent.—They are a conquering race, and have probably amalgamated rather than destroyed the aboriginal bushmen tribes. In type the Kaffir is like the Negro; but they are not Negroes, and their language is very considerably remote from the Negro groups. The tongue is called "*Bantu*," because all the languages of this group use *muntu*, *mundu*, *bantu*, etc., for person. But Kaffir, although an Arab word meaning infidel (?), is the most popular and the most convenient designation of the race and its language. The country is not a desert with moon mountains where brownies dance, but a high plateau in which palefaced, practical Europe can live and possess. The great doors that for centuries have been shut against invaders have rolled open of their own accord to the touch of "*pax vobiscum*" on the missionaries' lips. The Kaffir is noble enough to obey, and he has a most religious and poetic wonder to declare to us, namely the *beauty of obedience*. He is the counterpart, the intelligent, equal, powerful, broad-hearted, revered counterpart of our civilization. There he is as much a man as any of us, and in stature far above his depreciators and revilers. Livingstone thought so, so did Colenso, so did Wilberforce, and so does every one who knows, yes, and the many who will not. We might instance in

proof of this the religion of the Kaffir. He believes in one God, creator of heaven and earth, maker of men, divine spirit, father of our spirits, to whom the spirits of the departed return; God the prayer-hearer, the prayer-answerer. He believes in the possibility of resurrection, in the perpetuated life of the dead. He has no fetish, no idols, no religious superstitions; and his social superstitions are only our social iniquities more crudely expressed than we express them. He has a moral law; his government is like our own; he is exactly what we are as the centuries have developed us, without the scaffolding by which we have reached our present culture; he is our civilization resultant minus the trappings. If some say this is too high a character, I answer it is neither high nor low; high and low smack of civilization as a fish-basket smells of fish. The world is one and has moved as one, and the resultant of heathenism is the resultant of civilization as far as intrinsic humanity goes. The difference is one of function; and the crowning glory of the African is that he is willing to own it in us; the crowning disgrace of civilization that it will not own the truth in him.—Rev. David Clement Scott, B. D., of Blantyre, British Central Africa, in the *Mission Record*, Sept., 1892.

Rev. J. Hinton Knowles, of the Church Missionary Society's mission in Cashmere, reports great progress in that part of the mission field.

FOREIGN MISSIONS.

GIFTS—A PLAN.

We are frequently asked by pastors and others for suggestions as to the best method of eliciting interest in Foreign Missions and of taking up collections in our churches for this object. Ordinarily the pastor of any church and his session, far better than any one else, can devise the methods of benevolence best suited to that particular congregation.

There is such a diversity in our churches as regards their preferences in conducting their benevolent work that no plan can be very confidently recommended for general adoption. And we are very sure of this, that the best plan to be pursued in any church is that on which the pastor himself feels that he can work with the most complete satisfaction. In all cases success will depend upon his cordial and enthusiastic support.

We gladly suggest to our correspondents one plan for securing gifts for foreign missions which has been found very serviceable in many places. It has not only increased the gifts, but has often increased them many fold.

I.

According to this plan the pastor preaches his foreign missionary sermon not on the day of the collection, but two or three weeks before. A very important step indeed, however, is to be taken on the day of the sermon. This is the time to secure *subscriptions* for the cause. These to be collected a few Sabbaths later, on a designated day, as explained in Section III.

II.

Immediately after the sermon let persons previously appointed pass down the aisles placing in the hands of each one

of the congregation a slip of paper and a pencil in order that each one, young and old, parents and children, may then write upon the card the amount he is willing to give to Foreign Missions. It is needless to say how much depends upon the sermon, but, in addition to this let the endeavor be made to secure on that day a *subscription from absolutely every one present*. Invite in a special manner the help of those who may feel able to give only the very smallest sum.

The subscriptions can all be taken—the cards distributed, written upon, and then collected—in the space of a few minutes. The pastor should state at this time distinctly the day which may have been fixed upon for actually collecting the amounts subscribed.

III.

When the day for the collection itself has arrived let each subscriber, at home, place in an envelope the amount of his subscription, write upon it his name, in order that it may be known that his pledge is redeemed, and deposit it in the plate when the collection is taken.

On that day all strangers or others of the congregation who may not have been present to make their subscriptions, should be invited to join in the contribution.

The pivot of this plan is the sermon on subscription day, with the distinct and persuasive statement at that time of the plan itself. These can be aided, or prepared for the week previous, by the distribution in the church of leaflets on foreign missions, such as will be issued by the Board and given in any numbers desired on any pastor's request.

It is to be frankly stated that the subscription is substituted for a collection in

the hope of obtaining a more deliberate and therefore a more generous contribution. The Church has put her hand to this work of Foreign Missions. She is thoroughly embarked in it. To its support not only, but to its advance and enlargement she is irrevocably committed. It is called for both by honor to her distant missionaries and by the most sacred injunctions of our Lord Jesus Christ. An increase in the gifts of the Church is not a matter of mild desire; it is an absolute necessity. For three years in succession the gifts have fallen far behind the annual outlay. The present year opened with a debt of \$54,000, which but for some gains in exchange would have been more than \$70,000. While our missionaries in united outcry, the voice of our Lord, and the flashing signals of a favoring Providence bid us advance, we are so far from advancing that we have ceased to hold our own. We do well to consider plans. If plans are not both considered and carried out the foreign missionary arrest which has already begun, so far as the gifts of the Church are concerned, will darken into absolute disaster. Not for more than twenty years has such anxiety weighed on the hearts of the Board's officers concerning the resources for this work as now. Never have they met more frequently for counsel and for prayer. The missions themselves are everywhere waiting and appealing.

There are pastors who, rather than adopt the particular method outlined above, will prefer to approach their parishioners personally, some of them at least, to lay the facts respecting the present exigencies and opportunities of our missions before them. And we can recount instances where this plan of personal approach has accomplished wonders. But governing all possible plans for enlarging foreign missionary contributions is this unquestionable fact: *Subscriptions, after an opportunity for full information and*

thought, must take the place of the old plate collections. The method suggested above is dictated by this conviction.

Other methods will in some churches secure equal, perhaps larger results. Not however unless in all and each this idea is embodied,—a deliberate prayerful *subscription*, sought from every member of the congregation, instead of a mere plate collection. The wide campaign of our Church in foreign lands, whose banners are now planted in Christ's name in the midst of hundreds of millions of heathen, cannot advance on gifts born of momentary impulse and measured more by accident than by prayer.

[The plan above outlined has been issued in leaflet form with blank pledges which may be had on application to the treasurer of the Board, William Dulles, Jr., 53 Fifth Avenue, New York.]

The Board of Foreign Missions and the Women's Boards auxiliary to it are trying to keep pace with the widely extended and rapidly extending "Christian Endeavor" movement. The movement has already a strong hold on the young people of the Presbyterian Church, and it is important that among the various phases of Christian activity pressed upon their attention the "outcry" of the perishing millions in foreign mission fields should not be forgotten. By an arrangement between the Board of Foreign Missions and the Women's Boards connected with it circulars are now being issued to all Christian Endeavor Societies in the Presbyterian Church whose address is known, with a view to stimulating those already interested in foreign missions and of creating an interest on the part of those not yet committed to the work. Societies not yet enrolled as co-operating are given the option of contributing directly through the Board in New York or through the Woman's Board covering the territory within which the society is organized. The circulars referred to present certain

methods of co-operation worthy of careful study and cordial acceptance. As it is difficult to procure the addresses of all Christian Endeavor Societies we shall be obliged if those failing to receive circulars will send for copies to the treasurer of the Board, William Dulles, Jr., 53 Fifth Avenue, New York.

In addressing the recent Free Church Assembly, Dr. Laws, of Africa, called attention to an incident which is worth remembering, namely, that on the banks of Lake Nyasa, which a few years ago were the habitations of cruelty, there are to-day Christian schools with 150 teachers and 7,000 scholars.

If the exploring party of the Gaboon and Corisco Mission under the leadership of the Rev. A. C. Good, Ph. D., have been able to carry out their plans, they are now pushing their way into the "Bush," in search of a field of labor among the interior tribes, away from the baleful influences of so-called "civilization" along the coast. The undertaking necessarily involves privation and hardship, and may not be without peril. Let the party and their noble enterprise be remembered fervently in prayer!

The subject of foreign missions seems to have been given a conspicuous place in the recent Free Church Assembly at Edinburgh. Some sixty of the students connected with that church have enrolled themselves in the Volunteer Movement. Three of these, representing the Colleges of Aberdeen, Glasgow and Edinburgh, addressed the Assembly on invitation. They were all graduates, and are spoken of as men of mark among their fellows. Their addresses made quite an impression on the Assembly. On what is known as

"Foreign Mission Night" fifty of these volunteers sat immediately in front of the Moderator, and four of them were among the speakers of the evening. It added immensely to the interest of the occasion to have the Chairman announce that £3,000 had been received for the purpose of sending out some of the volunteers to the foreign field.

What is now known as the Republic of Colombia gained its independence from Spain, with Venezuela and Ecuador, in 1819. It was called at first the Republic of New Granada. In 1857 this was changed to Confederation Granadina, made up of eight states. This became the United States of New Granada in 1861, changing two years later to the United States of Colombia. In 1885 the name became the Republic of Colombia. The country is poorly cultivated, the people are unenterprising and the influence of the Church of Rome has palsied all progressiveness of spirit. Colombia is one of the most difficult of all our fields, most needy of patience, persistence and prayer.

Some of the difficulties of missionary life in Bogota may be imagined from the following list of prices: "During the past year potatoes have sold as high as \$10, U. S. gold, for every 225 lbs. Corn has sold as high \$100 gold (or more) for each 25 lbs. Coal oil varies from \$1.10 to \$1.25 gold, per gal. Wheat flour, 8 cts. gold per lb. Corn meal, 7 to 8 cts. gold per lb. Brown sugar, 10 to 13 cts. gold per lb. Tea, \$1.20 to \$1.25 gold, per lb. Meat, 15 to 16 cts. gold per lb. Butter, 35 to 52 cts. gold per lb. Chickens, 45 to 52 cts. gold each. Eggs, 15 to 25 cts. gold per doz. Lard, 28 to 32 cts. gold per lb. Grapes, 80 cts. gold per bunch. Large apples, 15 to 50 cts. gold each. Plates, \$2.60 gold per doz., common ware.

One doz. cups and saucers, \$4.15 gold. Tumblers, 15 to 20 cts. gold, each. Lamp chimneys, 25 to 30 cts. gold, each. Chairs, \$4.25 to \$10. gold, each, and all kinds of furniture are very high. Many articles of clothing are also very dear."

Although in the pages specially prepared for the *Concert of Prayer*, we have no articles or letters on Colombia, it happens that the pictures which we were able to secure are all illustrative of that country, and we trust that they will serve to give it place in the thoughts and prayers of our readers.

NOTES ON INDIA MISSIONS.

The number of Christians in the Province of Bengal has grown during the last decade from 122,000 to 189,000. And yet some people talk about the failure of missions.

It is said that the Maharaja of Baroda and his queen have visited England, and among other things have dined with Her Majesty, Queen Victoria. A few years since any Hindu ruler would have done this at the loss of his dominions.

Certain Hindu newspapers are greatly exercised over the work of the Zenana missionaries. They say, "they have opened their schools everywhere, and by their kindness to the people they have acquired so much influence that the people help them with their money and send their children to their schools. Here the girls are constantly taught that they should abandon the religion of their fathers and accept the absurd teaching of the Bible and so to become infidels."

Another paper after stigmatizing Christians and Christianity as the enemies of the Hindus and Hinduism, says; "Nevertheless we may learn

something from our enemies. Dr. Pentecost has said much of the deficiencies of our religion. What he has said is true: we know it, as our leaders also know. And while we have not openly professed ourselves Christians nevertheless we have without any doubt adopted many of their ideas and customs."

Thoughtful Christian men greatly regret the fact that the native Christians are adopting the expensive and foolish funeral customs of Europeans.

The church in India has suffered a great loss in the death of Ram Chandra Bose. Converted under Dr. Duff, he made a profession of religion in connection with the Presbyterian Church. When Bishop Taylor visited India Mr. Bose received a new baptism and devoted himself entirely to the service of his Master. He undertook a special work for his countrymen and by his lectures and philosophical writings did much to overthrow the old religion of India and to build up the kingdom of God in the hearts and minds of the educated classes.

The Fourth Decennial Conference of missions in India will be held at Bombay in December. This will be the largest assembly of foreign missions ever held on earth.

A missionary in western India reports having witnessed the chastisement of the Gods by Brahmins. These refractory deities had refused to hear the prayers of the Brahmins for rain. Accordingly the images were thrown into the mud and the temple doors closed that offerings might not be made until the prayers had been answered. Of course the first rainfall would decide the submission of the divinity and the might of the Brahmins. Thus do the priests strengthen their hold upon the superstitious people.

E. M. W.

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Korea.
SEPTEMBER,	Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

MISSIONS IN SOUTH AMERICA.

MISSION IN BRAZIL.

BAHIA: 735 miles north-northeast of Rio de Janeiro; missionary laborers—Rev. and Mrs. Geo. W. Chamberlain; 1 ordained native assistant and 2 colporteurs. *Three outstations:* 1 colporteur and Bible-reader; native helpers and teachers, 4.

LABARGEIRAS: north of Bahia in the State of Sergipe; Rev. Woodward E. Finley. *Two outstations:* 1 teacher.

RIO DE JANEIRO: capital of the empire; population, 400,000; occupied as a mission station in 1860; missionary laborers—Rev. and Mrs. James B. Rodgers, and Rev. A. B. Trajano; 2 native licentiates, 2 colporteurs, and 2 teachers.

EAST RIO STATION, NOVO FRIBURGO: 60 miles east of the city of Rio; occupied as a mission station in 1891; missionary laborers—Rev. and Mrs. J. M. Kyle; 1 colporteur.

SÃO PAULO: 300 miles west-southwest of Rio de Janeiro; chief town in the State of same name; population, 70,000; occupied as a mission station in 1863; missionary laborers—H. M. Lane, M. D.; Rev. and Mrs. Thos. J. Porter; Rev. and Mrs. W. A. Waddell; Rev. F. J. Perkins; Miss Elizabeth R. Williamson; Miss M. K. Scott; Rev. M. A. Menezes; Rev. E. C. Pereira. *One outstation:* 18 teachers and 1 colporteur.

Outstations—Sorocaba: 60 miles west of São Paulo—Rev. F. Zacharias de Miranda. *Caldas:* 170 miles north of São Paulo—Rev. M. G. Torres, Rev. Caetano de Nogueira, 1 native helper and 1 teacher. *Campanha:* Rev. B. F. De Campos; 2 native teachers. *Jahu:* 179 miles northwest of São Paulo; 4 native teachers.

RIO CLARO: over 120 miles northwest of São Paulo; occupied as a mission station in 1873; missionary laborers—Miss Eva Dagama; *Herculano de Gouvêa* and *Bento Farras de Arruda*; 17 preaching places; 10 teachers; 3 licentiates and 1 colporteur.

BOTUCATU: 160 miles west by north of São Paulo; missionary laborers—Miss Clara E. Hough; Rev. J. R. C. Braga; 2 native teachers.

CURITYBA: about 500 miles southwest of Rio de Janeiro; chief town of the State of Parana; missionary laborers—Rev. and Mrs. G. A. Landes; Miss Ella Kuhl and Miss Mary P. Dascomb; Rev. M. P. B. de Carvalho; *Guilherme da Costa*. *Three outstations:* 2 colporteurs and 3 native teachers.

In this country: Rev. and Mrs. J. B. Kolb.

MISSION IN THE REPUBLIC OF COLOMBIA.

REPUBLIC OF COLOMBIA: population estimated at 4,000,000. (See Appleton's Spanish Geography.)

BOGOTÁ: the capital of the country; situated on an elevated plain; four degrees north latitude; climate, temperate; population about 90,000; elevation nearly 9,000 feet; occupied as a mission station in 1856; missionary laborers—Rev. and Mrs. M. E. Caldwell, Rev. and Mrs. A. R. Miles and Miss Elizabeth Cahill; six native teachers and helpers.

BARRANQUILLA (Bar-ran-keel-ya): near the northern seacoast at the mouth of the Magdalena River; twelve degrees north; population, 30,000; occupied as a station in May, 1888; missionaries—Rev. and Mrs. T. H. Candor, Rev. and Mrs. T. S. Pond, Mrs. E. H. Ladd.

MEDELLIN: population, 50,000; occupied October, 1889; situated on tableland at an elevation of 5,000 feet, between the two great rivers, Magdalena and Canda, ten days north of Bogotá; missionaries—Rev. and Mrs. J. G. Touzeau.

MISSION IN CHILE.

VALPARAISO: the chief seaport of Chile; population, 120,000; laborers—Rev. and Mrs. W. H. Lester, Rev. and Mrs. James F. Garvin; Alberto Moran, licentiate; Victorino Castro, principal of Escuela Popular and helper.

SANTIAGO: the capital of Chile, 120 miles south-east of Valparaíso, with which it has railroad connection; population, 200,000; laborers—Rev. and Mrs. J. M. Allis, D. D., Rev. and Mrs. S. J. Christen; Rev. Francisco Diez; Abelardo Daroch, printer and part director of "Heraldo."

CONCEPCION: near the coast, about 300 miles south of Valparaíso, connected with Santiago by railroad; population, 20,000; Rev. Francisco Jorquera.

COPIAPO: about 400 miles north of Valparaíso; population 15,000; laborers—Rev. and Mrs. W. H. Robinson; Jose Undurraga, helper.

CHILLAN: Rev. and Mrs. W. B. Boomer.

WHY SEND MISSIONARIES TO BRAZIL?

Persons truly and deeply interested in the progress of Christ's kingdom are sometimes disposed to question the propriety of sending preachers and teachers, at a heavy expense, to Brazil, a "Christian country," when men and means are so much needed for work among the unevangelized in our own land.

Without here entering into the question as to Brazil's right to be considered a Christian country; or attempting to decide which is the real criterion of a nation's Christianity, the statements of standard works on theology, unread by the mass of both clergy and laity, or the public teachings of a church, and the religious practices of both priest and people, we would like to affirm very emphatically, that whatever reasons exist for preaching the Gospel to the neglected masses in this country, are to be found a hundred fold intensified, and more widely extended in Brazil. As Mr. Kyle very well says in his last annual report, "What is needed here is not an effort to convert the people from Romanism to Protestantism, but rather to give them a religion."

THE REAL CONDITION OF THE PEOPLE.

The mass of the Brazilian people have really no religion. The greater part of the more intelligent and better educated are completely indifferent to all religion, while among the others, as a rule, is to be found a state of religious ignorance, and an utter absence of fundamental Christian ideas almost inconceivable to persons born and brought up under the light of the Gospel.

To form some idea of the present religious condition of Brazil, it is only necessary to imagine what this country would become in a little while if our religious privileges were as restricted as those of Brazil; if the Bible were an interdicted book, if there were no Sunday-schools nor prayer-meetings, no Young Men's Christian Associations, no Christian Endeavor Societies, or other similar religious organizations; while at the only weekly religious service there was no sermon, and all the hymns and all the prayers were in an unknown tongue!

With all the inherited religious habits and traditions of our people in this country, we

find that "line upon line and precept upon precept" are necessary in order to maintain even a respectable standard of Christian living; while the necessities of the case seem to require the constant and diligent use of every known means of awakening religious interest, and promoting the spiritual life of the people, as well as constant activity in devising new agencies and appliances for the same end. Yet with all our efforts, the results are often unsatisfactory and the attempt to stem the tide of worldliness only a partial success.

Let us try to picture to ourselves the result, even here, of dropping at once every effort, withdrawing entirely not only the special religious agencies on which we depend so much now-a-days, but also the ordinary Gospel influences, and then leaving the country in that condition, not for one year nor ten only, but for *three centuries*.

Yet that is just where the Brazilian people of to-day find themselves, with the added disadvantage of having never enjoyed the light of the reformation, and, even at the best of times, having never known anything more than the diluted and corrupted form of Christianity which the Church of Rome gives its followers.

CHARACTER OF THE PRIESTS.

To particularize a little. The ordinary parish priests do not consider preaching one of their functions, neither, as a rule, have they any qualifications for that duty. Preaching, outside of the large cities, is usually confined to the great feast days, occurring perhaps half a dozen times a year, when a professional orator is brought out from the city, who usually gives the people an elegant and flowery discourse containing a fervid eulogy of the saint of the day, and a glowing account of his or her performances,

FREIGHT BOAT ON THE MAGDALEN RIVER.

without the slightest attempt at religious instruction or the presentation of any phase of Gospel truth or Christian duty.

The easy-going old priest who had ministered for many years in the Brotas parish having recently died, the younger and more zealous man sent to take his place was appalled at the dense religious ignorance of his flock. In order to incite at least the younger people in his parish to an interest in religious matters, he established the rule that the sacrament of marriage should be administered to no parties who were unable to repeat the Lord's Prayer and the Hail Mary! He could hardly have put the requirements lower; and we cannot imagine anyone with less religious knowledge than this even thinking of calling himself a Christian or a Roman Catholic. Nevertheless he often found it necessary to condition couples who presented themselves for matrimony, and to keep them waiting for two or three weeks until they had memorized the required prayers. This is but a sample of what is to be found all through the interior of Brazil.

If the unchurched masses of our great cities, and frontiers need preachers of the

Gospel, as they certainly do, does not a people so circumstanced need it even more?

A PEOPLE ABSOLUTELY NEGLECTED.

Indeed, missionaries often say to the priests, "If you would only preach the Gospel as your church holds it, it would not be so bad, and there would not be the same need of our services, but as you do not preach it at all, you must not blame us if we feel it to be our duty to do what we can to bring God's message of love and mercy to your people." Undeniably there are thousands, and tens of thousands of our fellow creatures in Brazil who have never heard the Gospel message, and never will hear it, except through the Protestant missionary agencies manned and supported by Christians in this country.

A statement by Mr. Chamberlain, quoted in the last Annual Report, also requires some explanation before its full significance can be appreciated. He says that during the closing months of the year he had visited believers in the remote regions of the State of Sao Paulo, some of whom *had not heard the voice nor seen the face of a preacher for more than three years.*

It is a curious fact that the Brazilian

Protestant churches largely outnumber the preachers. Not only so, but they are also so widely scattered that many of them are scores, and some of them hundreds of miles from their nearest Christian neighbors. This condition makes the care of the churches exceedingly difficult; it is not the result of any desire or design on the part of those laboring for the evangelization of the country, but rather of the peculiar manner in which the Gospel has been propagated in Brazil.

RESULTS OF BIBLE READING.

Among the many evidences of direct divine interposition in the evangelization of Brazil, there is none more noticeable than the almost miraculous results attending the simple reading of the Bible, without note or comment. There are scores of cases on record of individuals converted by the perusal of copies of the Scripture which had come into their possession, and several of our important churches had their origin in the conversion of individuals by the unaided study of the Bible, and their subsequent reading of the same to their relatives and neighbors, until whole neighborhoods had accepted the Gospel, before ever hearing or seeing a Protestant preacher.

The following is a case in point, similar to many others which have from time to time appeared in our missionary magazines:

A member of the church in Sao Paulo had a brother who was a seller of lottery tickets and annually canvassed large sections of the country on horseback, going from house to house with his wares. Before he started out on one of his journeys, his sister, with a prayer for God's blessing, put a copy of the Bible into his saddle-bags. It remained unnoticed for some time, until, being storm-stayed for two or three days at a plantation house, he brought it out and as a matter of curiosity showed it to his hostess.

As soon as the lady had glanced over its pages she became deeply interested in it, and said, "Why! this is just the book that I have been longing for for years." She not only read it eagerly herself, but kept calling the attention of other members of the family to passages which she thought especially beautiful or important. Finally she began to ask the owner for some explanations. He, however, replied that he did not belong to that religion, and did not pretend to understand it, but that his sister, who had given him the Bible, did. "Then I will send at once to your sister to come and teach us about this new religion," she replied, and accordingly addressed a letter to the sister urging her to come and explain to them this new and strange book; signing herself, "Your sister in the Gospel."

A WAITING CONGREGATION.

The lady went as was requested, and upon her arrival was delighted and embarrassed to find more than sixty people gathered in the large dining room of the plantation house to hear her explain the Gospel. She did the best she could for two or three nights, and then wrote to her pastor that he must come at once, or send some one to preach to that people. A young native preacher was sent, and conducted services for several successive nights with large and most attentive audiences. The result was the organization of a Presbyterian Church, which now bears the name of Itatiba, and numbers 50 communicants. The young man who introduced the Bible into that community also became converted, and has been for years a most faithful and successful colporteur, selling hundreds of Bibles, penetrating in many cases far into the interior where no minister or missionary has ever been.

Little nuclei of Christian believers have thus been established all over the country,

in the most unexpected places, and naturally without any reference to the location of the organized churches, or settled pastors. These Gospel communicants not only need the ministrations of ordained ministers for their organization into churches, but must also be frequently visited afterward for instruction and the periodical administration of the sacraments. How to attend to them all with the limited ministerial force at their command has been one of the most perplexing and harassing problems that the missionaries in Brazil have had to deal with.

The older native churches have now attained such proportions as to require and demand the exclusive services of the native ordained ministers, and as the churches stand ready to assume the full support of their pastors, their demands cannot be disregarded. This, however, leaves the outlying districts which have been occasionally visited by the native ministers, without any pastoral ministrations, for the time being.

In addition, the demand for native pastors is increasing much more rapidly than the supply, and there is no prospect of the ratio of supply to demand being changed in the near future. There is, therefore, the most urgent call for a considerable number of new men, willing "to endure hardness as good soldiers of Jesus Christ," to gather the harvest white for the sickle in these God-sown fields, as well as to carry on the general evangelistic work of the country.

OPENING A NEW STATION IN CHILI.

REV. W. B. BOOMER, CHILLAN, CHILI.

Some 240 miles south and a little west of Santiago is situated the city of Chillan. It lies in the wide and fertile plain between the lofty Andes and the low coast range, perhaps fifty miles from the snow-covered volcano of

the same name, though the distance appears but half as great.

The city is laid out with broad avenues extending along the four sides of the town and with wider streets than are usually found in Chilian cities. It contains five public squares, one of which is used for a weekly fair that attracts the country people for many miles around and according to the census of 1885 contained a trifle over 20,000 inhabitants.

This year it was determined to open a mission station in this new place, and the writer was requested to undertake the work. We moved to Chillan in May, and commenced public services in June. Knowing from previous experience that it would probably be an easy matter by extensive advertising to get together a large crowd at first, but that the numbers would presently decline as the interest wore off, we planned to start the work in a quiet manner and by personal invitations, giving wider notice of the services as time went on. Our coming was evidently more or less known before we arrived, and I was called "Protestant" on the streets before the first public meeting was held. We had, moreover, a public advertisement from an unexpected quarter, for the editor of the local *Liberal Daily* put a notice in his paper of our arrival and plans, exaggerating the latter to the effect that we were authorized to erect a church edifice and to start, possibly, two schools.

TACTICS OF THE PRIESTS.

This was enough for the parish priest. Before we opened the chapel he warned his flock of the heretical place, and told the people not even to pass by on the street where such a chapel was. A crusade has been carried on by these so-called ministers of God against the Bible and other evangelical literature, and your missionary himself is labelled with opprobrious names and followed by

MEN OF COLOMBIA ON HORSEBACK.

jeers. I am rather short of stature and as I was passing by a store lately one loungeer said to another, "There goes the Devil." "Oh," replied the other, "if he is so small as that, I am not afraid of him."

We have also had the small annoyances of having some windows broken, mud thrown into the chapel and a bunch of lighted fire-crackers, which fortunately did not go off. A number of the hymn-books have been stolen, and others have been scribbled in or disfigured by pictures and obscene words. But the class of attendants that has given us the most of this trouble—a number of them well-dressed people—is wearying now of its attentions and we are relieved.

These have been trifles comparatively to us, but the determined efforts of the priests have had an effect on the poor, deluded people who attend their ministrations.

How often one is led to think of those solemn and scathing words of our Lord uttered against the hypocritical scribes and Pharisees: "Woe unto you . . . ; for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in." The

attitude of some of them is worse than that of the scribes of Christ's day; for they not only pervert the meaning of Scripture, but teach that the book itself is bad.

ENCOURAGED BY INQUIRERS.

After a short residence here, however, one comes to find that many people are not of the same mind as these fanatical priests. As in the days of Apostolic missions, there are some that hear the Word gladly. One man, after attendance at a meeting and a subsequent conversation with my helper, brought his wife in the evening to have her convinced of the Bible way. We had a long and interesting interview, with an open New Testament before us. The same evening a gentleman called, a teacher in one of the State schools. He made some inquiries, among other things, about the decalogue. He had not known until recently that the Roman church has cut out of its catechism the second commandment, dividing the tenth into two so as to make the whole number ten. As he has to teach the school-boys, and expressed some difficulty in presenting one of the Commandments, I

was glad to give him a copy of the Westminster Shorter Catechism in Spanish.

Another young man has interested me most deeply from the very evident work of the Holy Spirit in his heart. He is a watchmaker by trade. His employer, a Swiss Protestant, who has had the young man in his house for over five years, gives a very favorable report of him. When he came to town from his country home to make his first confession, the priest put him off. This roused his suspicions, and he never went again. Some time afterwards a colporteur of the Valparaíso Bible Society sold him a book compiled and published by our Mission, which contained instruction about the Bible, Prayer, the Ten Commandments, the Apostle's Creed, etc., together with some selected portions of Scripture, a few prayers and a small collection of hymns. This book was his key to unlock the door of Truth. It opened the way for conversation with his employer and prayer with him; and in his room with this book he had a "little sanctuary." Strange to say, two years passed without his having read the Bible itself; but when he came to our services this was brought to his knowledge more thoroughly, and he is now much interested in its teachings. We have had several extended interviews, and I have been struck with his simple earnestness, and longing for the conversion of the members of his own family. He almost broke down with emotion in praying for their deliverance from error and in his intercessions for the priesthood of this land.

A COLPORTEUR'S NOTE-BOOK.

Besides the work in the chapel, the school and in personal conversations, my helper, a young Chilean student for the ministry, has devoted a number of hours a week to colporteur work in Chillan. What follows are extracts from his note-book. He says:

The day that I went to the market I sold two Bibles. Some asked me what that book contained. Not knowing anything else than that it was prohibited, one said, "I believe that the priests prohibit that book because it does not say anything about God." "On the contrary" said another, "this book clears up the whole subject of religion; but the priests like the doctors, are mercenary, and it is not convenient for them to have the people examine into it. Just as the doctors dole out remedies to keep

INDIANS CARRYING WOOD.

the sick suffering, and so necessitate more visits to get more pay, [a reflection on the mal-practice here] so do the priests with the Bible; they keep us ignorant altogether."

A Frenchman wishes to buy a Bible, but his wife, a school-teacher, together with all her family, is furiously opposed, saying that it is a Protestant book. In

INDIAN WOMEN RETURNING FROM MARKET.

a thousand ways he tries to convince them, and with the Bible in hand shows them its contents, saying: "Don't you see? Here are the prophets, were they Protestants? Here are the Evangelists and the Apostles, were they Protestants? Here is Christ, was Christ a Protestant? Then so am I." "Yes," the women reply "but that book denies the virginity of the Virgin; that's enough. That invalidates all the rest. And that book cannot stay in a Christian house."

When I went for the second time to a humble little house where I had before left two or three small books, the mother said to me: "I burned your books, because the Priest said in his address that those were the Devil's books, and that we ought all of us to deliver them to him, or else to burn them. And to drive away the Demon which is in Chillan, he distributed to us scapularies and prayers. It is a shame that a gentleman like you should be occupied with these things which make anybody abominable."

In a respectable house, some women exclaimed: "Ah, the New Testament! We

don't buy bad books." In another place "The Bible, ah that is the book that I wanted!"

There is a request which Paul once made of the Thessalonians which is the one above all others for us to make. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from wicked and unreasonable men: for all men have not faith."

MISSIONS AMONG THE CHILDREN.

REV. J. F. GARVIN, VALPARAISO, CHILI.

It has been the endeavor of the Board's missionaries in Chili to reach and influence the children and youth in our field. We have given much attention to this in Valparaiso. From the beginning most valuable and hearty co-operation has been rendered by English-speaking residents on this coast. They are teachers in our Sabbath-school; they provide for about forty per cent of the current expenses of our day-school, besides giving us a commodious building and

playgrounds for the same; they originated and have maintained for fifteen years an orphanage, which, although not actually an organic part of our work, is to a considerable degree practically so. This efficient co-operation on the part of members of the English community is very largely due to the influence of the late Rev. David Trumbull, D.D., who, while ministering to an independent English congregation, was by request of the Board a member of the Chili Mission. He labored and prayed not less for the salvation of Chili than for the upbuilding and welfare of his own charge. Indeed, he always maintained that Gospel work among the English-speaking population should anticipate or accompany work in Spanish as a most important factor in reaching the Chilians. The history of forty years of evangelical effort in Chili confirms his position.

SPANISH SCHOOL.

Our Spanish Sabbath-school has averaged during the first half of the year 115, with eleven teachers, of whom five are English-speaking residents not connected with our Mission.

The Escuela Popular (day-school) has matriculated 284 this year and has had an average attendance of 171. Here the Bible is a text-book and the teachers are all Christians. A large number of the scholars are also members of the Sabbath-school, and many have been instrumental in bringing their parents to the church and to Christ.

The Sheltering Home is an orphanage founded by Mrs. Beatty, an English resident, which was taken up and enlarged by Rev. Mr. Merwin and Dr. Trumbull, and is now managed by a Board of twelve Directors elected annually by the subscribers. The pastor of the Union Church and the missionary in charge of our Board's interests in Valparaiso, are ex-officio directors. Two of

the directors visit the Home weekly to look after the interests of the institution. The Home has a capacity for sixty children, and at a comparatively small expense can be enlarged to take in seventy. More

BOYS OF COLOMBIA.

than \$9,500 was given by English and German merchants in Valparaiso, and by other Christian residents there towards the construction of the building occupied by this Orphanage. Friends in America contributed through the Board last year the sum of \$820 towards the current expenses of the institution. The children attend regularly our church and Sabbath-school. We earnestly desire that the prayers of our friends in America may follow their gifts in order that these orphan children committed to our care may be led to love and serve the Lord Jesus.

AN INTRODUCTION TO SERGIPE.

REV. J. B. KOLB.

Sergipe is an Indian name. One of the early chiefs bore it, and it has been given to this province of northeastern Brazil.

The coast line of Sergipe is low and sandy, and extending some twenty to thirty miles inland, when it meets an elevated range beyond which stretches a vast rolling interior country. The cocoanut palm flourishes along the coast line, next after comes the sugar cane, while beyond the range cotton, corn and beans are the staples. The population is pretty well distributed, having about one man for each square kilometer, yet nearly all the large towns and villages are on the coast side of the range. Sergipanos are an industrious agricultural people. Even with the rude appliances which they possess, the hoe being the principal utensil, good crops are gathered in favorable seasons. Sergipanos are not always content to remain at home cultivating the soil and following the ordinary callings, but they migrate and are to be met with in all parts of the Republic; yet it is proverbial that the Sergipano never forgets his native soil.

Among the northern states of Brazil, Sergipe has not been slow in embracing republican and gospel truths. The good seed of the kingdom has already brought forth some fruit and more no doubt will yet appear.

It may be interesting to take an itinerating trip into this interesting state.

IN THE SADDLE.

The day before the missionary leaves home he calls for his faithful traveling companion, Snr. Herculano, to know whether our horses and all else is ready for an early start. The next morning at half past four we take a cup of coffee and some light food, then having had prayer together, commending ourselves to the Divine care, we mount our horses and are off. We have twenty-four miles

before us, to reach our first stopping place. As we jog along, we pass through a number of sugar estates. The soil which the cane delights in is a deep, rich, black loam, which in summer bakes hard and is dry enough, but in the rainy season becomes a deep, spongy mass and sometimes the roads through these estates become almost impassable.

After passing the sugar estates we climb the range, from the top of which we look back over the way by which we came,—a beautiful sight. We now strike the sandy soil, black and red sand, with stretches of hard barren earth in which only the coarsest grass and scrub trees will grow.

THE WORK AND THE FARE.

This brings us to the first point in our journey. We are kindly welcomed by a family in hearty sympathy with the Gospel. The sun is now pretty high, at 9.30 A. M., and blazes down with a temperature of 90° in the shade. During the afternoon we make some calls and invite people to the service at night. These are of a very simple character, the singing of hymns, reading the scriptures, prayer, and preaching the Word. After the benediction an opportunity is offered to anyone to ask questions in reference to our belief or customs. We do not allow any interruptions during preaching. Afterwards we sit and sing, with the family and a few friends who have remained, until near midnight. Now for a place to sleep. No beds in sight. Our host brings out two hammocks; these are swung up in the same room in which we held our service. Here we sleep as well as we can. Snr. Herculano, being a native, does much better than his brother from afar. For breakfast, about 9 A. M. we have a sort of corn bread or cake, cooked by steaming it, which is called "cuscuz," and is eaten with butter; eggs and coffee,

with bread, complete the bill of fare. We say good-bye and move on some six miles further where we are to spend the Sabbath. At this point there is a goodly number of believers, about twenty-five. It may be that some having heard of our coming will gather in and then we shall have an informal meeting to-night. At this brother's house, the missionary has a "prophet's chamber" with its bed, a chair, a lamp and a glass of water. Next day about eleven o'clock, the brethren gather for the morning service. This is over by one; then the people scatter to their homes for dinner, to return in the early evening for another service. At times, before the service, occasionally afterwards, we have a cup of coffee and some biscuits. The following day we spend in visiting the different families belonging to the congregation, reading the scriptures, singing and having prayer with each one. At night there is another service.

MEETINGS IN QUEER PLACES.

The next day about 8 A. M. we are in the saddle again and now go some six miles, where we are welcomed by a young brother. His is a new and unfinished house, and as a consequence well ventilated. Here at night we hold a service with a few friends. Our light is from a lamp, contrived out of a bottle, which has a tube and wick thrust into its mouth and burns American coal-oil. The next day we leave for a point ten miles distant, calling by the way on a family belonging to our flock. We journey, in the bright, hot sun, with the heat at about 110°, but we do not mind it much since we are prepared for it, Snr. Herculano using an umbrella, and his companion wearing a cork hat. This summer heat lasts from September 1 to March 1. During this long, dry season, there may be an occasional shower. The heat will average 90° in the

shade but the cool nights are a compensation for the heat of the day. Our journey leads us over a number of streams, but there are no bridges, in fact there are few bridges over the streams in any part of the state and in the rainy season it is almost impossible to ford them. Our friend's house is on the crest of a ridge which offers a magnificent panorama, a great rolling sea of the richest possible red soil which stretches away towards the north. Splendid crops of cotton, corn and beans are raised from this soil. The grass which is natural to the soil is very nutritious and all kinds of cattle thrive well on it. We are soon cared for by our host. Our conversation turns on the Gospel. Perhaps he will have some passage of the Scripture for which he desires an explanation. At night the neighbors come in and seat themselves about the room, some on benches, others on bags filled with corn and farina, one is in a hammock and others grouped around the table; thus we preach the Gospel to them. It is hard to hand work. Already some of these have professed their faith in Christ and others are interested. Our resting place at night is a hammock. The next day after breakfast we get on our way and by three o'clock we reach the house of a friend, who since my visit has professed his faith in Christ. Here at night we will have a service with our host and some neighbors. Early the next morning we are once more on horse-back and by sundown have again reached home. We have journeyed seventy miles. In all the trip we have met only with kindness, our brethren giving us of the best which their poverty could afford.

SINGING THE GOSPEL.

The missionary in his tours combines all sorts of methods to reach the people with the Word of Life. It is by visiting among the people that he finds the greatest advantage in dealing with them, since in this familiar way

he may explain the Gospel and answer their questions. Very often their prejudices are thus completely dispelled. Then, again, when he has to deal with a noisy crowd, he changes his method and instead of preaching the Gospel he sings it. It has often been a surprise to see how quickly the noisy element will quiet down with the singing of the Gospel hymns and the brief explanation of their truths. At other times the formal preaching of the Word is found to be the more effective method. In a new place, after the service, an opportunity is generally afforded to any one who may have questions to ask. Then too, tracts are largely used, being distributed after the service. Sometimes they are read, at other times they are torn up at once. Again, through colportage much good is done. The Bible and good books are thus widely disseminated. But the most efficient work is done through the individual members of the church. They meet with their friends and neighbors continually, and generally the topic of most interest is the Gospel. It has often been a surprise to me to hear with what clearness and aptness they present Gospel truth, and this being done in a homely way, it is the more easily understood. It has been one of the cares of the missionary to supply those members who are the most efficient with all the literature possible, and to direct his preaching and his explanation of Scripture to the instruction of Christians themselves.

Be filled with the Spirit, speaking one to another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father.—Eph. v. 18–20.

Letters.

PERSIA.

ATTENDANCE OF MOSLEMS.

MRS. J. W. HAWKES, *Hamadan*:—The schools have closed one after another: the Faith Hubbard, first, quietly as the public exercises were held at Easter; then the Boys' High School which had a "Commencement" this year and graduated four young men. The Jewish Girls' School was dismissed to allow the teacher a vacation on account of her health. This school is usually kept up without interruption through the summer. Then the village school at Sheverine had very pleasant exercises held in the little garden belonging to the property. Improvement is evident in both teachers and pupils for the most part—in some cases marked and cheering progress.

For several weeks there was a large attendance of Moslems at our church services, from twenty-five to fifty, and one day there must have been two hundred. Their behavior is respectful and they listen quietly. The day there were so many a large number of strangers from a neighboring city were in town having fled before the expected visit of the Shah, and the vengeance they anticipated. For some years that district has been divided into two factions continually at war with each other, and the Shah, tired of their repeated appeals, had commanded that one of their villages be leveled to the ground. His Majesty is this summer visiting the places in this vicinity and they feared the day of his vengeance had arrived. The audience that day was probably largely composed of these, and the sermon from the text "And who is my neighbor?" although not prepared with reference to them, seemed strangely, perhaps I should say providentially, appropriate.

A WEDDING IN HIGH LIFE.

A great wedding in high life has kept the village and city in a state of excitement for some months. The family of the Hisam-ul-Molk in Sheverine, belonging to the tribe of the Kara Ghuzlu, wishing a grand alliance for a youthful

scion of this noble house, made arrangements to wed the boy of ten or eleven to a daughter of the Crown Prince, counting her sixteen years no bar to the alliance. Grand were the preparations and the festivities, and as day after day some rank or trade was invited to share the hospitality of "mine host," your missionaries were not forgotten. They were invited for an afternoon, treated to a sort of theatrical performance and regaled with ices of various sorts, none of which are served in New York restaurants.

Last Sunday one of our colporteurs who has been off on a tour, especially through the Armenian villages, told his story of villages without schools, priests without learning, nominal Christians (Armenians) breaking the Sabbath, and other sad proofs of need of Christian work. One of the graduates of the High School is spending his vacation in the region, and we hope he may do something towards at least awakening a desire for improvement.

A MEDICAL ASSISTANT BEATEN.

Last week one of the medical assistants on his way home from the Dispensary was beaten in the street by order of one of the Chief Priests of the city who met him. Mr. Hawkes took up the matter promptly and about the same time he was complaining to the Deputy Governor, the assailant wrote a letter to the same authority stating that he saw the young man in question drunk on the street and suffering violence, and that he came to the rescue and saved him! Fortunately the Deputy Governor is well acquainted with the missionaries and with Nurza Y. and he immediately said this must be a lie. The offender begged pardon, both of the young man and of the missionaries and efforts are now being made to recover Nurza Y's watch which was taken in the affray.

INDIA.

A HIGH-CASTE BOY.

REV. A. H. EWING, *Lodiana*:—For the past two or three months I have had a boy in school with a very interesting history. He is in our highest class. His name was Shankar Das, but

he is now called Cyril James. When he was sixteen years old he left home and came to Amritsar seeking baptism, as he had, through various influences, become convinced of the truth of Christianity and had accepted Christ as his Saviour. As the law delivers all minors to their parents, no one would baptize him as they knew they would have to give him up. He was, however, taken charge of by Miss Hewlett of Amritsar and she kept him with her. His friends soon traced him out and she was called to court. Before the day came she allowed him to go away and so did not know where he was when the day of trial came, and therefore nothing could be done. The boy went to Kurrachu and found refuge with a missionary. His friends traced him there, but before they could get him he was sent away down to Poona and put in the Victoria High School where he remained some months. One day he was playing with the other boys, when the family priest of his father, who had come from North India happened to pass along and recognized him. Of course he sent word to the father. After another month the father came, disguised as a beggar, approached his son as he was again out playing, caught him by the hand and said he had come to take him home. The boy said, "very well," as there was nothing else to be done. The father had the legal right to him. He did not leave Poona, however, until he had sought for and received baptism.

The next ten years of his life are a record of beatings and ill-treatment of every kind. He was kept in a room by himself and his food was thrown to him as to a dog. One time his friends decided to poison him and gave him poisoned food. One soft-hearted relative had, however, forewarned him, so he gave the food to a dog instead. The dog was soon a corpse, but the boy was safe.

The relatives were so frightened lest he should give a report of what they had attempted that they treated him with a little less severity.

Last January he became eighteen years of age—the age of majority.

He then told his father that he was going to

leave and join the Christians. The father could no longer make objections, so he came to Amritsar and after a few months was sent to Lodiana. He is a boy of fine Christian spirit.

soon as I am able to go over for this purpose. Both of these brethren have their principal work among the Churahs.

MANY INQUIRERS—SOME CONVERTS.

REV. K. C. CHATTERJEE, *Hoshiarpur*:—Many of these people, mostly Chamars, and a few Hindus and Mohammedans, visited me daily and at all hours, during two months, and more, for the purpose of instruction and inquiry into the truth as it is in Jesus.

Nearly all of them were illiterate and had to be taught line upon line and precept upon precept, by the word of mouth. I stopped my other branches of work and devoted between five and six hours daily to this work. Five of these inquirers I have already baptized. Two of them can read and write, one a Chamar and the other a Sikh. The former is an interesting young man. He has not only himself received baptism but also dedicated his young son to the service of Christ, and put all the adult members of his family under instruction and is endeavoring to bring all his friends to Christ. The latter is a follower of Baba Nauak, from a respectable Hindu family and gives promise of great usefulness in the Church of Christ. He is reading the Bible and the evidences of Christianity with me. This is the second Hindu Sikh I have baptized since I commenced my ministry. May the blessing of the Saviour rest on him. The first one is now working as a minister of the Gospel in connection with the Church of Scotland at Wuzirabad and has been the means of bringing upward of three hundred souls to Christ. We are still going on with the work of instructing the rest of the inquirers. Two of them are ready for baptism and will soon be received into the church.

The work in the sub-stations continues to prosper. The Rev. Muhammad Shah has reported nine baptisms since I wrote to you last. Nizam Din also gives a good account of his work. He has a large number of Catechumens under instruction. Some of them are ready for baptism and will be received into the Church as

AFRICA.

A GLORIOUS HARVEST.

REV. GEORGE ALBERT GODDUHN, *Batanga*:—The week previous to our communion was a very busy one for me. In the morning after prayer with the men in the station, and family worship, I was mason for two hours to make a foundation for the steps for store and school-house, then doctor, and after this, changing my habit, and going down to church I was moderator and clerk of session from 9 to 12 and 2 to 6 o'clock. Sunday was a blessed day to us. I was permitted to baptize thirty-two adults and fifteen children, the largest number since our arrival here. I wish you could have seen the crowd of people under the church. We should soon have a larger church building, the people are bringing rubber to help but it goeth slowly.

At present all the people are frantic with trade. The greediness of the different traders does not let them wait until the natives bring the rubber from the interior, but they go up themselves to the interior to buy there. This involves tremendous expense. One German firm sent two white men up. They do not consider so much possibilities, but simply go, (the children of this world being in their generation wiser than the children of light). It makes my heart ache to see how the rum is carried up into those parts of the country, and there is nothing to counteract its poisonous influence.

A KING WITHOUT RUM.

Many of our Christians went up also to trade with the Bubus and Gumbas, and among them King Madola. He did not take spirits. Being well-known among the tribes of the interior, the chiefs came to salute him, the great king from the sea. When they heard that he had no rum, they said, "Ah let us go home, Madola be small boy, he has no rum, makes no war, and has only one woman." This was not

always so. In former days when the chiefs came down to Batanga, they got at his house plenty of rum, he was great in war, and had a number of women. (But what things were gain to him he now counts loss for Christ. Yea, he counts all things but loss for the excellency of the knowledge of Christ Jesus his Lord.)

ONE MEAL A WEEK.

The day after communion a great number of people from the out-station called. I always invite them so as to find out their wants and grievances. First I made some couples happy, many of whom had lived together for years. Then one old man of Lololabe asked for a Bible reader to teach them the Word of God. I told him to go to Londotinge where Bapite was stationed. Then he asked, "You be satisfied with one meal the week, Mr. Gaduni?" I said, "What do you mean?", and he answered "that is what you want me to do. I am old and can only go once a week to Londotinge to get food for my soul. All the rest of the week I have nothing, as there is nobody who could tell me about God and read the Bible to us." I told him how the early Christians having no Bible, kept the words of the apostles in their hearts and meditated over them, praying to God and praising Him who had led them out of darkness to his marvelous light. This, I said, you can also do. But he was not satisfied, he wanted a teacher.

A PEACE-MAKER.

We started for the "bush" one Sunday at 8 o'clock, the water being above our knees. Coming near the first town we heard a fearful noise and soon we saw a great number of people having cutlasses and guns in their hands ready to fight. Turning around a house we had them before us. I marched among them, parting them and pushing the guns and cutlasses aside, said "jong'a n'ingeni," "peace be among you." Our sudden appearance made them speechless. So we exhorted them to leave the women's palavar and to come to hear God's palavar.

The old chief asked whether I had brought plenty of tobacco and rum? When I answered in the negative, he said, that if I had plenty of

rum he would love me very much, but *he was too old to hear about that book of God.* After some talk we invited them to the next town where we held our meeting. We had nearly two hundred people. A number ran away during the service, but the ice is broken as we have Christians and a number of those people in our class.

Njeja, a young man, is very promising. We hope to have him in the school to prepare him for the work among his people.

JAPAN.

JAPANESE CO-OPERATION.

REV. F. S. CURTIS, *Hiroshima*:—It is with deep gratitude to God that we record a year of blessing in the hearty co-operation with us of the Japanese workers and people. In some parts of Japan the reaction against all foreign things has extended even to the missionary and some of the younger workers have not seemed especially glad to have this co-operation. No such feeling now exists in our part of the country. Our invitations are far more than we can meet. As an illustration of the kindly spirit of our Japanese brethren, at the monthly meetings of the workers of the three denominations, Episcopal, Methodist and our own, these brethren have treated us as one of themselves, and we have preached side by side with them in the monthly union preaching services.

It has been a year of blessing also in enlarged opportunities for reaching the masses. About the middle of the year we were able to secure a large hall in the central part of the city and there a Japanese worker and a missionary have preached twice a week, dividing the time. This preaching place is in the midst of a number of places of amusement which are nightly visited by crowds. This brings a large number especially of country people to our services. Though as yet no direct results are apparent, the witness has gone out far and wide. Similar services have been carried on at the east preaching place. The organ plays an important part in bringing in hearers to these meetings. It arrests the attention of the passer-by and, led by curiosity, he

enters the court yard and perhaps takes his seat upon the mats and hears for the first time the story of redeeming love.

The missionaries also work in connection with the Church and various Sunday-schools. There have been some twenty additions to the church during the year.

Mrs. Curtis, besides doing Sunday-school work, has conducted a Mothers' Meeting with good attendance and interest. The mothers of the congregation seem eager to learn in regard to the care and nurture of their children.

SPIRIT OF INQUIRY.

As to my own individual work, its most encouraging feature has been the large number of inquirers coming to the house. At times we have been almost overwhelmed with these visitors who have evidently come not to see the foreigner or his house, to become his servant or to be taught gratuitously as they did at first, but with a sincere desire to learn the truth. It has been very gratifying to see the general spirit of inquiry and the more conciliatory attitude of the people toward Christianity which has become more apparent during the past year. We have found too, that both believers and unbelievers have seemed glad to welcome us to their homes.

OPENING OF TOYAMA.

REV. J. M. LEONARD, *Toyama*:—When we arrived here the last week in December, we found a good Japanese house for rent, and took it. It required a number of days for the carpenter to put in windows and fix a kitchen and other conveniences suitable for foreigners. We find the house very comfortable. The greatest drawback yet is the difficulty in keeping it pure and clean.

We found a dozen or fifteen Christians in the place, only three of whom were natives of Toyama. They received us very kindly. We have not the language sufficiently to do very much work. I have preached a few times and

taught a Sabbath-school class. We have two evangelists and two Bible women as helpers.

BUDDHIST OPPOSITION.

But little violent opposition has been met with. Two weeks ago one of our places was stoned, breaking the "shop" somewhat. But no one was hurt. Apparently this was instigated by a traveling Buddhist priest who had been here a year ago and succeeded then in stirring up more trouble than this year. He was arrested then by the police. This year he came to one of our meetings with his crowd, some of whom were supposed to be hired "Soshi." When the evangelist got up to preach he stood up in front of him and demanded a reason why he had not left Toyama during the last year as he had agreed to do. The latter was fabricated, as no such agreement had been made. He was told that that was not the time for discussion. A policeman being present told him that he must either leave or go with him to the station. This cooled him off and he left. Since these disturbances some three or four weeks ago, the meetings have been pretty quiet. These disturbances do not discourage us. We read that where Christ commanded the devils to go out they first tore the man. We have no confidence in any Christianizing agency that does not meet with opposition from unregenerate hearts.

JAPAN STILL NEEDY.

Dear friends who read this, pray for Toyama. It is an open field. Pray for all Japan. It is yet a very needy field. With the best of intentions hopeful pens have written too exclusively of the hopeful side of the work here. We on the field must cultivate hopefulness by looking on the hopeful side. But we can never shut out of our view the dark background. Japan is still a heathen land. Her million masses still bow down to unknown gods, and delfy the spirits of the departed dead. Japan is not a Jericho already taken by blowing rams' horns. She is yet to be taken in aggressive warfare by means of the sword of the Spirit.

HOME MISSIONS.

The Rev. Henry Kendall, D. D., for thirty-one years Corresponding Secretary of the Board of Home Missions, died at his country home in East Bloomfield, N. Y., on Friday, Sept. 9, 1892, in his 78th year.

The funeral services were held at his late residence on the afternoon of the 12th. They were conducted by the Rev. Chas. C. Johnson, pastor of Dr. Kendall's former charge in the village. The three remaining secretaries, the treasurer and the recording secretary of the Board, were present.

They had come from New York hoping that Dr. Nelson and Dr. Morris, known to be specially intimate and dear friends of Dr. Kendall, would be present, and that one or both of them would officiate in the funeral services. But on arrival, finding that neither of those brethren had been able to come, Secretary Roberts was desired to deliver the address; prayer was offered by Secretary Irvin, and Secretary McMillan pronounced the benediction at the grave.

The following is substantially

SECRETARY ROBERTS' ADDRESS.

I feel that my place on this occasion is among the mourners. It was not my intention to take any part in these solemn exercises. In fact I have asked the family to excuse me in case I refuse even to offer a prayer, on account of fear of breaking down in presence of these remains of my departed friend and colleague.

After the pastor of the church had informed me that he did not expect to bear the whole burden of this funeral, and that he was not prepared to speak on Dr. Kendall's connection with Home Missions,

I could not refuse to say something. But, what can I say, beloved, about such a man on an hour's notice! The subject calls for thought and careful study. No time is afforded me for this, hence I am compelled to speak from general knowledge of him without much opportunity to arrange my thoughts.

Two things are always present in great enterprises, namely circumstances leading to and calling for them, and providential preparation of the instrument to carry them out. Circumstances that need not be named, called for a separate Committee to carry on the Home Mission work of the New School branch of the Presbyterian Church. It was felt that the time had come to inaugurate such an agency, and that it was necessary for the best interests of Christ's Kingdom. A large and competent committee was appointed by the General Assembly, for the purpose, but they had no definite plan for the work, or for raising money to carry out a plan when they had one. The first duty of the committee was to find some one who had the qualifications for the work, and the requisite courage and self-denial to undertake it. The attention of all was turned to the pastor of the Third Presbyterian Church of Pittsburgh. He had expressed his views on the subject in two newspaper articles which had been most favorably received by the whole Church. All felt that the man who had written so clearly, strongly and sensibly on the subject was the one to conduct Home Mission affairs. He was unanimously elected and persuaded that he had been raised especially of Providence for that work. He saw in it a great opportunity and the hand of God leading him to take advantage of it.

After prayer and consultation with wise and trusted friends, he consented to become the secretary of the new committee. All who have had aught to do with inaugurating a new enterprise in the Church demanding a large amount of money, will fully appreciate the gigantic task undertaken by our departed friend. With full knowledge of what was before him, he put his hand to the plough and looked not back.

Though some of the wisest men in the denomination were on the committee, yet he was expected to devise a scheme for prosecuting the work, and see that money was raised for its execution. He at once turned his great powers of body and of mind in that direction. With matchless skill he touched the heart and the purse of the Church. His voice rang like a trumpet from the pulpit and through the press. It was heeded, and God's hosts rallied around him to an extent he never dreamed of. So great was his success within the period of nine years that he raised the funds for Home Missions from nothing to nearly \$270,000, yearly, and from no missionaries, or comparatively few, to four or five hundred. His success incited the other branch of the Church to greater efforts, and called out the admiration of all to the skill, push and wisdom of the captain. He showed that he had singular gifts for the work which he had undertaken.

When the two branches of the Presbyterian Church were re-united, the Board of Domestic Missions of the Old School branch, and the Committee of Home Missions of the New School were consolidated. Dr. Kendall, on account of the masterly way in which he had conducted Home Missions for nine years, was the first one thought of for a Secretary of the present Board of Home Missions. The Rev. Dr. Cyrus Dickson, of Baltimore, was appointed as his associate. These men received their commission directly from the General

Assembly before the Board was elected, which has since elected the Secretaries. With great ability and long experience Dr. Kendall undertook the Home Mission work of the United Church. The first thought that now impressed him was that the whole country was before him. He determined to master not only its geography from books and atlases, but also to visit personally its every nook and corner. He undertook long trips over the prairies and across the mountains. He passed the old western boundaries,—the Mississippi and the Missouri Rivers,—crossed the Rockies, traversed the Pacific Coast and extended his visit to far off Alaska. During all these journeys, and in every place he visited he left an impression for good on many people not supposed to be very impressible. In years afterward I heard his praises sounded by Indian Chiefs and pioneers in Alaska, and on Puget Sound. His majestic form, keen eye, ready wit and pleasant words everywhere attracted attention and called forth admiration. Some of his sayings in Home Mission meetings, his prayers at family altars, and his interviews with missionaries are remembered with pleasure and profit until the present. He left in all the paths he trod an aroma of Heaven. With singular fidelity he worked in connection with the Home Board for twenty-two years. Those of us who enjoyed the privilege of being associated with him during all that time, became convinced that he was a master. He saw the funds of the Board grow from about \$300,000 to nearly a million, and the laborers increasing from 1,100 to about two thousand. The transformation he witnessed in the States and Territories of our land are truly marvelous. No wonder he was often heard exclaiming in view of what he saw and heard of the work of missions, "What hath God wrought!" The years of his connection with the Home Mission Committee and the present

Board covered the most remarkable and stirring period in our nation's history.

In view of all this, it is safe to say that the work he was the main agent in carrying on, compared favorably with the most important moneyed, social and political enterprises in our country. The banking system inaugurated by Chief Justice Chase has been pronounced the grandest in the world. All know what improvement it has wrought in our commerce and trade, and yet that cannot be compared with the mission system inaugurated by Dr. Kendall for making those who handle money honest and honorable. Mr. Lincoln deserves lasting praise for his act in liberating, by a single stroke of his pen, millions of slaves. But the work of Dr. Kendall in liberating God only knows how many captives of sin, is certainly greater. General Grant will never be forgotten for his efforts in reconstructing the Government and healing the breach caused by the late Civil War; but Dr. Kendall did more than he, by sending the Gospel north and south, east and west, towards uniting the hearts of our people which had been alienated by sectional feuds. Measured by any fair standard our Home Mission work is the sublimest and most far-reaching carried on to-day on this continent.

The question here arises, what made the man who conducted successfully such an enterprise what he was? Many things might be named, but time will not allow me to dwell on more than three or four. The first was his character. He was one of those men who were above his fellows, not physically merely, but morally and spiritually also. It was impossible to remain long in his company without feeling the magic influence of his pure and noble character. He attracted to himself men of the highest standing in the Church and the State, and he seemed to be their rallying centre. They looked to him with

admiration, and leaned on him for counsel and true friendship.

Though lofty and apparently cold at times, he was one of the most warm hearted of men. No better evidence of this can be adduced than his fondness for children and their readiness to run into his arms. It is probable that his repeated afflictions in losing one child after another may have rendered more tender a heart that was by nature as loving as a woman's. He would stoop down and address little children on the street, and invite them into his arms. I shall never forget the strong emotion he manifested at 23 Centre Street, when he was told that his fifth and last child had suddenly passed away on board a steamer about to enter the port of New York. That strong frame was literally convulsed, and yet he remarked to me, "Roberts, I have no feeling whatever." His allusions to his children were always tender and touching. Scores, perhaps hundreds, of young men who are to-day in the ministry will remember forever his sweet words of counsel to them. Some of his letters to missionaries in hours of trial breathe of the tenderness that characterized the words of his Divine Master. The Synodical Missionaries will long remember his kindness when he met them on their fields of labor, or at the meetings of the General Assembly.

He was largely endowed with worldly wisdom. He seldom made a mistake in his conclusions as to what should be done in important crises. If he was not satisfied in his own mind as to the proper course to pursue, he would wait a day or two, and even longer sometimes, until he was sure that he was right. This gave him occasionally the appearance of a hesitating man, but he was far from that. He believed with the Grecian sage that time is the wisest of all things because it reveals all. In his long experience, he found that time frequently rendered action

in a difficult case unnecessary. Some men became impatient at his delay and what they construed to mean indifference, but the delay was caused by the want of sufficient light and not on account of feeling indifferent towards the matter referred to him for adjustment.

With all his deliberation he would discover now and then that he had made a mistake. But no man was readier than he to acknowledge it when it was pointed out. I have often heard him say, if you will show me that I am wrong I will be glad to apologize. He manifested no foolish pride in his own opinion after he saw that he had committed an error. He was, in this respect, one of the frankest and most manly persons I have ever known. It was touching to see him when he bowed his head and said, "I am wrong gentlemen!"

He was a born general. If he had entered the army as a private he would have risen in spite of all hindrance to the position of a commander. He had all the elements necessary to rule. That made him appear brusque to those who had not been admitted into his inner heart. Though he made very little account of drawing out plans on paper, he had in his mind a plan for all the work he intended to execute. He had taken great pains to map out the Northwest, the Pacific Coast and some of the Prairie States. He knew all the strategic points in those inviting parts of our country. Soon after the opening of Kansas to Home Missions he sent there a band of choice young men, fresh from the Seminary, to do a work, which no men sent in the ordinary way could have done. It was his abiding conviction that if the land was to be taken for Christ the Home Missionary army must be largely made up of bright, consecrated and self-denying men. He sought in our theological seminaries the best youth he could find for the task. This led many to think

that he had no patience with ordinary missionaries, but that is a mistake. He felt that they had their field and their work, and gave them full credit for the gifts they possessed. He moved with marvellous skill, the whole missionary army. The condition of our Church today, East and West, is an irrefutable proof of this.

Dr. Kendall had a remarkable memory. This enabled him to attend to all the details of the plans he laid out. A Secretary of the Home Board must not only be a general able to plan, but a superintendent capable of attending to details. When missionaries returned to New York after many years of labor and hardship, he instantly recognized them. If he could not at once recall their names he would rehearse some circumstance that would convince them that the old captain knew them in spite of time and change. This was gratifying to all who toiled under the care of the Board. He not only remembered the faces of old friends, but the details of a letter read many months before. This enabled him to retain the facts necessary to form a correct judgment as to the disposition that should be made of a given case.

He was faithful in his attention to duty. He was always at his post. Even down to old age he could be seen daily at his desk in the Mission Rooms. It was with difficulty he could be persuaded that he should not undertake long and laborious trips to present the dear old cause as he was wont to call Home Missions. If he felt that duty demanded, he allowed nothing to interfere with its performance. Many a time he went to the office when he was not in a condition to go, and often did he attend a meeting of Presbytery and Synod when he ought to have staid at home. "Well done, thou good and faithful servant!" He served his age, his church and his God with a fidelity that stands out conspicuously.

Can any one doubt that the Lord, whom he so faithfully served, has said unto him, "Enter thou into the joys of thy Lord." Can the Church, whose honored minister he was, do less than to keep his name in everlasting remembrance? Will not the country he served so well, ever feel thankful to God for such a son and citizen?

Four great men have fallen almost simultaneously a literateur, a poet, an orator, and a great Home Missionary Secretary, but the last was the greatest, measured by any true standard. If he did not wield a pen that wrote such mellifluous sentences as those of G. W. Curtis, he penned words, paragraphs and chapters that moved God's people to loftier thoughts and endeavor. If he did not write as sweet poetry as Mr. Whittier, he possessed the same lofty character, and pure life. If he was not as silver-tongued as the Philadelphia orator, he could lift his audiences nearer Heaven than Daniel Dougherty did in his best days. Dr. Kendall is no more! It pains me to think that that noble frame is reduced to what we now behold in that casket. It troubles me to think that that strong arm will be used no longer to lift up the Home Mission Board. It is a sad reflection that that tongue will give forth no more trumpet blasts to rouse the Presbyterian Church to duty.

I can only pray in conclusion that a double proportion of his spirit may be vouchsafed to his brethren in the ministry; that his mantle may fall on those called to be his successors in the great work of missions, and that all who knew him may be lastingly benefitted by his strong words and godly example.

VIEWS HERE AND THERE.

NEW ENGLAND.

The six New England States measure 60,000 square miles. Maine has in area

about one-half of the whole. Much less than one-half of Maine's surface is arable. Probably not one-tenth of the acreage of the other five States is susceptible of profitable tillage. Illinois, with 10,000 less square miles of surface than New England, has ten times as much arable land. So New England cannot be an agricultural, and must be a manufacturing district. Where the soil fails, the water-power and the business faculty and the tireless industry and the indomitable pluck and push are the available plant which must be utilized. So farmers leave New England for the fertile West; and the overstock of Canadian and Scotch and Scotch-Irish operatives pour into it. Tens of thousands have come, and more are coming and will come. They are mostly Presbyterians, or inclined to be. They prefer their own Church, and mean to have it. They are poor at first, and need preliminary help, but their thrift will soon attain self-support for religious appliances as for other interests. New England has nearly 5,000,000 of people. One quarter of these are foreign-born. Not more than one-half of the whole population is of the old New England stock, and one-sixth cannot even speak English—a large part of these being Canadian-French and Roman Catholic; while hundreds of thousands are Scotch and Scotch-Irish. Presbyterian Home Mission work has thus a natural field and a wide scope among these new-comers. Our Congregational brethren on the ground heartily welcome and generously help this church extension. By this, and by results, the work has been amply justified. With a few exceptions, no Presbytery in the whole Church has surpassed that of Boston in growth and enterprise and spiritual increase. The number of additions on confession has been all but unequalled, and aid from the Board and other outside sources has been proportionately light. This satisfactory showing

has continued through the last year. Roxbury is building an elegant stone church on a commanding site. Manchester is building, under difficulties and after years' delay. Newport is erecting a fine edifice in a more central and accessible position than that hitherto occupied by its chapel, under the Rev. James Craig, who finished the neat stone church at Holyoke, to which the Congregationalists, under Dr. Reed, contributed \$7,000. East Somerville has a neat edifice and a flourishing society. Worcester and Woonsocket have just assumed self-support. Fall River is about to build, and New Bedford has just purchased a church property and is planning for a church edifice. Taunton has been generously helped, and is holding on under heavy burdens. The Gaelic congregation in Boston, under Mr. Gunn, is numerous and zealous, and Columbus Avenue has a fine large edifice in a choice position and a full audience, though not financially strong. New Haven has taken a new start and is quietly prospering, and Lynn, with scanty means, is laying foundations. Some new points are proposed, but the Board has perforce held back from any advance for more than a year.

MISSOURI.

Missouri, with its three millions, of people and boundless resources, is a field for our Church which has never had its full and fair share of tillage. It must have it speedily, in added means and men, and will repay it richly and rapidly. In spite of the discouragement of limited aid, twelve churches have been organized during last year. Presbyteries have sent brethren "two and two" to hold special services with great profit. There are twenty or thirty places fully open to our entrance—some of them, as South Hannibal with 4,000, not only without Presbyterian services, but without preaching of any kind—four points in St. Louis being notably eligible.

A large amount of new railroad is building or to be built at once, and the inevitable new towns should be pre-empted. The Germans, very numerous in the State, are moving for a German evangelist. The 12,000 Bohemians in St. Louis, with their Presbyterian leaning, are as yet, as they should no longer be, utterly neglected. Twenty-four new men have come into the field within the year, and nine more are just coming. Three churches have assumed self-support, and several more will follow this season, making expansion possible without added expenditure. Thirteen new church buildings have been dedicated, costing \$82,000; four are now building, to cost \$22,000; and two more are preparing to build. Seven new manses have been built, bought or given, and more are in sight.

Our membership in Missouri of 17,000 is much smaller than it might and should be, and is doubled by the united membership of the Southern and Cumberland Churches, which reaches 34,000. The Southern Church has seven evangelists who are doing good work. They are very short of men to fill the churches they organize. Our Church has wide scope for growth, and there is every reason for pushing our work.

Home missions in Missouri cannot but feel severely the loss of our wise and energetic synodical missionary, the late Rev. Alexander Walker.

KANSAS.

Kansas goes on about as usual. The churches are in general well supplied. Lack of means has of course checked advanced work. The paralyzing depression of two years past from debts and crop-failures is rapidly giving place to confidence and solvency. Ten millions of the debts which have crippled three-fifths of the farmers have been paid off during the past year. Without much new immigration, substantial people are coming in and buy-

ing homes, and a sounder basis of prosperity than ever before is being reached. Increased self-support and larger return of contributions will soon be apparent. A strong and united movement in this direction has been set on foot in the presbyteries of Emporia, Topeka, Neosho and Highland. Their aim is to pledge their churches to reduce appropriations asked for, and to increase gifts to the Board ten per cent. each every year—a plan as wise and practical as possible. The active synodical missionary, Rev. Dr. Fleming, reports a number of marked and fruitful revivals, and generally encouraging conditions.

NEBRASKA.

Nebraska's work under its calm and wise synodical missionary, Dr. Sexton, has gone on in quiet and solid fashion, with neither booms nor breaks. Dr. Sexton says they have done the best they could with too scant supply of men and means. Only five churches have been organized, though organization has been sought for many more. Seven churches have assumed self-support. Six new edifices have been dedicated. A new chapel has been completed for the Third Church of Lincoln. More building will go on this year. The additions to membership at least equal last year. Some churches have had unusual accessions, as many as forty or fifty. The people everywhere are harmonious, loyal and earnest. Almost the only thing the field needs, under God's blessing, is the supply of the now vacant and somewhat discouraged churches with good ministers, for which at least twenty men are needed.

THE DAKOTAS.

These splendid twin States are emerging from years of very hard experience through drought and flood and failure of harvests, causing deplorable depletion and paralysis, especially in the northern State. Any passenger through the piled-up harvest of the famous Red River Val-

ley last autumn would need no surer proof of better times. Long-standing debts have been paid off to an extent which proves the general and thorough relief. Forty-three vacancies among ninety churches in North Dakota last year, and the reduced force and expenditure in South Dakota, were evidences of the painful stress whose grip is so pleasantly slackening.

The churches of South Dakota have grown in membership and spiritual strength. Two have secured manses and five have built edifices. Four hundred persons have been received on confession. One church has been organized. There are as yet only four self-supporting churches in South Dakota. The gospel has been preached in English, German, Bohemian and Dakota. There is, of course, much lost ground to regain. Six new places want men at once. At least twenty-five men are needed for vacancies and openings. The Sisseton Reservation is open and will soon be occupied. Eureka, with 800 people, has no English preaching. Lead City, Watertown and Yankton, with 4,000 to 7,000, have no Presbyterian church. In spite of drawbacks we have made much headway, and spiritual revival has not been lacking. Dr. Carson, the synodical missionary, thinks that the prospects were never before so promising, and high hopes so warrantable. Rev. F. M. Wood, synodical missionary in North Dakota, who has held out stoutly through stress and strain, sees like signs of good in the unparalleled wheat-harvest of fifty to sixty millions of bushels,—adding the suggestive fact that only one-eleventh of the State's surface is as yet under cultivation, to say nothing of grazing and stock-raising, with half a million sheep and vast herds of cattle on the ranges. Vast coal-beds are being opened, and manufactories, though barely started, are growing fast. Railroad ex-

tension, suspended for a time, is to begin anew, and the population of 180,000 must rapidly increase. Thousands more of working men will soon be needed. Systematic effort is on foot to encourage immigration. Thirty millions of acres of productive and unoccupied land await new-comers. Two hundred thousand more farmers can have a quarter-section. The tide will soon set in. Large proportions of the incoming people are Scandinavian and Canadian. They are intelligent and fairly educated, and their good moral bias is shown in their strong repudiation of the lottery and the saloon.

North Dakota is the leading Lutheran stronghold. The Methodists come next. Our church is hardly, if at all, behind. Our churches have had 500 additions, 300 on confession. Only six churches are self-supporting. Four churches have been organized, and five edifices have been built. Jamestown College is an element of strength, as is Pierre University in South Dakota. One-third of the charges are without the stated means of grace. More men are needed here as elsewhere. Quality is as important as quantity. Twenty good men could find work at once. The people are full of renewed courage and sanguine hope.

COLORADO AND WYOMING.

Colorado has lost many fields from the Board's inability to aid in their occupation. But there are many more which may now be taken and held. The large mining camps at Rouse and Creede, the latter near the late wonderful find of gold, should at once be entered on. Wyoming has been sadly neglected, and must have more attention and outlay this season without delay. Dr. Kirkwood has too large a field; Wyoming will soon have the supervision of another man. Fifteen more men should be speedily in commission. Five out of the eight churches organized last year have had no help from the

Board, and one has had no preaching. And yet the Presbyterian Alliance of Denver and the Home Mission Committee have pushed work as far and fast as they were able, and energy and good-will for the work are unabated. The Mexican work in southern Colorado is advancing. The evangelists are active and faithful, and the churches give good indications of healthful spiritual life, their benevolent contributions, for instance, being proportionately larger than those of neighboring American churches.

NEW MEXICO AND ARIZONA.

The Synod of New Mexico, only three years old, covers these two great territories, with 122,000 and 113,000 square miles respectively—a combined area half as large as Alaska, and five times as large as New York or Pennsylvania. The synodical missionary, Rev. James A. Menaul, has both the church work and the large school work among the Mexican population under his charge. About twenty Mexican evangelists are doing a peculiar and excellent work under care of the presbyteries and pastors. Decided advance has been made in all directions. School attendance has improved, notwithstanding the very good public school system just inaugurated, for which the graduates of our mission schools have furnished many of the best teachers. A good church building has been erected at Socorro for the Spanish congregation, and chapels are building at La Luz and Las Valles. Want of men and means has prevented the organization of any churches. Our Church has not yet established a single mission in the great counties of Chaves, Lincoln and Eddy in southeastern New Mexico. Arizona has been sadly neglected. Phoenix and Silver City have suffered for want of attention. Mexican work is opening up more and more, and calls for schools and churches at such places as Solomonville, Tucson and Phoenix. Our mission at Flagstaff, Arizona, is only a

year old, and yet the people have completed a new edifice, and are paying half the salary of their capable pastor, Dr. Coltman, formerly superintendent of our Albuquerque school. The Albuquerque church has become self-supporting, and has built a handsome manse. At Las Cruces a fine brick edifice has been bought from the M. E. Church South, and when the congregation has completed payment therefor, it will at once assume self-support. Spanish preaching has been begun at Pena Blanca, and a church is in sight.

The synod a year ago had eighty-one more Mexican members than American. this year the Mexican membership exceeds the American by 242. The membership of the Indian church at Sacaton has more than doubled during the year.

The report of the Committee on Systematic Beneficence, Dr. R. S. Green, chairman, to the last General Assembly has points which we wish we could get fairly before about half a million of our Presbyterian communicants. Every pastor should preach them to his people. We give some of them in condensed form.

1. One-half the offerings due are not made. Nine offerings are due from each of 6,894 churches (last year's figures.) There were thus 62,046 blanks to fill in the benevolent columns of General Assembly's Minutes. There were 28,287 collections taken for the Boards, and thus the same number of blanks filled; leaving 33,759 untaken and unfilled. Our Church takes less than half the collections which by its own carefully-planned and approved scheme of benevolence it has agreed to take.

In 1891-2, 5,153 churches contributed to Home Missions—128 less than in the year before—and 1,917 gave nothing whatever to that cause. And let it be borne in mind that these last were *not* home

mission churches, but self-supporting churches—as the Board insists on a contribution, however small, from every church it aids. Every one of these non-contributing churches has been in some form appealed to by the Board during the year. Is it not fair to assume that *some* of the pastors or sessions of these churches could have secured a collection for the Board?

2. Even in the contributing churches, probably half the communicants take no part in "the worship of God by offerings."

The report gives as an example a city church of over 500 members, which contributed to every Board, and yet gave last year to all benevolent objects \$3.09 per member, or less than a cent per day. As some of its members gave a hundred or fifty or ten dollars, the inevitable inference is that the majority gave little or nothing.

It is encouraging to remember that, as the report states elsewhere, the gifts to the Boards from the entire Church have since 1879 increased 80 per cent. per member, or twice as fast as our membership, which has increased in the same time 40 per cent. But in view of the facts given above, one cannot help reflecting how *very* small the ratio of giving to ability must have been before.

If the whole Church would take this year but *one more moderate step* toward the measure of its duty in this matter, the more than empty treasury of the Board of Home Missions would soon be filled up to the point of the full resumption of the new and waiting work now utterly beyond its means.

W. I.

Noble work has been done lately in San Francisco by the Presbyterian and Congregational missions in rescuing Chinese women in that city from slavery and a life of shame. The result has been that threatening letters in Chinese have been delivered to the missions there.—*Independent*.

NEWS NOTES FROM SYNODICAL MISSIONARIES.

NEBRASKA.—Mr. George Bailey, of London, England, has taken charge of our Broken Bow Church, and is carrying on the work with much acceptance. He has been received into the Presbytery of Kearney, and after passing a creditable examination, was licensed to preach the gospel. On the 28th he will be ordained and installed as pastor.

More than the usual number of our ministers are being regularly called and installed as pastors. This is encouraging, and gives promise of permanency.

Since the departure of the Seminary students we have an urgent demand for more ministers to occupy needy and vacant fields. The kind of men needed is well described by Dr. S. J. McPherson in his report to the late General Assembly.

The spirit manifested in the meetings of the several Presbyteries, shows that the need of divine power is fully realized, and there is strong hope of seasons of refreshing from the presence of the Lord.

We have occasion for gratitude to God that the number of candidates for the ministry is largely increasing. The Presbytery of Omaha has now sixteen candidates, one of whom is a native of Zahleh, Syria. Another is a native of Bohemia. Both of these are students in the Omaha Theological Seminary.

THOMAS L. SEXTON, S. M.

BUILDING THE RUINS:—Nehemiah was a first-rate restorer of ruins. Jerusalem was a desolation until his prayers and hands took hold of the scattered rubbish. But how deftly they wrought until the walls were builded again, and the gates set up, and the fish-mongers shut off from their Sabbath traffic, and the holy days restored. Nehemiah, the old Synodical missionary, took a journey of a thousand

miles to build those walls again. His field was almost as large as the Synod of Utah. But that intrepid toiler did not have the luxury of traveling by railroad, jerky and buck-board. Whether he journeyed by canal, donkey or the famous Arabian steed, we cannot tell. But he reached the place, and did the work, and once more "Jerusalem became a praise."

Our Nehemiah came up from central Utah to Bellevue, Idaho, and brought his valuable wife and priceless babies with him to cheer and stimulate him. He only journeyed half as far as Nehemiah, until he struck an ecclesiastical ruin. Here is a little company of believers, feeble in the beginning, and now for three years without a minister, subject to the vicissitudes and depletion of a frontier town.

He has commenced the work of restoration. The old church building, so marred and weather-worn, has been put in process of restoration. Missionary Murphy has commenced at the right place, which is "the inside of the cup and platter." The ladies of the church, working with him, have decorated the inside walls of the sanctuary. The bell is in its place here, but there is "a missing link." One hundred dollars would find and restore that link. The recent additions to the church give promise of the "the more to follow."

THE OTHER END OF THAT ROPE:—It was an event of unusual interest and pleasure when pastor Fisher's church was dedicated at Kalispell. The years of carrying a mission church in one hand, and an untutored ranch in the other, were ended. The church building was a crown of beauty for that new town in Montana. The dedication-sermon was preached, and the little company of Presbyterians were smiling happy. The church-spire gleamed pleasantly in the

moonlight, but had a mute lonesomeness lingering about it. For there was no church-bell in the empty spire, and the people must come and go without that important call from the belfry.

This pencil wrote up the event of the dedication, and ventured to give a gentle pull on the imaginary bell-rope, at the end of the article. That little tug on the hemp revealed an old college friend at Indianapolis, at the other end of the rope. He shouted back to me—"God has prospered me in business, and if you will let up on that bell-rope—

I will hang a ringing bell

In Montana's Kalispell—

provided some other fellow is not ahead of me"—and more of the same sort.

This pencil smiled a lovely smile in the direction of the Hoosier Capitol, and now extends a grateful "Thank you" to my college comrade, J. G. K.

Only one regret remains, and that is for the other fellows who meant to hang that bell in a home-mission church, but missed the chance.

And now, my dear sirs, to assuage your disappointment, let me whisper in your ear that next month I expect to hold the hat for a brother who will pull a bell-less rope at Dillon, Montana. This is your chance—who comes first, will be first served.

CRAVING A LUXURY.—That luxury is the power to give a cup of cold water, to feed the hungry, and put a warm garment on the shivering form of an infant church. It would indeed be a luxury to minister to these little famishing churches, now and then, as their urgent needs require. Thusly, Here is a little flock of the Lord's fold. They have been gathered for worship in an old school-house. There are men, women, and children coming a distance from their ranches. In all the company they have three or four remnants

of Gospel Hymns, and manage to cripple along in a sort of way, in their praises.

What a luxury it would be to put two or three dozen new hymn books into their hands! "Let them help themselves?" Yes, self-help is the best kind of help. But these are homesteaders, living on the grain and pumpkins they raise, and wearing out the clothes which they brought with them. Silver and gold have they none, and the old clothes are nearly gone. The old wagon and harness hold out yet, but another season will finish them—what then? To such the hymn books would be a luxury. I will be glad to distribute them for that brother, who is reading this, and has every want supplied.

Here is another company that is comfortable in this warm weather. But that old broken and patched stove, that ceased to be a success some years ago, will be a miserable defender against weather that forces the thermometer 30° below zero. It is forty miles to a hardware store, and a good heating stove will cost almost half as much as the dug-out in which one of the best Presbyterian families lives. A twenty dollar gold piece would stimulate the self-help of that flock and set their place of worship aglow for the coming winter.

The conclusion of the whole matter is this: I want to form a co-partnership with my reader. If he will furnish a fund of two or three hundred dollars a year, without diminishing his contribution to our boards, I will distribute it for him, and report; and he shall have the luxury of feeding the hungry and clothing the naked in this metaphorical way.

S. E. WISHARD, S. M.

TRIP TO BONNER'S FERRY, IDAHO.

Leaving home (Walla Walla,) on a very hot day in August, scouring through heat and dust for over two hundred miles via

Pasco, we reach Spokane at sunset, and find the temperature very much changed for the better. Heavy clothing becomes agreeable. But on we must go over a hundred miles to the northeast to reach Bonner's Ferry. The Great Northern was not yet open for regular travel, and on reaching Sand Point on the N. P. we must walk a couple of miles through the woods to find the Great Northern. As the trains do not connect, it is very painful to arrive just in time to see the train depart.

When will there be another train? No one knows. Where can I get a meal or a place to sleep? There is but one house, the section house, the meals intolerable, and no bed. A gravel train is passing, I hail a brakeman, a gentlemanly fellow, who tells me of a nice boarding place ten miles up the road, at the next station, and he invites me to ride. Riding on a gravel train is not quite so comfortable as in a Pullman, but I manage to stick on while I am jigged along in pretty rough style for over half an hour. Meanwhile I become quite well acquainted with the brakeman. He proves to be a Presbyterian, from Canada; has a sister a missionary in China. Tells me of other Presbyterians whom he knows and thinks there ought to be preaching out here.

Arriving at the station, where I made a compulsory stay of a day and a half, I find the landlady and her daughter are Presbyterians. They were so pleased to see a Protestant minister in these woods! "And I tell you it is time that some one was coming to look after us," said the lady, "so many people with no means of grace." It was pitiful to hear them tell of how a poor workman on the road was taken ill, walked up to the next town, ten miles for medicine and returned; went out another day, as they supposed for medicine again, but did not return, and was found just a few rods from the door dead. The

men found and buried him, near where he fell, without a song or a prayer.

At length, at nightfall the train comes, and with many a delay through the dreary night brings us to Bonner's Ferry at daylight, Sabbath morning. I was unencumbered, having prudently left my luggage at Spokane. As I had been here before, the news of my arrival soon spread. I took a skiff across the deep blue Kootenai to give notice on the other side also, and was greeted with a very fine audience in the evening. How glad the people were to see me again! How they had been longing to have me return! And when did I think I could send them a minister?

With the best assurances I could give them I encouraged them to hold on. We raised means nearly enough to purchase an organ, and it has since been secured. The Sabbath-school has been successfully maintained.

T. M. GUNN, D. D., S. M.

Student work in town this summer has proven very successful. One student, A—and P—, went to the church wholly on responsibility of the Synodical Missionary, for the field was so much discouraged that it would not invite support. The result is a quickened interest in all the work of both places, and an accession of eight or ten members. The prospect is further that the field will nearly if not quite make up the summer salary itself. Iowa never had a more satisfactory band of students than is now in the field.

A new work among the Bohemian people in Howard County is full of interest. Since no minister can be found and supported they love services conducted by the elders. Why cannot our vacant English churches do the same, and thus keep the congregation together until a minister can be found?

The crop prospects in Iowa are much better now than they were six weeks ago, and we look for a more hopeful spirit to seize our feeble and discouraged churches.

T. S. BAILEY, S. M.

NORTH DAKOTA has a hundred and eighty thousand inhabitants.

The largest city is Fargo, with Grand Forks crowding hard for the first place.

Both cities are admirably located entrepôts for the trade of the State, and through them pass immense quantities of merchandise and grain.

The state outside of a few large towns is rural. Numerous towns, from one hundred population to twelve hundred, line the railroads, affording ample facilities for shopping.

The Northern Pacific, Great Northern, Milwaukee and Soo lines traverse the state. The Soo road is the only one now extending its lines.

Along these roads and off from them from five to sixty-five miles, are a hundred Presbyterian churches. Connected with them are from forty to fifty outstations, most of them school-house appointments.

Nearly all these churches depend on the Board of Home Missions for aid in the support of their ministers. They are steadily growing, thus proving their worthiness of the expenditures made in their behalf.

Several have come to self-support within the past year. Others are striving for it. They are expending larger amounts every year for improvements, building churches and parsonages, obtaining hymn books, organs, communion sets and all facilities to better carry on the work.

Yet, with all work done, much remains to be done. It is said there are fewer church buildings, compared with the number of churches, than in any other state. This calls for further outlay, and the peo-

ple are willing to make it, provided they can be helped by the Home and Church Erection Boards.

People in the older fields will realize how helpless our feeble flocks on the frontier are. While obtaining their homes, land, stock, utensils and all else needful for a beginning, little can be done for support of ministers and building churches. Yet two thirds of such support they give, and in the brief years in which their work has been carried on, they have accumulated one hundred and fifty thousand dollars worth of church property. Thus Home Missions is seen to have paid.

F. M. WOOD, S. M.

Concert of Prayer for Church Work at Home

JANUARY, . . .	The evangelization of the great West.
FEBRUARY, . . .	The Indians of the United States.
MARCH, . . .	Home Missions in the older States.
APRIL, . . .	City Evangelization.
MAY, . . .	Our Foreign Population.
JUNE, . . .	Our Missionaries.
JULY, . . .	Results of the Year's Work.
AUGUST, . . .	The Mormons.
SEPTEMBER, . . .	The Outlook.
OCTOBER, . . .	The treasury of the Board.
NOVEMBER, . . .	The Mexicans.
DECEMBER, . . .	The South.

THE REGION ROUND ABOUT SANTA FE.

REV. GEORGE G. SMITH.

I. The city of Santa Fe seems likely to enter upon a period of prosperity and growth next year. A strong Chicago company has undertaken to supply enough water from our mountains, to irrigate thousands of acres of rich land on the mesas and prairies about the city. The influence of S. B. Elkins, Secretary of War, who used to live here, has restored our garrison and promises to give us a very large military post. While a great

military post will distribute here thousands of dollars each month, the benefit received from an adequate supply of water will be of surpassing importance. Another Chicago corporation promises us a large "Sanitarium" near the city, and a Denver company will put a large establishment of similar character in our cañon. We have some reason to expect improvement of the city as the result of these enterprises.

II. The Church. We have lost members in such numbers, within the past year, by removals, that some of our people have been greatly discouraged. The city was at the lowest stage of commercial dullness and inactivity. We have been casting bread upon the waters. Somewhere else the harvest will be gathered. We are sure the Lord will send us others to fill our seats in church, but how long they will stay we cannot say. Here to-day and gone to morrow. Our congregations are not as large as they were last winter, but are much larger than those of any other Protestant church in Santa Fe. The Sunday-school has felt the general depression, and its numbers have waned. They are increasing again. The prayer-meetings are usually well attended.

THE YOUNG PEOPLE.

Some of our young people have given me much encouragement. Our Junior Young People's Society of Christian Endeavor holds its course steadily. Last Sunday more than twenty were present at its meeting.

While I write, I hear of two more of our nicest young people who are going to Detroit to school. They will depart to-night.

In June I got a large covered spring wagon and two horses and took Miss Allison, Mrs. Smith and my son to Taos. We went to Los Ranchos first and visited Miss Hyson. Her work there for eight years has had an elevating and purifying influence that it cheered us

to find so evident and strong. I preached in her school-room in the forenoon. In the evening we drove to Fernandez de Taos and I preached there for Brother Whitlock.

BEAUTIFUL VALLEY.

The Taos Valley field is very important. There are few valleys in New Mexico more beautiful. Our churches and schools need wise and energetic supervision. Mr. Whitlock is a good man, speaks the Spanish of the country as only a native can do, and has much influence with the Mexicans.

I think Mr. Whitlock would do more good if he were associated with a judicious American. But it is not easy to find American ministers who can speak Spanish. A man of well-trained mind could soon learn it. Can you not send us such a man—a scholar and a gentleman, sound in faith, body, and mind?

We saw Miss Craig and her assistant. They seem to be doing well. We attended the picnic of her school and Sunday-school. I wish you could see the beautiful cañon where it was held, a mile or two above the Taos Indian Pueblo.

CHARMING SCENE.

A strong, rushing mountain stream flowed near the picnic ground; noble and lofty cotton-wood trees were all about us; beyond the clearing in which the school was assembled dense thickets, covered in many places with wild clematis and wild hop-vines, reached to the foot of the mountain on the one side, and, on the other, to the impetuous stream. A tremendous thunder-storm dispersed us soon after dinner. As we drove past the Taos pueblo we observed that the population was dressed in brightest array, and a great number of Mexicans were visiting the pueblo. The young men were riding about wildly. This is the customary celebration of St. John's Day.

We stopped at Embudo both going to Taos

and as we came homeward. There is great need of a superior woman to teach our school there. She should be able to exemplify good house-keeping, on a small scale, and to teach the girls how to cut and make dresses.

We have never had a school at Cienagilla. The people there begged us to have a Presbyterian school opened in their village.

In July by the appointment of Presbytery, I went to San Juan County to visit the field of Rev. Mr. Furneaux. By invitation of Presbytery, Rev. J. A. Menaul, Synodical Missionary, accompanied me. Our route took us *via* the narrow-gauge rail-road to Antonito (where we had to stay one night going and one returning) and thence to Durango. There Mr. Furneaux met us. Mr. Furneaux, with his black ponies and little carriage, (indispensable for his work) drove us from Durango to the house of an old Welshman named Thomas, who lives on the La Plata River. The day was warm and very beautiful. We took dinner at Fort Lewis. This *was* a large military post. It is now an

INDIAN SCHOOL.

The great barracks and officers' quarters, hospitals, and other buildings are ample to accommodate seven hundred or a thousand Indian children. Mr. Morgan was in charge of the school. An hour before sun-set we drove to the cottage of Mr. Thomas. Near it were immense stacks of alfalfa-hay, filling the air with fragrance. Under the cotton-wood trees in front of the cottage were many bee-hives. The old man and his family welcomed us with the warmest Christian hospitality. He came to the valley of the La Plata fourteen years ago—was one of the first settlers. He had nothing then. Now he has a beautiful farm. The golden wheat delighted the eye. The good man has built a chapel. "For His glory," he explained, putting his mouth close to me and speaking

reverently, almost in a whisper. There Mr. Menaul preached on Saturday night and I preached on Sunday morning. Mr. Menaul had driven to Farmington where he preached twice that day. I took dinner at the house of a Mr. F. V. Williams, further down the La Plata.

LA PLATA VALLEY.

No words can describe the beauty and productiveness of that La Plata valley—a land that flows with milk and honey—bee-hives in front of nearly every house—immense stacks of hay in all the barn-yards—fine, fat cattle and good houses—everything to indicate a prosperous farming community.

Now, for the upper neighborhood. Thomas's chapel will answer for Sunday-school, etc., but we need a good, brick church in a central position—for that region will soon have a teeming population. On one of the finest mesas Mr. Williams offers land for the church and manse.—Five acres, he and Mr. Furneaux thought, would answer. I told Mr. Williams five would be one acre too many or one too few. He made it six. That gives us a rectangle of two acres front, three acres deep, or three front and two deep—as we choose. Next spring or summer a brick church, to cost about \$3,000, should be put on that lot. As soon as Mr. Williams gets his patent from the Government he will deed the lot to our Presbytery. I visited Farmington and Aztec and Bloomfield. Fine country lies around all of these places; but La Plata is the land that excels. I am told that on the San Juan below the mouth of the La Plata, at Fruitlands, is a country equal to that on the La Plata. I could not take time to visit it. We agreed that Mr. Furneaux should give special attention to the valley of the La Plata, and to Fruitlands, and I earnestly recommend that

the Board send a new, bright, good, *judicious* man to become pastor of our churches at Farmington and Aztec.

A NEW DEPARTURE.

Miss Ida L. Boon has taught our Spanish Mission School in Los Angeles several years; and now those whose contributions and counsels and prayers chiefly have supported the work believe the time has come for a new departure. The building is being greatly enlarged for a boarding-school, similar to our mission schools in Arizona and New Mexico. Mrs. Stevens has been engaged as matron,—a lady of experience, esteemed and loved by all who know her. Only girls will be received at first. The clean faces and gentle manners of the scholars are very attractive now. How much more when some of them shall enjoy in addition the refinement and culture of such a Christian home! Perhaps it is an experiment here; but, under such management it is well worth trying.

HOME MISSION APPOINTMENTS.

C. S. Dewing, Somerville,	Mass.	P. J. Leenhouts, Pierceville,	Wa.
J. Mitchell, New Bedford,	"	A. H. Carver, Lakeside,	Minn.
R. King, Cairo,	N. Y.	O. G. Jordan, Morgan,	"
A. McQueen, Portageville,	"	N. Bolt, Bethlehem and Augustinus, German,	"
A. E. Wirth, Nyack, German,	"	J. P. Gerritor, Washington, Stewartsville, Union and Caledonia,	"
C. Vuillenmier, Clarkstown, German,	"	M. B. Loughlen, Houston, La Crescent and Sheldon,	"
A. McIntire, Holbrook,	"	J. F. Montman, Backoo, Bethel & Cavalier,	N. D.
W. H. Kelly, New Berlin,	"	R. Weir, Ardooch and Greenwood,	"
F. W. West, Whitelaw and Oneida Lake,	"	J. Maxwell, Rugby and station,	"
J. N. Elliott, Bethany,	"	G. B. Reid, Leola and Pembroke,	S. D.
D. N. Freeland, Waldo and Hawthorn,	"	H. S. Julstema, Castletown and Brantford,	"
J. T. Cooter, Lamar and Chucky Vale,	"	B. H. Woodford, Forest City,	"
W. C. Clemens, Mt. Bethel and Timber Ridge,	"	S. Tunkanahaiya, Buffalo Lakes,	"
W. R. Dawson, South Knoxville,	"	I. Renville, Long Hollow,	"
J. M. Alexander, New Salem,	"	C. H. French, Scotland,	"
J. H. Colton, Burkesville,	"	W. Shiller, Brule and Bon Homme, Co's (Bohemian),	"
J. T. Reagan, Harlan Court House,	"	A. L. Sarchet, Guthrie Centre,	Iowa
C. Evans, Bethel, Elm Point and Ripley,	"	J. H. Carpenter, D. D., Shelby,	"
J. S. Caruthers, Raymond,	"	D. C. Smith, Hamburg,	"
J. R. Skinner, Newton,	"	J. E. Stewart, Highland Park of Des Moines,	"
E. H. Sayre, Appanoose and Pontoosuc,	"	J. C. Mayne, Churdan and stations,	"
M. M. Cooper, New Salem,	"	W. Graham, Kirkville,	"
T. Towler, Otter Lake,	"	H. R. Peairs, Montrose,	"
C. C. Sink, Brockway, Fremont and Avoca,	"	N. Clark, Denison,	"
J. E. Fisher, North of Kalamazoo,	"	J. MacAllister, Storm Lake,	"
J. W. Holt, Pickford and stations	"	C. Williams, Hartly,	"
		J. Roelse, Hanover, German,	Neb.
		L. S. Boyce, Beaver City,	"
		P. A. Schwarz, Litchfield and Analee,	"
		H. W. Cowan, Hope Chapel of St. Joseph,	Mo.
		W. R. McElroy, Chillicothe,	"
		H. A. Sawyers, Cameron,	"
		F. Grilli, St. Louis, Italian,	"
		W. R. Kirkwood, Arundel Ave. of Emporia,	Kans.
		W. L. Squier, Pastor at Large,	"
		T. D. Davis, Vineland, Willow Springs and station,	"
		S. S. Haines, McKavett, Sonora, Ozona, and Rock Springs,	Tex.
		De C. H. Dodson, Valley Creek and Leonard,	"
		M. May, Exposition Park,	"
		G. W. Barr, Fort Morgan,	Col.
		J. McFarland, Hyde Park of Denver,	Col.
		E. H. Pence, Georgetown,	"
		J. R. Cooper, Lake City,	"
		C. M. Shepherd, Springville,	Utah
		S. L. Gillespie, Box Elder and Corinne,	"
		J. H. Hope, Corvallis, Stevensville and Victor,	Mont.
		C. H. Grube, Phillipsburgh and station,	"
		H. Elwell, South Bend,	Wash.
		J. C. Faries, Westminster,	"
		J. A. Stayt, Blaine,	"
		J. McMillan, White River and Slaughter,	"
		M. Robertson, Sedro, Woolley and station,	"
		C. Cox, Enterprise and Joseph,	Oregon
		R. Robe, Crawfordsville,	"
		R. Messenger, Fort Bragg,	Cal.
		D. Hughes, Welsh of Los Angeles and Bethesda Mission,	"
		A. A. Dinsmore, Alhambra and South Pasadena (Calvary),	"
		F. Johnston, Elsinore,	"
		H. A. Newell, Bethany of Los Angeles,	"
		J. M. Smith, Santa Maria and Pine Grove,	"
		M. M. Whiteford, Valona,	"
		A. R. McIntosh, Pleasant Valley,	"
		H. T. Dobbins, Grayson and Tracy,	"
		A. E. Austin, Sitka,	Alaska
		E. S. Willard, Juneau,	"
		J. L. Gould, Hydah Mission,	"

FREEDMEN.

OUR WORK FOR THE FREEDMEN.

REV. J. T. GIBSON.

The readers of the CHURCH AT HOME AND ABROAD have seen very meagre reports from the office of the Board of Missions for Freedmen since April 1st, and are, no doubt, hungry for facts as to condition and outlook of the work. If so we invite them to reason together with us as we look at the following facts:

1. From the census of 1890, we learn that there are in the United States 7,470,040 colored people of African descent, and that 6,966,166 of these are in the Southern States and in Kansas. In our history, in our present condition as fellow citizens, and in our destiny, God has linked us with these people as he has linked us with no others of a different race, and he has made us responsible for their temporal and eternal well-being in a way and to a degree that He has made us responsible for no other people of a different race. We have inherited our peculiar responsibility.

The great mass of these people are still very poor. A million colored children of school age may be said to be utterly destitute of means for securing even the most meagre Christian education. In many places the public school fund for 1,000 colored children for a year would not exceed one or two hundred dollars.

2. On the first days of October two facts concerning these people should arrest the attention of every member and friend of our Presbyterian Church.

First, in addition to all the Church and school work carried on in preceding years, we see two new, large, first-class boarding-schools opened for girls, Ingleside, at Burkville, Va., and The Mary Holmes Seminary at Jackson, Miss. To give a

pen-picture of either of these institutions would overtax both our time and allotted space; but the readers of the CHURCH AT HOME AND ABROAD can see these institutions, when we say, that, in two years, each of them will be doing about the work that Scotia or Mary Allen is doing now. These two institutions, just opened, are destined to do for Virginia and Mississippi what Scotia and Mary Allen are now doing for the Carolinas and Texas. If anything were needed from us to commend that work we might adopt the language of a very intelligent colored minister who wrote us last week saying, "Scotia Seminary, I conscientiously believe, is doing more for the Freedmen's homes of the Atlantic States than any other institution of any kind or denomination in the land."

With four such institutions, into which will be gathered nearly 1,000 girls each year, we shall be able, with the divine blessing, to send into the schools, churches and homes of the colored people of the South streams of elevating, refining and purifying Christian influence that can hardly be overestimated.

On the one side of these four institutions for the higher education of young women we see Biddle University devoted to the higher education of young men, and on the other side we see the boarding-schools of intermediate grade and about eighty parochial schools. Biddle University was never in better condition than at present, and these boarding schools are organized and equipped better than at any time in their history. The work has been very greatly enlarged during the past year, and we shall have about 400 educated Christian men commissioned as preachers and teachers this year. To see our

work as it may be seen from the office of the Board of Missions for Freedmen, we ask our readers to study carefully the Board's last annual report. There we try to show what our Church is doing, and there is certainly such a showing as will encourage every friend of the Negro.

Second let us look at the facts that concern the means for carrying on this work.

First our Board has a larger debt than it ever had in all its history; second, the current expenses for this year will exceed the current expenses of any preceding year by not less than \$200,000. Do we need to say more than this? Last year the Board of Missions for Freedmen expended about \$200,000, and this year the General Assembly has recommended us to go forward on a basis of \$250,000. We appeal to the Christian Churches, the Women's Societies, the Sabbath-schools, the Young People's Societies and to Christian men and women in our Church to take part in this great work.

The need is still very great. We do no parochial school work where the public schools are at all adequate. But in many places in the South the public schools for the colored people are only a name. The whole fund per capita of white and black, for public schools in the State of South Carolina is only forty cents, and in many places a very small fraction of this goes to the schools of the colored people.

The Board undertakes no work that can be done as well by the Presbyterian Church South. But it is the greatest possible error to suppose that the Church South is able to do this great work. A special effort was made last year, and, yet, from the annual report of the Church South, we learn that, after deducting the amount necessary for current expenses, only a little over \$6,000 remained to spend on the field to support churches and ministers, schools and teachers; and what is this sum when we think of the seven mil-

lions who need our help! To all other earnest efficient workers we can say "God Speed," and still feel that we are not reaching more than half the needy ones.

THE NEGRO'S PROBLEM.

H. N. PAYNE, D. D.

For many years the most perplexing and difficult problem before American statesmen and philanthropists has been "What shall be done with our Brother in Black?" The most terrible war of modern times was fought over this question. Appomattox answered it in part, but it has compelled the attention of public men and of parties ever since that time, and it has had much to do with shaping the political history of our country. The most curious thing about it all is, it has been looked upon and treated, since the war, largely as a white man's question. How shall we white men deal with this present evil and impending danger? That has been "the Negro Problem" as generally discussed. Such a discussion is clearly one-sided and partial. It is unworthy of the civilization and Christianity of our time.

It is very difficult for one person to put himself, mentally, in another's place, especially when that place is unfamiliar and manifestly undesirable. Let us, however, try to do this for a little time, while we now study *The Negro's Problem*, and how he is solving it.

The Negro recognizes the fact that there is a problem before him of a very serious nature and he is addressing himself manfully to its solution.

WHAT IS THAT PROBLEM?

Negatively, it is not how he may change the color of his skin, or the features that distinguish him as a Negro. When this dark skin was the badge of servitude and inferiority a sensitive and cultured colored woman said "I would willingly lie down and be flayed alive if I might rise up

white." But slavery is forever dead. As to superiority, that is determined not by color but by character, we find Afro-Americans nowadays whose talents and acquirements would do honor to any race.

Neither is the question before the Negro,—Can he secure recognition as the social companion and equal of the white man? Altogether too much has been made of this question, especially at the South, as though it was the thing of first importance in the estimation of the Negroes, the one thing for which they are striving. Any one who knows them well knows that this matter is giving them very little concern. A few foolish ones are weak along this line, but the sensible ones who constitute the vast majority, and especially their clear-headed and far-sighted leaders are content to leave such questions to settle themselves along the lines of personal preference and natural affinity.

No, the Negro's Problem is a far higher one. It is this: *How may he reap the richest and most abiding fruits of his freedom and citizenship?* The answer to this question is calling forth the best thought and most earnest effort of the race.

From the beginning it was realized that ignorance weakens, while knowledge strengthens for the struggle of life. If a Negro had a bale of cotton to sell he must trust others for its weight and value. In the yearly balancing of accounts he must rely wholly on the book-keeping of others and he too frequently found that the debit and credit sides of the account balanced and he had nothing left after a year of toil. If he would be strong, self-reliant and independent he must have knowledge and learn to think. So we find, what the world had not before seen, a race turning eagerly to the spelling book and multiplication table. There were stupid ones, and idle ones, but as a people they made great progress. To-day there are as many

who have acquired the rudiments of an education and can transact the ordinary business of life intelligently, as were set free by Lincoln's Proclamation of Emancipation.

From the mass have emerged, from time to time, those who have manifested intellectual power. These aspiring souls have felt that, in a sense, they stood for the race. They have been honored for their ability as students in the highest literary and professional schools of the country. They are now doing good work, work that honors them and their race in almost every business and profession. It must not be forgotten that in addition to the difficulties that a white boy or man has to overcome, a successful Negro has to surmount a deep-seated distrust of his character and abilities that is most disheartening, and to overcome a prejudice so bitter and unrelenting that if it had the power it would close to him every avenue to success. In spite of this, however, he has made his way and has compelled the respect, even the admiration of those who at first wondered at his temerity and uttered dismal prophecies of failure.

The emancipated Negro early realized that, in order to gain influence in the world, and the respect of the other race he must become a property-owner and taxpayer. But the difficulties were very great. He had nothing to begin with, neither money nor credit. John Jacob Astor, the founder of the Astor family, said it was harder for him to make his first \$1,000 than any \$10,000 afterward. Money makes money. "The curse of the poor is his poverty." Only by such self-denial as few white people in this country know any thing about could the poor Negro make any start at all. I was told by a colored man who owned a small plantation that for years he and his family denied themselves the comforts, almost the

necessities of life, wearing rags, and living for weeks on nothing but hominy and rice, that they might get a start and buy a home. So with many others. The Negroes now pay taxes on two hundred and sixty-five million dollars' worth of property, mostly accumulated since the war. In this south land there are thousands of neat, tasteful, well-furnished homes in the towns belonging to them, and in the country many farms ranging in size from ten to one thousand acres. The U. S. census of 1900 will tell some surprising stories along this line.

Another, and most difficult feature of the problem that confronted the Negro, after the war was, how to lift himself out of the mire of moral corruption in which he found himself.

However it came about, whether his African ancestors were immoral, whether, their descendants were debauched by slavery, or whether, as was probable, both these causes worked together, it is certain that his moral condition was most deplorable. Of course it is not meant that there were no virtuous Negroes in slavery times. There certainly were such. *But the tendency of the system was to immorality.* In some sections this tendency was uncontrolled. The results were terrible. Sometimes the moral sense seemed to be destroyed, and virtue and vice were held in equal honor.

As has been remarked, there were pure and virtuous ones before the war. With freedom came progress. The spread of intelligence brought the desire to elevate the race to the moral level of this Christian age. The good and pure and aspiring found each other out. They drew nearer together and at the same time away from those who were living in sin. The gospel was the great hope. As it came to be preached in increasing purity, it manifested an increasing power. The colored churches needed cleansing. They were very impure.

Even the preachers were sometimes bad men, and corrupted their people. Little by little this has been changed. The standards of church life are much higher, the requirements in the way of Christian character are much more severe than formerly. There are still bad men in the pulpit, but they no longer corrupt their people by public teachings. There is still, at times, sin among the members, but it is now more generally sought out and punished. The line is being drawn more sharply, both in the church and out of it, between those who are walking in the better way and those who are not.

Purity, intelligence, property, some or all of these must now be possessed by him who aspires to leadership among the colored people. On these lines the Negro is working out his problem. It is a large and difficult one, and its solution will require time, but the result cannot be doubted by one who believes in God and the power of His truth.

While we are preparing these pages for the press, which is waiting for them, we receive the intelligence of the death of another of our Church's honored and loved secretaries, Rev. R. H. Allen, D. D., Corresponding Secretary of the Board of Missions for Freedmen. His bereaved colleague, Rev. J. T. Gibson, writes:

"Dr. Allen was a noble, large-hearted, kind and good man, and those who knew him best esteemed him most. He had been very weak and confined to his room for more than two months, and yet his death came when we least expected it. His last days were very beautiful and he has gone to his reward."

Doubtless those officially near to him will say more of Dr. Allen in our next issue.

COLLEGES AND ACADEMIES.

BY MOUNTAIN ROADS.

THE FIRST RIDE.

It was five miles through a strange and desolate country, alone, mostly after dark, in an open buckboard and a storm, over a road incomparable for badness; up and down steep hills, hub deep in mud, jolting over rocks and ledges, skirting perilous edges of chasms, fording mountain streams; the wagon trimmed, like a sail boat, by my perching on one side of the seat while the opposite wheels slid down into washed out gullies. Did such an impossible thoroughfare actually exist? or was it a horrid dream, the bay horse a nightmare? My return by daylight divided the mind between enjoyment of balsamic wood odors and grand mountain scenery, and wonder why wagon, horse and driver of the night before were not comminuted fractures.

The ride terminated at a little church where the pastor was lighting the lamps and ringing the bell which brought a little audience to hear about Presbyterian education.

The history of the place is written on its face; houses and streets that take one back to Scotland and the north of Ireland whence early settlers came; a lonely far-back look telling of a century of isolation 2,200 feet up the mountains, remote, until the railroad came within five miles; manse walls full of bullet holes from the civil war; decay and degeneration through twenty-five years without public schools; thin poor soil making mere subsistence toilsome; doors without locks or bolts, promising rare honesty and security to personal property—extending, I am told, even to umbrellas; but recent history that warrants less safety for human life and

virtue; an air of late improvement caused in every department of life by our little school; and closed saloons, the traffic driven out by the school influence.

Two men with their wives, all native to the region, do God's work; one preaching to this and neighboring churches, often taking rides like that of which one was enough for me; the other, having declined a fine call on leaving the theological seminary to labor here, farms twenty acres for a living, builds his yet unfinished house with his own hands, and carries on the academy, preaching Sunday besides. The academy has a two-story building, the neatest structure which I saw thereabouts, the property worth \$2,500. The public school work is done by the academy, the public funds thus aiding us; the only school, in a county of 20,000 population, where school keeps more than three months in the year. As the people in the region all believe in God, no objection is made to Bible teaching and religious instruction. The district school teachers are largely from this academy and spend their vacations studying in it, some hoping to get to college, not a few meaning to be ministers. Thus the little school may shape the mental, moral and religious future of its vicinity. The building is commodious for recitation purposes; but "Alas, Master, for it was (partly) borrowed!" In rebuilding it after its destruction by fire a debt of \$900 was incurred. The people cannot pay it; they live on what they raise, but handle little money; yet they can make out by long self-denials perhaps \$400; who will give us the other \$500 for them? President Young of Center College, Moderator of the General Assembly, tells me that two lads from this

academy are in his freshman class, as well prepared and promising as any. The work of some other churches in the region, commonly by uneducated, often by illiterate preachers who deride education, cannot save it; our work must go on and broaden. My brother, will you not help to pay this debt? My sister, give us aid to save the girls.

THE SECOND RIDE.

It was in the same presbytery, a day or two later, and was thirty-four miles both ways between daylight and dark; I prefer daylight for these roads. A trustee of the school had walked the seventeen miles over the mountain to meet me at the train. We went back with a driver, two good horses and a light wagon. It would make my nerves tingle and my bones ache again to describe that road; upward 2,500 feet; then down, far down into the "cove" or valley from which there is no other exit—even the waters have to find outlet through a cave. Produce cannot be taken out, save the lightest sort. It is seventeen such miles to anywhere. The valley, about five miles by eight, is glorified by the wooded mountains towering about it. Here is not even a village; a store, a house or two in sight—others hidden by the forest—and a neat little two-story church, filled up and down with the academy students. Of the eighty eyes that looked at me, seventy were as bright as I have ever looked into. The soil is poor and furnishes few pairs of shoes and stockings; but it raises rare human nature. In days "befo' the war" these mountains furnished most of Tennessee's great men and not a few for the nation; they will do it again, cultured by our school work. This little academy has sent out a hundred teachers in late years, a girl from this cove missionary to China, young men and women to college. Twenty district school teachers will come to study through their vacations; twelve or fifteen of them earning money and getting ready

to go to college, many to be ministers. They will bring beds, a dish or two, poor clothes, paying twenty-five cents a month rent for crowded room in a rented house, and boarding themselves on scanty meal, molasses and bacon. Many more would come, but there is not narrow bed room for them anywhere about. Would it not be fine to put a dormitory here, furnished for twenty or thirty more, and all for \$2,500? Who will do it—or help to do it?

A CONTRAST.

Ten miles from the church and academy described above, is another Presbyterian church served by the same minister. Another denomination a few years since put a new, and superfluous, church a quarter of a mile from it, and there founded another superfluous school. The handsome buildings, so unlike anything else in the region, are "Yankee" on the face of them; church and three school buildings, one large three-story. They support seven teachers. They have scarcely a pupil who comes five miles or who is above common-school grade. With a plant costing (my estimate) \$25,000 and annual expenditure of (my estimate) \$5,000 they teach less than one-third as many (lower grade) pupils as we do with \$2,500 invested and \$1,500 annual outlay. I wish people would investigate these things; for then this Board would not lack means. Give \$2,500 for the dormitory and we will do greater things.

ALBERT LEA COLLEGE.

BY THE PRESIDENT.

It was founded by the Synod of Minnesota and the first building erected in 1884, and was opened for students in Sept., 1885. It was originally organized upon the Mt. Holyoke plan, but after a few years' trial domestic work by the students was discontinued. The spirit of consecration and missions has always been maintained.

The religious atmosphere has been positive and delightful. Seldom has a pupil remained in the school a year who has not returned home an earnest Christian.

Those who first gave shape to the institution were careful above all things to make its religious character decided and earnest. In addition to the usual course of Bible study, frequent prayer meetings are held, missionary interest encouraged, a Young Women's Christian Association maintained, and the entire trend of the school kept Christ-ward. Rev. Daniel Rice, D. D., at his decease made provision by a legacy of \$25,000 for a Chair of Biblical History and Literature. Upon this foundation, a full course of lectures is delivered to the Junior and Senior classes. Thus this College stands among the foremost for Bible study and religious training.

The college has maintained a high standard of scholarship. This has been secured, first, by the adoption of a complete college curriculum, leading to the

usual degrees; and secondly, by the employment of competent teachers. Love of learning is fostered, and the students have generally prosecuted the higher studies with enthusiasm and success. The graduates are sought to fill desirable positions in teaching.

The healthfulness of the college has been remarkable. No case of severe sickness has ever occurred. The region in which it is located is elevated and proverbially salubrious. The buildings have been planned with special reference to comfort and health, and every essential sanitary appliance secured. Few boarding schools for young ladies are so commodious and pleasant.

In some directions the school has been very successful, yet the attendance has hardly met the expectations of its friends. This has arisen partly from the fact that it is a school for young ladies only, and partly because unfortunate rumors of removal have gained some currency. Still, nearly two hundred young women have

here received an education more or less complete, and have entered upon life's work. So far as known to the writer, all are doing well, almost without exception. More than fifty are engaged in teaching, some in high positions. A number are married. Christian converts, Mexicans, Mormons, and Indians, have here been educated, and have by their success and faithfulness richly repaid the interest of those who have furnished scholarships. Junaita de la O——, now teaching our Mission School in San Pedro, Mexico, is one of these.

The college is wisely located, far from any similar institution. Designed to meet

a large demand and to occupy a needy field, as fast as its character and excellence become known, it must meet with favor and secure large patronage. It is especially a desirable place for young women of delicate health from further east and south. As a health resort Southern Minnesota is unrivaled. Albert Lea College enjoys this supreme advantage.

The largest contributors have been [Dr. R. R. Abbott, the President, who has put his fortune into it—*Sec.*] Dr. and Mrs. Daniel Rice, Mrs. McCormick, and the Hon. C. E. Vanderburgh. Others have liberally assisted. The property of the college aggregates nearly \$80,000.

PUBLICATION AND SABBATH-SCHOOL WORK.

LOOKING BACKWARD.

We clip the following from the letter of a Sabbath School Missionary—one of that noble band of John the Baptists, who are preparing the way of the Lord. He writes:

Twelve years ago, the first of next month, I received my first commission as a Sabbath-school Missionary. Looking backward we shall see how God has blessed the work, and thus be enabled to answer the question so often asked, "Does our Sabbath-school Missionary work pay?"

The first Sabbath-school I organized was in a neighborhood so lawless that no one could pass through it after nightfall, and when operations were commenced the men came to the meetings carrying their firearms, and many of the women smoked tobacco during the service. Our services were the first ever held there. Now there is a school-house in which there are preaching and Sabbath-school services every Sabbath, and many have been won for the Lord Jesus.

At A—— we were opposed in our work

Sabbath after Sabbath. There is now in that place a Presbyterian Church with a good church building, and two of the men who opposed the work are Elders of that church.

At B—— there was no building in which to meet. We met in a grove, organized a Sabbath School, and now a nice Presbyterian chapel stands there.

At C—— we met in a grove. Now they have a good school-house. Two other Sabbath-schools have grown out of the school then organized.

At D—— we organized a Sabbath-school on a rail fence. It was the best we could do. Now the school then organized has a good house in which to meet.

At E—— we organized in a log-house. Now they have a church, and a good church edifice, with a church membership of twenty and seventy-two in the Sabbath-school.

At F—— we organized in a tent. Now the church into which the school developed has forty members, and there are over one-hundred in the Sabbath-school.

At G—some said to us “We don’t want your Sabbath-school; get out.” We organized, and there is now in that place a Presbyterian church.

At H—some persons sent for me to see what could be done. They told me I should meet with some opposition. I went, and had just commenced the meeting, when some person on the outside of the house said, “Let’s go in and drive the old devil out”—meaning your humble servant. Two young men stepped into the house. I went to them and said, “Young men I am glad to see you; I need your help; for years I have been at work doing my best to drive the devil out, and I am glad that you have come to help me.” During the remainder of the evening those young men behaved very nicely.

What cause for rejoicing this man has, as, on reaching the milestone of his journey, he turns around and views with gratification and gladness his successful labors of faith and love. And the Church should rejoice with him. In her vineyard he has labored, and while like Paul he has planted and like Apollos he has watered, God has surely given the increase.

HELPS HEAVENWARD.

Mr. John Ross, an Indian by birth, and a S. S. missionary for the Indian Territory, sends us a hopeful and interesting quarterly report, in which he tells us of his happiness in the work and alludes to “remarkable answers to prayer.” He writes:

I have held some helpful services, and have found that in trying to help others heavenward, I have been helped myself. In January, I heard there were nine different tribes of Indians located in the northeastern portion of the Territory, all within the bounds of our Presbytery.

THE WYANDOTTS.

I visited the Wyandotts first. I stopped with J. H. who gave me a warm welcome. He is a

Quaker preacher. He was anxious for me to organize Sabbath-schools through the nation, saying he had more work than he could manage.

THE SENECA.

I next visited the Senecas. Their chief was delighted to see me, and offered to do anything in his power to aid me in my work. I found them progressive, and anxious for Sabbath-schools. They promised to put up houses and let me hear from them.

THE OTTAWAS.

The Ottawas have a reservation about three miles square. I hope to organize some schools there on my return. They all welcomed me kindly, and expressed themselves as feeling proud that an Indian was allowed to hold the position of Sabbath-school Missionary.

THE MODOCS.

I also visited the Modocs. They are industrious, and all the white settlers around are anxious to deal with them saying that they are always honest and prompt in settling accounts. Our Church has never done work on their reservation but there is a grand opening for it. I was welcomed with true hospitality, and hope to do work amongst them that will tell for good.

THE QUAPAWS.

The Quapaw tribe are also anxious for our Church to commence operations amongst them.

THE MIAMIS.

The Miami Indians number only eighty-nine. The Church should “Lift up her prayer for the remnant that is left.”—Isa. xxxvi, 4. They have a chief and one councilor to govern their nation. I visited Miami City, a town that was commenced last July. I made many friends while there, and have a promise for a lot for our Church. I will organize a school as soon as we can secure a building. I asked the Rev. D. N. Allen, of Vanita, to go there last Sunday and organize a Church, as I had secured the names of ten zealous Presbyterians.

THE SHAWNEES.

The Eastern Shawnees have their lands allotted. They have many white renters amongst

them. I met here many Presbyterians. They, too, are anxious for us to visit them.

"THAT I MIGHT BY ALL MEANS SAVE SOME."

During the last three months I have travelled in many different ways; on foot, on horseback, on lumber wagons and on railroad trains, laboring and praying that "by all means I might save some." Wherever I stopped the people seemed anxious to hear the gospel. I have held services with movers on the road. It is no unusual sight here, to see eight and ten white covered wagons in a train. Many live in their wagons the most of the time. They always treated me respectfully.

AN EQUESTRIAN PARTY.

A few days ago, I met some men, women and children on horseback. I talked to them of their souls' salvation. They all dismounted, and we had prayers. They told me where they lived, and invited me into their neighborhood. I find many renters who never go to church. They make Sunday a visiting day. I went to one house, where many congregated, and there I held service. They all seemed well pleased and promised to go to church when there was preaching near.

WRITE HIM A LETTER.

We turn from the varied and heart stirring experiences of Mr. Ross in Indian Territory, to equally important labors of Mr. Ebenezer S. Ely, in Kansas. Mr. Ely solicits correspondence from the schools contributing to his support. He says, "ask as many questions in regard to my work as you would like." His address is, Sharon Springs, Wallace Co., Kansas. Mr. Ely writes as follows:

COLD BUGGY RIDES AND THEIR REWARDS.

My first work as Sabbath-school missionary was to visit schools organized between April 1, 1890, and April 1, 1891, and ascertain their present condition. I had to drive about 750 miles in an open buggy in the month of January. I was rather cold on some days, but each day brought

its rewards. I would frequently have to stop at a house to inquire my way, and then would ask if there were a Sabbath-school near enough for their children to attend. I was often grieved by the answer, that there was not, as there were not enough in the vicinity to keep up a school. Occasionally a day school was maintained with but from two to six pupils. I would ask the children if they would like some Sabbath-school papers, and was always greeted with a bright and cheery, "Yes sir." When they had received the papers, the happy exclamations, "Oh, what nice papers! What beautiful pictures!" etc., and then the hearty "Thank you," repaid me for the ride.

A BLESSED EVENING.

A mother, looking over the papers given her children, saw they were published by The Presbyterian Board of Publication and Sabbath-school Work. "Are you a Presbyterian minister?" she inquired. I told her I was not, but that I conducted religious services. The tears came to her eyes, and her voice choked so that she could scarcely speak, as she said, "Oh, sir, won't you spend the night with us, and give us a little talk on some subject? I have not heard a Presbyterian sermon since I left Ohio seven years ago, and not a sermon from a minister of any denomination, for over three years." Just then, her husband returned home, and joined his wife in extending to me a hearty welcome. An evening of sweet Christian fellowship followed, leaving precious memories in the hearts of all. I believe these people will long remember that evening. Such isolation of families! Their nearest neighbor about two miles, their next, four miles away!

BENEFACTIC WORK.

It is sad to think of children growing up without either Church or Sabbath-school influences. Just here comes in the beneficent work of the Sabbath-school missionary in his visits from house to house, stimulating families like the one just mentioned to maintain a family Sabbath-school, and encourage them by religious conversation, prayer, and the gift of Christian literature.

MODERN ANTIOCH

Thoughts on the Sabbath-School Lessons.

Nov. 6.—*Peter Delivered from Prison.*—Acts xii: 1-17.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."

Daniel in the den of lions, the three Hebrew children in the fiery furnace, Peter and Paul and Silas in prison, and a host of others of God's people, of ancient and modern times, all delivered from present and pressing danger. But the angel of the Lord was just as surely "round about" when John the Baptist waited in his prison cell and when Stephen knelt amid the shower of stones outside the gate of Jerusalem; and the deliverance was just as real and far more glorious that lifted them away from persecution and the weariness of earthly service, to a place among those "who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Nov. 18.—*The First Christian Missionaries.*—Acts xiii: 1-18.

At the time of his conversion it was said of Saul of Tarsus, "He is a chosen vessel unto

me, to bear my name before the Gentiles, and kings, and the children of Israel; For I will show him how great things he must suffer for my name's sake." If Paul, kneeling with Silas to receive the benediction of the brethren at Antioch, could have foreseen all that this setting apart was to cost, would his heart have quailed at the prospect? (see II Cor. xi: 23-28). Certainly there is no tone of regret in his words, written perhaps seventeen years later, when a prisoner at Rome, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." "The great things" suffered are lost sight of in the joy of service and there is the ring of a victor's shout as he says of the Thessalonians, gathered into the church of Christ, "Ye are our glory and joy."

Nov. 20.—*Paul's First Missionary Sermon.*—Acts xiii: 26-43.

To you is the word of this salvation sent. Yes, and to you, and you, and you. "Whosoever will, let him take the water of life freely." No more truly was the word of salvation sent to the "men of Israel" gathered in the synagogue of Antioch in Peridia, more than eighteen hundred years ago, than to the lost souls in America and England and China

and Africa to-day. And every Sabbath School teacher who goes to meet his class on this November Sabbath may give the message with the same confident assurance that made Paul eloquent, that the offered salvation is large enough and free enough for all who will accept.

Nov. 27.—*The Apostles turning to the Gentiles.*—Acts xiii: 44—xiv: 7.

From the systematic persecution then brought against the disciples (at Antioch in Peridia), they retired to Iconium. Not through fear, but in accordance with the express instructions of Christ, they withdrew, in companionship with their invisible Lord. But the persecution that compelled them to flee did not harm the church they had planted. The same Lord who went with the rejoicing disciples to Iconium, remained with the new disciples at Antioch; so that they, too, were filled with joy in the Holy Ghost.

Persecution cannot injure the cause or set back the course of truth. The periods of sorest trial have often been those of greatest progress to the Church. Opposition stimulates true Christian principle; it nerves courage and strengthens faith by evoking the prayer that brings the power of the Holy Ghost

J. G. BUTLER.

Young People's Christian Endeavor.

MISS BROWN'S LITTLE GIRLS.

BY ANNIE E. WILSON.

[From the New York Observer.]

Only a plain little woman such as one meets any day on the streets of our crowded cities, with scarcely a passing glance, and yet if you had paused to speak to Miss Brown she would have looked up with clear, bright eyes and a smile that was sweet and winning, though it vanished into lines of patience, and left behind an impression of hopeless submission to inevitable drudgery.

"Life does seem hardly worth living,"

she was saying to herself that summer day. "when its sole aim is to keep soul and body together. Food to eat and clothes to wear, and for that I must toil and strive and plan. What was I born for, I wonder, and why need I live any longer!"

"Miss Brown, mamma wants to see you," chirped a sweet child voice, its owner running down to the gate to stop her. "She says, won't you come in a moment?"

It was one of the houses where Miss Brown sewed for a living, spring and fall. So she went in as requested and made an engagement for the next day. This relieved her anxiety for the bread and meat of several weeks to come, though it meant hard work and tired evenings with sometimes aching back and head.

Once Miss Brown had had a home with father, mother and sisters. Even when they were all gone, she was still mistress of the little farm, and though alone, had managed very well with the old trusted servants, born and raised on the place, but somehow, being only a woman, it had all slipped through her fingers into the hands of the lawyers and a distant relative. Then she had come to the city to try to make a living, and the hard struggle of mere existence had left small leisure for anything besides. Her religion went with all the rest. Not once had she entered a city church. If her conscience had aught to say about it, she answered its upraidings with the well-worn excuse of "nothing to wear," and easily persuaded herself that this and her dread of going into a strange church fully justified her.

"I wish you would go with me just this once," said Mrs. Sedden, when Wednesday night came.

The same invitation had often been given before, for Mrs. Sedden was not too proud

and selfish to show sympathy and Christian interest in those in her employ. She was so unusually urgent this time that Miss Brown could not very well refuse; so she went.

"Man proposes, God disposes." Mrs. Sedden was filled with uneasy regret when she found a stranger in the pulpit, still more when it proved to be a missionary talk.

She had so hoped for a simple, earnest appeal to lead this poor soul to Christ. She did not know it was God's own message for the lonely, loveless heart.

"Why go! why send your money to heathen lands! do you ask? Ah, I carry in my pocket a little piece of paper which answers the question so well that whenever I look at it I wish I were a thousand men, every one ready to go."

He held up in sight of all a diagram giving the proportion of heathen and nominal Christians in the world.

"So many millions in the blackness of paganism, and only one tiny white spot—one million as yet rescued from its gloom."

His face was full of the earnestness of absolute sincerity and thorough consecration. Some who listened may have found nothing extraordinary in him or in what he said, but Miss Brown, who had gone without any expectation of being interested, was not only lifted out of her indifference, but carried along by his enthusiasm, and a little seed was dropped into her heart. At first it was only a question: "Is there anything I can do to help increase that little white square of human souls?" The seedling was near being blown away immediately by a counter question of doubt and unbelief: "Why think of it when I can scarcely manage to keep soul and body together?"

Nevertheless it had sunk too deep already to be lightly disposed of, and all the way home it was stirring within her like some

living thing taking root. As she moved about her empty, silent room queer little Chinese, Hindu and African faces peered at her from the blank walls pleading to be loved and helped.

Forgetful of the day's work and weariness Miss Brown sat out a long thoughtful hour before her meagre fire. An unwonted brightness shone out through her face at last and diffused itself through every movement as she roused herself to prepare for bed, murmuring: "It will be something to live for anyhow," and then for the first time for a long while she was not too tired to say her prayers. Just one simple petition sent up with childlike faith.

Father, I am no better than a heathen myself, but help me to do something for those who are worse off than I, who know not of the Savior whom I have forgotten.

Mrs. Sedden was surprised a few days after, when Miss Brown picked up a missionary magazine and asked if she might carry it home to read, but the quiet face gave no encouragement to questioning, so the little woman carried her secret away with her and talked it all out to herself, as she ran rapidly through the magazine with eyes that sought some particular item.

"Twenty-four dollars to support a little Chinese girl at school," she exclaimed in exultant tones, "about fifty cents a week, surely I could save that much."

Then pencil and paper went to work to count up the absolute necessities and see where the fifty cents could come from.

The result was evidently satisfactory, for the next move was to take from the bottom of her trunk a pretty little plush box, one of her few relics of former days. "This shall be my bank," she said, trying the key in the lock.

A year passes, and Miss Brown is hurrying home one Saturday night with a spring in her step and a light in her eye you have never seen before.

She carries in her pocket the last installment of her twenty-four dollars. The letter is written, has been for weeks, all but the date, and directed to the Secretary of Foreign Missions, asking permission to assume the support of a little girl in a China mission school, and Monday morning on her way to work she will get the money order and send it off.

To think of her being able to do it! Nor has she missed the half-dollars so very much.

"Then the people rejoiced, for that they offered willingly." Miss Brown's Bible readings had not been very regular or systematic, for she was too hurried in the morning and too tired and sleepy at night. She had no idea from what part of the Bible the words came but she knew she was one of the people it meant, and when she sat down to supper it almost seemed as if there were a little olive-skinned girl opposite her, somebody to love, and that really belonged to her.

Time creeps on, adding month to month, year to year. Miss Brown still goes her round, making the pretty clothes for other people, whose money buys her bread and meat and simple wardrobe. But the part she earns does something besides, that sweetens all the toil and takes the bitterness out of her hard life. Instead of the all-aloneness that once marked her so pathetically, there is always a brisk, cheery way about her, and a quiet happy smile on her face as if something pleasant awaited her at home.

Let us follow her this Christmas eve as she wends her way homeward, her smile deepen-

ing at every step. It is not because Mrs. Sedden has invited her to take Christmas dinner with them, though she fully appreciates her kindness, nor has she any suspicion of a daintily laden basket awaiting her in that little third story room. Under her arm she carries an odd-looking bundle which may have something to do with it.

"When bonnet and wrappings are put away, a small fire kindled in the stove and the coffee made, she sits down with the bundle in her hand and three or four pictures rescued from the children's clippings at Mrs. Sedden's. She looked at them one by one with real fondness, and then proceeded to open her bundle. It contained a bunch of oat straw and a skein of bright worsted.

"I actually did go and buy myself a Christmas gift, but it was not very extravagant, was it?" she said as if speaking to the picture of a Chinese girl, which she singled from the rest as her oldest pet, and carefully smoothing out the dogs-eared corners and rubbing regretfully at the finger-printed edges, she proceeded to frame it with the oat straw, leaving the heads for ornament and tying at the corners with the zephyr, talking all the while to "dear little Ahlan" as if this common print from a tea advertisement had been her seal photograph.

Next came a small, dark-faced daughter of India, looking at her with large, languid eyes. "My little Hindu," Miss Brown murmured, as she decorated her in similiar manner, "how I would like to kiss those very lips."

Last, but not least, was a little Mexican girl. It is true these pictures were but scraps picked from trash gatherings, but to Miss. Brown they represented three real little girls, to whom her earnings secured the privileges of a mission school, and so when she had hung them up on the wall in a pretty group, it was not only that the gay flecks of bright-

ness standing out from the dingy surface gave the weary eyes something to rest upon, but each individual face was as a living presence to the heart-hungry woman, and her one-plate supper became a feast of love with her precious little girls.

She was never too sleepy or tired to pray now, and the burden of her desires was their salvation, her sweetest hope to meet them all in heaven at last, and present them with joy to her Lord and Master, saying: "Behold, I and the children which God hath given me."

CHRYSANTHEMUMS.

ADDIS OWEN.

The hyacinths had come and gone;
The daffodils were dead;
The violets had had their day;
The roses, white and red,

Had shed their fragrance on the air
Around and in our home;
The pansies and the daisies came
As merry school-girls come,

And had departed from our sight,
As school-girls pass away
From halls and grounds they've brightened so,
On graduating day.

All spring-time flowers and summer blooms,
Had perished from our grounds,
And summer's gentle murmurings
Had changed to harsher sounds.

October, whistling thro' the woods,
Shook chestnuts from the trees;
And falling leaves became the sport
Of every saucy breeze.

But near our door, erect and tall
And decked in golden bloom,
Stood sentry in the frosty air
A brave chrysanthemum.

It warmed our hearts from autumn's chill,
And cheered from autumn's gloom,
And talked to us instructively
Our wise chrysanthemum.

Spring time of life, as of the year,
And summer, too, must pass;
Fair youth is transient as fair flowers;
Your days are as the grass.

God gives you transient joys to cheer
Your transient youthful days,
But for your hoary age you'll need
A joy that bravely stays

Mid autumn's chilly winds and frosts
And wintry snow and cold;
For frost and chill will surely come
When you are growing old.

Sweet girlish mirth and gayety
And boyhood's generous fun
Are like the transient summer flowers,
Bright children of the Sun.

Truth, kindness, patience, fortitude,
Unselfishness in homes,
In schools and in society,
Are life's chrysanthemums.

Thro' all the bright, warm summer days
They dress in modest green,
But in November's frostiness
Their blossoming is seen.

Plant them, dear girls, along your walks;
Plant them around your homes;
Plant roses, lilies, violets;
But—plant chrysanthemums.

Ministerial Necrology.

—We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BROWNE, WILLIAM BLAYS.—Born in Phila., Nov. 17, 1818; graduated from Jefferson College, 1847; studied Theology at Union Seminary, Prince Edward County, Va.; licensed by Presbytery of New York, 1849; ordained by the Presbytery of Orange, N. C., and installed pastor at Hillsboro, 1850; Principal of Augusta Female Seminary, Staunton, Va., 1851; Professor, Transylvania University, 1855; Stated Supply and Teacher, 1856-63; pastor, Wabash, Ind., 1863-69; S. S., Bel Air, Ind., 1869-71; S. S., Mt. Joy and Donegal, Pa., 1871-80. Ev. 1880-90. H. R. 1891. Died at Milton, Pa., June 23, 1892. Married in 1849, Miss Sarah S. Rockwell, who died Oct. 5, 1887. Two sons and two daughters survive him. [This notice was found, after his death, already written in Mr. Browne's memorandum book.]

CHESTER, ALBERT TRACY, D. D.—Born in Norwich, Ct., June 16, 1812; united with the Congregational Church in 1829; graduated from Union College in 1833; studied Theology with Dr. Nott, of Schenectady, D. D. from Union College in 1847; married to Elizabeth Stanley, of Mount Morris, N. Y., Aug. 3, 1836; married to Mrs. L. P. Harvey, of Wisconsin, Nov. 29, 1876. Ordained and installed at Ballston Spa, N. Y., by Albany Presbytery, Oct. 26, 1836; Ballston Spa, 1836-39; Saratoga Springs, 1839-49; Buffalo, North Presbyterian Church, 1849-60, principal Buffalo Female Academy, 1860-1887. Chaplain, State Insane Asylum, Buffalo; President of Trustees of Auburn Theological Seminary from 1870; President of the Buffalo Historical Society; Curator of the Gallery of Fine Arts; President of the Erie County and Buffalo City Bible Society; Secretary and Treasurer of the Jesse Ketchum Memorial fund; one of the founders of the Buffalo Ministers' Meeting; Stated Clerk of the Synod of Western New York. Died at Buffalo, N. Y., after long illness, August 7, 1892.

GILLAM, JEREMIAH C.—Born at Peter's Creek, Allegheny Co., Pa., Nov. 30, 1826; received academic training at Vermilion Institute, O.; was graduated at Jefferson College in 1856; spent three years at the Western Theological Seminary; licensed, 1859; pastor at Mt. Eaton, O., 1859-68; at Shreve and Holmesville for some years; then at Canal Fulton and Marshallville for seven or eight years; called back to Mt. Eaton and Berlin, where he labored with great

success for nine years. The last three years of his life were spent at Wooster, that his sons might attend the University, while he supplied the churches of Berlin, Congress, Chester, and Nevada. Died, Aug. 21, 1892. Married, March 25, 1862, Miss Ann Eliza Christy, of McKeesport, Pa., who died Feb. 20, 1868, leaving three children, two of whom survive; afterwards married Miss Louisa M. Lecky, of Holmesville, O., who survives with her three sons.

HAMLIN, JAMES TROWBRIDGE.—Born in Moreau, Saratoga County, N. Y., July 2, 1812; studied in preparing for the ministry, one year under the instruction of his pastor, Rev. E. H. Newton and four years in Burr Seminary, Manchester, Vt., under Rev. Lyman Coleman, D. D. He pursued the full three-years' course in the Gilmanton, N. H., Theological Seminary, and was graduated; afterwards studied one winter in Lane Seminary; after journeying extensively in the West, preached one year at Jamesville, New York; ordained, Nov. 4, 1847, by the Presbytery of Long Island; pastor at Mattituck, L. I., 1847-1879; pastor emeritus, with use of parsonage and grounds for the rest of his life. Died, August 29, 1892. His first wife, a daughter of Charles Perry, M. D., of Sandy Hill, N. Y., died early, leaving a daughter, now Mrs. Benjamin C. Kirkup; second wife, also a daughter of Dr. Perry, also died early, leaving a daughter who became the wife of Rev. Wm. Hedges; his third wife, previously Miss Patience Corwin, of Mattituck, survives him with her daughter, the wife of Rev. Charles A. Stonelake, of Aquebogue, N. Y.

HASTINGS, JOHN M., D. D.—Born in Allegheny County, Pa., Jan. 27, 1816; graduated, Washington College, 1842; studied theology with Rev. John McCluskey, D. D.; licensed, April 19, 1843, by the Presbytery of Washington; ordained, Sept. 9, 1846, by the Presbytery of Blairsville; pastor of the church of Beulah and principal of an academy, 1846-65; on account of impaired health did not again accept a pastoral charge. Died, Sept. 9, 1892. Married, July 15, 1880, Maria W. Butler, of Philadelphia, who survives him. Four children by a previous marriage, two of whom reached manhood, preceded him to the grave.

HOGGE, MOSES A.—Born in Columbus, Ohio, Dec. 15, 1818; graduated from the University of Ohio, 1838; teacher in the Deaf and Dumb Institute, Columbus, 1839-44; studied theology with his father and at Princeton; ordained by the Presbytery of Hocking, Jan. 21, 1846; pastor of the church of Athens, Ohio, 1846-50; pastor of the church of Zanesville, 1851-52; pastor of the Second church of Zanesville, 1852-65; pastor of the church of Walnut Hills, Cincinnati, 1866-71; resided at Zanesville, 1871-92; died Zanesville, O., Aug. 26, 1892.

KENDALL, HENRY, D.D.—Born, Volney, N. Y., Aug. 24, 1815; graduated, Hamilton College, 1840, Auburn Theological Seminary, 1844; ordained; Presbytery of Utica, 1846; pastor, Verona, N. Y., 1844-48; East Bloomfield, 1848-58; Pittsburgh Third Presbyterian Church, 1858-61; Secretary of Committee of Home Missions, 1861-70, Board of Home Missions, 1870-92. Died at East Bloomfield, N. Y., Sept. 9, 1892. Married, April 25, 1848, Miss Sophronia Luce, who survives him and their five children, all of whom went before him.

LOCKWOOD, CLARK.—Born in Norwalk, Conn., June 21, 1805; studied, but did not graduate, at the University of New York and took his Theological course under Rev. Dr. Beman, of Troy; served as pastor of Presbyterian or Congregational churches in Mallaville, N. Y., Clinton and Dexter, Mich., Riverhead, Northville, Cutchogue, Bay Shore, Bay Port, in New York. Engaged much in evangelistic work at the call of neighboring pastors; was also active in temperance work and for several years was Secretary of Suffolk County Temperance Society. Married, Sept. 1, 1829, Miss Harriet F. Seymour, of Lanesboro, Mass. Died in New York, July 29, 1892, and buried in Oakwood Cemetery, Bay Shore, L.I., beside his faithful wife, whose death occurred Nov. 1, 1887. At the time of his death he was the oldest member of Nassau Presbytery. Of his eight children six survive him.

PECK, ELIAS SELDEN.—Born in Salem, Conn., Jan. 10, 1812; graduated, Union College, 1838; studied theology at Allegheny and Auburn Seminaries; ordained, 1840; assistant pastor at Hornellsville, N. Y., and Perrysburg, Ohio; home missionary in Wisconsin, 1845, preaching at Waupun, Burnett, Horicon, Fox Lake, Mayville, Clason Prairie, and Beaver Dam; disabled by bronchitis for some years; died, Aug. 8, 1892. Married Miss J. A. Fenn, of Tallmadge, O.

REASONER, JOHN STOUT.—Born in Maysville, Ky., April 23, 1799; united with the Second Church in Pittsburgh, Pa., 1820; student at Washington College, and Danville, Ky; graduated at Auburn Theological Seminary, 1833; ordained at Greenville, Ill., by Presbytery of Kaskaskia, 1837; Hornby Hill and Mead's Creek, N. Y., 1833-4; Barrington, 1835; Kaskaskia, Ill., 1836; Jourdan's Prairie, 1837-40; Newton, 1840-2; Shelby Co., 1842; Poplar Springs and other places, Ind.; Lebanon, Iowa, 1844; Bainbridge, 1845; went to Oregon in 1851; resident at Corvallis, Or., and Hadlock, Wash., and died at Seattle, Wash., June 11, 1892, aged 93 years, 1 month, and 18 days. Married to Miss Tryphena Northway, of Painted Post, N. Y., Dec. 29, 1833. One son, Rev. R. F. Reasoner, Port Hadlock, Wash., survives him.

STAPLES, MOSES W.—Born in Marlborough, Ulster County, N. Y., in 1827; pursued his studies at

Union College and Madison University; licensed to preach in the Baptist church. Changing his views, in 1840 he united with the Presbyterian Church, and went as a Home missionary to Texas; ordained in Dec. 1850, having traveled three hundred-miles for the purpose. He organized churches at Marshall, Golden Rule, Jefferson, Hickory Hill, Henderson and Gum-Spring. In the year 1851 he went to the General Assembly in Charleston, being the first commissioner ever sent from the Eastern Texas Presbytery. Declining health required a more bracing climate and Mr. Staples removed to Janesville, Wisconsin, March, 1855; There he organized the church and built the house of worship. In July, 1858, he removed to Kankakee, Ill., where he re-organized, the church. While there he represented the Presbyterian church in the Chiniquy movement, which resulted in leading out of the Papal church, a large colony of French settlers. Health again called for a change, and he was induced to take charge of and re-organize the Bible work in the state of New York. In 1871 he undertook the same work for the Virginia Bible Society. Under his wise and energetic management more than 1,500,000 people were visited by the society's colporteurs. Died Sept. 1, 1892. Married Miss Hannah T. Otis, of Eccleville, New York, who survives him, with four daughters.

WINN, JOHN.—Born in Liberty County, Georgia, 1814; graduated from Amherst College, 1834, and from Columbia (South Carolina) Seminary, 1839; more than one third of his active ministry was spent in Georgia; preached for several years in Henry, Illinois, and supplied several other churches; 1878, removed to Madison, Wisconsin, where he has since resided. He was a member of the Presbytery of Madison and active and useful in missionary work. He died August 26, 1892 in the 78th year of his age. Mr. Winn leaves three sons and one daughter with his beloved wife. The daughter is Mrs. James Walters, of Yokohama, Japan. His son Thomas C. Winn is a missionary in Japan. George H. and Samuel L. Winn are in business in Kansas City. Another son R. H. Winn died ten years ago in China.

Book Notices.

MEDICAL MISSIONS, THEIR PLACE AND POWER, by John Lowe, F. R. C. S. E. Fleming H. Revell Co., Union Square East, New York.

A comprehensive and accurate discussion of a mode of missionary work which has only recently been given its proper place. "The Seventy" were sent forth to preach the gospel and to heal the sick, and Christ Himself was healing people continually. Modern missions, if with new means, still with the the old spirit, are but following in the lines in-

dicated by the Son of Man. Only a few books have been written with the purpose of setting forth the facts and principles of medical missionary work, and of these few this book is the best. It is a good book to put in a physician's hands to interest him in missions and it is a good book to give to any one who doubts the success of genuine missionary effort.

An Introduction to the Study of the Books of the New Testament, by John W. Kerr, A. M., Pastor of the Central Presbyterian Church of Rock Island, Illinois.

"This book," says its author in his preface, "is the outgrowth of a series of sermons preached on the Gospels." They were afterwards "re-written and published in the *Presbyterian Journal*."

Prof. Warfield, of Princeton, in an *Introductory Note*, commends the book "to the wide public of Bible-students" as a "sober and serious attempt to popularize the study of the human origin and characteristics of that body of literature which God has made the depository of His Gospel."

Gleanings At Home and Abroad.

Two educated negro women, says the *Mission Field*, have begun the issue of the first newspaper in the Congo Free State.

The Foreign Mission Committee of the Presbyterian Church of Canada has decided to allow missionaries to return on furlough at the end of six years instead of seven as in the past.

The Heathen Woman's Friend states these two facts regarding the London Missionary Society: It has advanced its contributions this past year, \$175, 000, the greatest increase of any year in its history. Twenty-five women have been appointed on its Board of Directors, and the constitution has been so altered that the Board could consist entirely of women.

Said the Bishop of Exeter at the last meeting of the Church Missionary Society: What will conquer? Not agnosticism, with its heartless no-creed. Not Deism, with its icy distance betwixt God and man. Not Roman superstition, with its Mariolatry and priest-craft. Not Plymouthism, that molluscous kind of Christianity with no backbone in it. Not

the repellent doctrine of limited redemption. Not that hideous nightmare of annihilation, nor the baseless dream of universalism. But the good old faith of the everlasting Gospel, on Bible foundations and on Apostolic lines.—*Spirit of Missions*.

The Report of the Board of Foreign Missions of the Reformed Church finds the outlook in Japan brighter than in the year 1890. In some parts of the country, notably upon the west coast, the antagonism is increasingly bitter. In many places the former general interest has given way to greater or less indifference.

But it may be said of the country as a whole that the hostility to Christianity and foreigners so manifest a year ago is less intense. The tide of rationalism has been checked. The rationalistic type of Christianity is making but small appreciable progress among the churches. The discussion has brought the essential truths, of Christianity as never before into the light; and the Christians of Japan are coming to see as never before, the importance of those truths, not only as links in a system of theology, but also as facts of transcendent moment both for this life and for the life of the world to come. The work of the church is steadily advancing, and the amount of evangelistic work possible is limited only by the number of men qualified to carry it on.

The Mission Field, organ of the Reformed Church in America, urges that the question of Federal Union with the German Reformed Church receive a thorough and fair discussion at the fall meetings of the Classes. Ignorance and prejudice and partisanship should not prevail over principle and patient investigation. Though there are grave questions of policy and difficult problems of practical working in any plan of union, yet obstacles need not hinder the progress of Christ's Kingdom. Federal Union is exemplified on a good working basis in the Japan Mission. If something like it might be set in operation in every land, both at home and abroad, more effective work would be accomplished, and waste of men and means would be avoided.

Mr. Webster mentions one of the elders in Newchwang, an old carpenter, who knew William Burns, and assisted in the last services man could render to the saintly missionary. Another elder in that city, Mr. Chang Teng Sung, is very useful in evangelistic work. He distributes books and tracts, and holds gospel meetings. He has been for the past five years native cashier in the firm of Messrs. Bush Bros., Shipping Agents. Mr. Bush, the head of the firm, testifies thus:

Mr. Chang Teng Sung is the most upright man I have ever had in my employment. If I had had him years ago I would have been a richer man to-day. I have never known him to do a dishonorable trade action; and, indeed I should feel humiliated were I to suggest to him anything that was in the least degree shady.

The Swatow Presbytery carries on a mission in Namoa and other islands of the coast. At the spring meeting of Presbytery a large audience listened with deep interest to a narrative of the work in which two native missionaries have been engaged for a year. The following is from their report:

On Rest Day ten people met for worship, and in the evening two or three came to inquire about the doctrine.—On the third moon of this year many young men came to read at night; evening by evening they increased until twenty or thirty joined with us in kneeling down to pray.

The troubles in China, it is feared, are not yet over. By the Hunan manifesto each clan is enjoined to keep an eye upon any members who do not sacrifice to "the most holy ancient teacher, Confucius;" it being held certain that such as these, in current phrase, have entered the religion of Jesus. It is further prescribed that these be immediately dragged to the ancestral temple, to be severely dealt with, and compelled to return to the right way. A communication from Dr. Griffith John shows that this manifesto is bearing fruit. A Hunan Christian was seized, dragged to the temple, beaten, and only let go on signing a declaration that he had been expelled from the clan, and had renounced any privileges pertaining to him as a member.—*Monthly Messenger and Gospel in China.*

In connection with the present troubles in China, says the *Mission Field*, it is pleasant to read the memorial that the Chinese Government has published in the *Pekin Gazette*, which circulates among the educated people of the empire. Among other things it highly commends the "religion of the West," both in its aims and in its "cheerful readiness to do good" and the "pleasure it takes in works of charity and benevolence."

Bishop William H. Hare, after a visit to the China mission of the Episcopal Church, reported in *The Spirit of Missions*, expresses the belief that the wise method is not the sending of many workers, of whom not a few will, of course, be persons of small gifts and little force; but the careful selection of a picked few who have ability and training sufficient to enable them to occupy important points of central influence, whether institutional, evangelistic or pastoral, and to work in them and out from them by means of native helpers. For such foreign fields as China and Japan he would have persons superior both by endowment and acquirement,—just the persons whom everybody wants to keep at home.

Bishop Hare approves the plan of Mr. Locke, a missionary in Shanghai, who employs evangelists. Their Christian training consists in frequent instruction by him and daily attendance upon the services in the church. From daily training at the center they daily go out in the afternoons to influence others. This plan multiplies force with quickness and economy. It gives to one leading spirit dozens of eyes and hands and tongues. By means of these evangelists large classes of candidates for baptism have been gathered and kept under instruction. An important question that has arisen, he says, is thus stated: Shall these poor people be brought within the Church by baptism to be shepherded and developed there as soon as they deliberately take Christ as their teacher, and are ready to be led by their spiritual guides; or shall they be left in lonely isolation in the world, shivering outside of the

Church's door and vouchsafed formal admission into its fold only when they have stood the long ordeal and kept warm in spite of exposure? Of the two methods he prefers the former.

The Rev. Thomas McCloy, of the Southern Baptist Church, reports in the *Foreign Mission Journal*, that a chapel recently built by the converts in a Baptist mission in Kwong-Sai, China, is the only chapel in that province. The province, with its eighty-one walled-cities, hundreds of market-towns, thousands of villages and a population of more than eight millions, is strongly anti-foreign.

A letter of deep interest from the Rev. J. Webster, of the United Presbyterian Mission in Manchuria, is published in the *Monthly Messenger and Gospel in China*. Mr. Webster gives an account of the first meeting of the Presbytery in Manchuria, composed of the churches of the United Presbyterian and the Irish Presbyterian missions. There are but nine native members, but they represent a score of churches, and a membership of nearly 2,000. The native ministers, without suggestion from the missionaries, prepared the following deliverance on the subject of opium:

Opium-smoking destroys the bodies and souls of men; therefore it is a sin and cannot be tolerated in the church. No opium-smoker can be admitted until he has given up the evil habit. Not only so, but no dealer in opium, no one who cultivates the poppy, no one who sells the drug in any shape or form, even in the most sugared of all forms, as pills for the cure of the evil habit, is to be tolerated. Enquirers who are opium-smokers are to seek the aid of the foreign doctor; and if, by reason of long use or other cause, it is impossible to effect a cure, and if the doctor certifies that to abandon the habit means to forfeit life, then a special dispensation is granted; and other things being satisfactory, he may be baptized.

"Drastic enough, all this;" comments Mr. Webster, "but they know better than we do."

Sir Charles Elliott, Lieutenant-Governor of Bengal, at the anniversary meeting of the Darjeeling Union Church, in May, 1892, spoke of

the missionaries in India as "an unrecognized and unofficial branch of the great movement in which we are all engaged, and which alone justifies our presence in the country." "The only hope," said he, "for the realization of our dream and for the true elevation and development of the people, lies in the evangelization of India."

"The people who are carrying on this work are the missionaries." "It is they who are filling up what is deficient in the efforts of the Government, by devoting their lives and labors to bringing the people of India to the knowledge of Christ."—*Mission Record*.

Chinese medical science is the most imperfect and puerile thing among that great people, so advanced in many features of their social life. Chinese farmers and boatmen can give valuable instruction to their fellow-craftsmen in civilized countries, and Chinese statesmanship holds its own in councils of nations; but Chinese doctors are but caricatures of the true physician. So the Chinese need foreign medical aid; and as their minds are eminently practical they appreciate such help more than the idealistic people of India, and this appreciation serves to break down the wall of Chinese pride and contempt for everything not belonging to his own country. China is the greatest and best field for medical missionary work.—*The Baptist Missionary Magazine*, Oct., 1892.

Jewish Intelligence quotes as follows from Major Conder's "The Future of Palestine:" What then we may expect to see, in the future—if the future be one of peace for Palestine—is the gradual increase of agricultural population and the spread of prosperous settlements. The presence of the Turks will not forbid such progress, though it may place obstacles in the way of its most rapid growth. This growth will be due, not to the schemes of individuals, but to the communication of man with man among the humbler classes of Jews and Christians.—The "return of the Jews" does not depend on any race but themselves; and they are already returning, and mean to return in yet greater numbers.

Dr. Morrison says in the *Mission Record*: The overwhelming fact in these tables (Indian Census of 1891) is that in the India of 1881 (that is, exclusive of newly annexed territory) the whole population of *all religions* has increased by 30,000,000 souls. Canon Isaac Taylor's painful fact that non-Christians are adding to their aggregate each year more units than Christians are adding, is only too

evident in India. We need all the consolation that the counter fact can give, that since 1851 the number of Protestant native Christians has been doubling every decade; they have been advancing by geometrical progression, and geometrical progression will soon pass any mere arithmetical progression. Keep doubling a number and you will soon reach hundreds of millions.

COMPARATIVE SUMMARY

OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA,
FOR THE LAST SIX YEARS.

	1887.	1888.	1889.	1890.	1891.	1892.
Synods.....	28	28	29	30	30	30
Presbyteries.....	201	202	211	218	216	217
Candidates.....	986	997	1,134	1,235	1,317	1,230
Licentiates.....	357	314	296	408	374	431
Ministers.....	5,654	5,789	5,936	6,158	6,223	6,331
Licensures.....	201	188	209	237	274	276
Ordinations.....	188	210	226	211	245	240
Installations.....	439	466	437	480	488	464
Pastoral Dissolutions.....	322	310	361	356	380	366
Ministers received.....	88	89	105	82	90	91
Ministers dismissed.....	88	30	38	40	35	40
Ministers deceased.....	130	123	98	123	131	138
Elders.....	21,831	22,434	22,369	23,809	24,475	24,790
Deacons.....	7,065	7,210	7,450	7,718	7,870	8,099
Churches.....	6,436	6,543	6,737	6,894	7,070	7,306
Churches organized.....	228	206	236	222	208	196
Churches dissolved.....	78	88	67	66	67	65
Churches received.....	3	11	26	6	7	6
Churches dismissed.....	2	6	2	5	4	3
Added: examination.....	53,886	51,062	55,255	49,302	59,650	57,478
Added: certificate.....	31,229	34,322	36,255	35,870	37,935	38,608
Communicants.....	697,835	729,071	753,749	775,908	806,796	830,179
Baptisms: adults.....	20,114	18,799	19,447	17,471	21,576	20,889
Baptisms: infants.....	22,469	25,869	24,566	25,187	26,121	25,762
Sabbath-school members.....	771,821	793,442	843,188	867,463	883,680	894,628

CONTRIBUTIONS.

	1887.	1888.	1889.	1890.	1891.	1892.
Home Missions.....	\$786,070	\$844,696	\$885,518	\$889,856	\$995,625	\$998,101
Foreign Missions.....	669,891	749,495	709,735	722,805	784,406	812,793
Education.....	117,896	152,322	155,843	470,366	154,518	141,561
Sabbath-school Work.....	39,437	78,082	101,473	108,645	131,870	129,540
Church Erection.....	286,667	228,364	272,541	313,119	260,944	306,017
Relief Fund.....	110,939	*325,565	*272,024	126,762	116,573	102,414
Freedmen.....	103,404	106,647	113,082	138,388	124,814	131,822
Sustentation.....	26,419	37,026	46,639	55,355	63,117	71,102
Aid for Colleges.....	127,637	215,009	169,863	248,107	163,920	160,915
General Assembly, etc.....	62,324	68,125	69,638	72,322	75,449	+80,908
Congregational.....	7,902,164	8,808,562	9,020,202	10,009,599	9,664,279	10,043,128
Miscellaneous.....	866,762	1,015,799	1,086,241	1,213,287	1,325,696	1,317,970
Total.....	\$11,036,622	\$12,818,682	\$12,922,829	\$14,363,131	\$13,961,211	\$14,298,271

WM. HENRY ROBERTS, *Stated Clerk.*

Cincinnati, Ohio, August 6, 1892.

* Centenary Fund inclusive.

† Includes in part Synodical and Presbyterial expenses.

SUMMARY BY SYNODS

OF STATISTICS RELATING TO CHANGES OF MINISTERS AND CHURCHES.

SYNODS.	Licenses.	MINISTERS.			CHURCHES.		OTHER DENOMINATIONS.			
		Ordina- tions.	Installa- tions.	Pastoral Dissolu- tions.	Organized.	Dissolved.	Ministers Received.	Ministers Dismissed.	Churches Received.	Churches Dismissed.
1. Atlantic.....	5	6	2	...	5	2	1	...	...	...
2. Baltimore.....	8	6	20	12	...	...	2	...	...	...
3. California.....	6	4	13	5	7	3	1	1	...	...
4. Catawba.....	3	3	3	...	5	...	2	1	...	...
5. China.....	7	...	...	3	11	...	...	...	...	...
6. Colorado.....	1	2	9	10	9	2	5	...	...	...
7. Illinois.....	23	15	42	25	12	3	13	5	...	...
8. India.....	...	...	...	...	...	...	...	...	...	...
9. Indiana.....	16	13	18	13	4	3	...	...	...	...
10. Indian Territory.....	5	3	1	...	12	1	4	1	...	...
11. Iowa.....	13	15	23	22	6	6	...	...	...	...
12. Kansas.....	2	10	16	16	4	5	2	1	...	...
13. Kentucky.....	4	...	1	4	2	2	...	...	...	...
14. Michigan.....	7	12	23	12	6	3	...	...	...	...
15. Minnesota.....	2	7	21	14	6	2	6	...	...	...
16. Missouri.....	12	7	14	10	13	3	...	...	...	...
17. Nebraska.....	5	5	10	10	8	6	...	...	...	...
18. New Jersey.....	13	17	28	20	9	...	6	2	...	...
19. New Mexico.....	1	2	3	2	...	...	1	4	...	...
20. New York.....	54	45	64	51	11	...	12	13	2	...
21. North Dakota.....	6	4	2	1	3	...	1	1	...	...
22. Ohio.....	16	15	35	49	6	1	10	3	1	...
23. Oregon.....	4	...	3	...	4	4	...	...	...	...
24. Pennsylvania.....	51	41	91	62	21	3	7	2	...	1
25. South Dakota.....	5	2	4	5	2	6	1	1	...	...
26. Tennessee.....	1	...	4	1	...	...	1	1	...	...
27. Texas.....	1	1	...	1	7	...	1	...	...	...
28. Utah.....	2	...	1	2	5	1	2	...	...	...
29. Washington.....	2	1	4	5	6	1	1	...	...	...
30. Wisconsin.....	1	4	9	11	9	1	1	...	...	...
Total.....	276	240	464	366	196	65	91	40	6	3

On the continent of Africa there is one language which has had the privilege of boasting itself the most accursed under the face of the sun; a language which has been used by the slave-dealers, who have traveled to all parts of Africa, and wherever they have gone they have taken that Swahili language with them. There is the opportunity—one language which amongst all these varying tongues is spoken in all parts of Africa. The Church Missionary Society began the work on that language nearly fifty years ago. Dr. Krapf commenced it; the University Mission thirty years ago took it up. Dr. Steere, one of the greatest linguists in this age, set to work on the language; and now the Bible Society is enabling us to make that the most blessed language in Central Africa. Wherever we go

we are able now to present the people of the country with the Word of God in a language they can understand. Is not this the work of Christ Himself—the very curse of the land, the most accursed language turned into its greatest blessing?

The seed is cast upon the waters, and it returns after many days, it bears fruit in unexpected ways. One book given by Bishop Steere, and carried by a native into the very centre of Africa, became the seed which has sprung up into the Mission in Uganda. One book, carried there by a native, was found by Stanley, and was read by him to King Mtesa. And that was the beginning of the Church Missionary Society's work in that country. —Archdeacon Hodgson, at the last annual meeting of the British and Foreign Bible Society.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, AUGUST, 1892.

- ATLANTIC.—*Fairfield*—Ebenezer, 31 cts; Good Will, 1 42.
BALTIMORE.—*Baltimore*—Baltimore Broadway, 2 50; Westminster (M. C. D.), 5; Emmittsburgh, 19 78; Franklinville, 5. *New Castle*—New Castle 1st sab-sch, 8 38; Pencader, 5 50. *Washington City*—Clifton, 3; Darnestown, 7 18; Hermon, 3.
CALIFORNIA.—*Benicia*—Lakeport, 6 68. *Los Angeles*—Alhambra, 3; Burbank, 3 40; Glendale, 5 20; Orange 1st, 9 83; Redlands, 12 50. *Oakland*—Oakland 1st, 78 05.
COLORADO.—*Boulder*—Brush, 5; Valmont, 25 cts. *Denver*—Denver 23d Avenue, 23 14; —North, 10 05. *Gunnison*—Delta 1st, 4 20. *Pueblo*—Alamosa, 4 52; Pueblo 1st, 1 97.
ILLINOIS.—*Alton*—Carrollton, 10; Jerseyville 1st, 17. *Bloomington*—El Paso, 10; Mazon, 8 40; Philo, 6. *Cañon*—Carmi 1st, 18 57. *Chicago*—Chicago Woodlawn Park, 23 63; Manteno, 40; Morgan Park, 8 80; New Hope, 13. *Freeport*—Freeport 2d, 11. *Rockford*—Westminster, 7 78; Willow Creek, 23 57. *Mattson*—Kansas 7. *Peoria*—Crow Meadow, 3 50. *Rock River*—Ashton, 9; Centre, 4 03; Franklin Grove, 10; Geneseo, 4; Rock Island Central (Incl. sab-sch, 2 73), 11. *Schuyler*—Bardolph, 4; Carthage 1st, 20 50; Chili, 8 12; Ellington Memorial, 4; Kirkwood, 4; Monmouth 1st, 8 30; Plymouth, 3 12; Rushville, 7 53. *Springfield*—Pisgah, 1 51; Unity, 1 61.
INDIANA.—*Crawfordsville*—Delphi, 8 30. *Indianapolis*—Bethany, 2 30; Putnamville, 1; Roschdale, 4. *Logansport*—Meadow Lake, 3; Remington, 8 10. *Vincennes*—Spencer, 4. *White Water*—Connersville 1st, 35.
INDIAN TERRITORY.—*Choctaw*—Wheelock.
IOWA.—*Cedar Rapids*—Marion, 18 50; Springfield, 6. *Council Bluffs*—Greenfield 1st, 3 38. *Des Moines*—Laurel, 3; Marioposa, 9 10; Panora, 7 20; Perry, 4. *Fort Dodge*—Wheatland German, 10. *Iowa*—Martinsburg, 9 33; Medias, 6 75; Wapella, 6 25; Winfield, 5. *Iowa City*—Brooklyn, 6 68; Davenport 2d, 10; Scott, 7 70; West Branch, 4 70. *Sioux City*—Emmanuel German, 6; Larabee, 6 07; O'Brien Co. Scotch, 8 25. *Waterloo*—Greene 1st, 5 08; Salem, 10; Tama City, 1 21; Toledo, 4 70; Tranquility, 11; Waterloo 1st, 22.
KANSAS.—*Emporia*—Elmendorf, 3 65; Madison, 2; Mount Vernon, 3 57; New Salem, 6; Oxford, 4 26; Walnut Valley, 4; Wichita West Side, 3 30. *Highland*—Highland, 12. *Larned*—Burton, 1 89; Valley Township, 7 23. *Neosho*—Chanute, 4 21; Cherokee, 2; Elk City, 4; Garnett 1st, 4 40; McCune, 2; Monmouth, 2; Osage 1st, 10 50. *Solomon*—Minneapolis, 18 65. *Topeka*—Kansas City Grand View Park, 5.
KENTUCKY.—*Ebenezer*—Frankfort 1st.
MICHIGAN.—*Flint*—Cass City, 4 10; Columbia, 5; Flint 1st, 21 50; Port Austin, 3 50. *Lake Superior*—Menominee 1st, 35. *Lansing*—Delhi, 4 64. *Monroe*—Adrian 1st, 16 40; Blissford, 6 68. *Saginaw*—Calkinsville, 4 50.
MINNESOTA.—*Duluth*—Duluth 2d, 7; West Duluth Westminster, 3. *Red River*—Fergus Falls 1st, 1 69. *St. Paul*—Minneapolis Franklin Avenue (Incl. sab-sch, 3 40), 7; —Westminster, 69 82; St. Paul 1st, 2; —Bethlehem German (Incl. sab-sch, 2 91), 7 82. *Winona*—Preston, 7 60.
MISSOURI.—*Kansas City*—Butler, 13. *Ozark*—Ash Grove Calvary, 4 80; Bolivar, 8; Neosho 1st, 5; Salem, 1. *Platte*—Maryville 1st, 15 50; Parkville, 4 83. *St. Louis*—Bethel German (Mission Feast Collection, 10), 14; Emmanuel German, 6; Nazareth German, 7; Zoar, 5.
NEBRASKA.—*Hastings*—Wilsonville, 3. *Kearney*—Central City, 6; North Platte 1st, 6; Wood River, 9 21. *Nebraska City*—Burchard, 6. *Omaha*—Omaha Low Avenue, 10 30; —Westminster, 15 06.
NEW JERSEY.—*Elizabeth*—Cranford 1st (Incl. sab-sch, 9 50), 16 06. *Monmouth*—Manasquan, 25; South Amboy, 1. *Morris and Orange*—Morristown South Street, 121 73; New Vernon, 15 62; Summit Central, 94 40. *New Brunswick*—New Brunswick 1st, 35 06; Pennington, 11 14. *Newton*—Newton, 50; Phillipsburgh Westminster, 7 23; 832 25. *New York*—*Albany*—Albany 3d, 15 50; Carlisle, 1; Esperance, 17; Gloversville Kingsboro Avenue, 11. *Binghamton*—Nichols, 2 50. *Brooklyn*—Brooklyn 1st German, 10; —Bethany, 2. *Cayuga*—Cayuga Central (Incl. sab-sch, 2 21), 8 50. *Chemung*—Burdett, 4 34; Havana, 14; Watkins 1st, 32 62. *Columbia*—Durham 1st, 5 17. *Genesee*—Batavia 1st, 57 10; Wyoming, 9 23. *Geneva*—Manchester, 13; Penn Yan 1st, 47; Phelps 1st, 20 34. *Hudson*—Chester, 25 80; Livingston Manor, 3; Montgomery 1st, 8; Monticello, 2; Rockland 1st, 2 20. *Long Island*—Bellport, 10; Middletown, 15 01; Sag Harbor, 10. *Lyons*—East Palmyra, 5 50. *New York*—New York Christ Chapel, 10. *Niagara*—Knowlesville, 2 79; Murray 1st, 10 55. *North River*—Foughkeepsle 1st, 7 46. *Rochester*—Danville, 9; Mount Morris, 9 67; Rochester Central, 60; —Emmanuel, 1 66; Sweden 1st, 13. *St. Lawrence*—Ox Bow, 5 40. *Stewben*—Canisteo 1st, 23; Hornelsville, 12 06. *Troy*—Warrensburg, 6. *Westchester*—Gilead, 12 65; Peekskill 1st, 40 38; South Salem, 18 72.
NORTH DAKOTA.—*Bismarck*—Mandan, 7 38; Sterling, 2. *Pembina*—Inkster, 8 25.
OHIO.—*Bellefontaine*—Bellefontaine 1st, 1 99. *Chillicothe*—Greenfield 1st, 3 78; Pisgah, 7; Salem, 20. *Cincinnati*—Silverton, 2; Springfield, 13 13. *Cleveland*—East Cleveland, 13 27. *Columbus*—Central College, 10 65; Milfin, 8; Westerville, 6 50. *Dayton*—New Carlisle, 17; New Jersey, 4 80; New Paris, 3; Osborn, 8; Troy, 9 63. *Lima*—Bluffton, 2 41; Rockport, 3 72. *Mahoning*—New Lisbon, 10 50. *Marion*—Jerome, 2; Liberty, 5; Ostrander, 7; Trenton, 4. *Maumee*—Toledo 3d, 10; Weston, 5. *Portsmouth*—Mount Leigh, 3; Portsmouth 1st, 6 35; Red Oak, 7. *St. Clairsville*—Cambridge, 5; Mount Pleasant, 4 77. *Steubenville*—Annapolis, 3 78; Irondale, 3 15; New Hagers-town, 2 57; Unionport, 1. *Wooster*—Bellevue, 2 60; Perryville, 3 80; Savannah, 8 50; Wayne, 5 16; Wooster 1st (Incl. sab-sch, 6 54), 67 06. *Zanesville*—Chandlersville, 5 23; Granville sab-sch, 3 73; Homer, 2 60; Jersey, 4; Madison, 21 60; Norwich, "Benj. Workman," 1; Utica, 8; West Carlisle, 5 70; Zanesville 1st, 23 35.
OREGON.—*East Oregon*—Summerville, 1. *Portland*—East Portland 1st 8.
PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 7 40; —North, 21 17; Bakerstown, 10; Bellevue, 8 10; Fairmount, 3 50; Glenfield, 2 75; Glenshaw (sab-sch, 1 04), 11 60; Hilands, 7 87; Plains, 2; Sharpsburg, 7 70. *Blairsville*—Cross Roads, 7; New Salem, 28 82; Plum Creek (Incl. C. E. Soc'y, 1 43), 5; Poke Run, 45. *Butler*—Harrisburg, 5; Plain Grove, 9; Portersville, 8; Scrub Grass, 19. *Carlisle*—Carlisle, 1st, 16; —2d, 25 28; Dauphin, 2. *Chester*—Kennett Square, 6; Oxford 1st, 37 20; West Grove, 4 85. *Clarion*—Academia, 2 15; Clarion, 18 91; Mount Pleasant, 1. *Erie*—East Greene, 3 60; Erie Chestnut Street, 11 75; Garland, 6 25; Girard, 3 50; —Miles Grove Branch, 3 76; Hadley, 2; Harbor Creek, 2; Milledgeville, 2; Oil City 1st, 51 95; Pittsfield, 4; Springfield, 2 11. *Huntingdon*—Alexandria, 32; Houtzdale, 4; Kyrletown, 2; Lost Creek, 19 25; Mifflintown Westminster, 31 61; Williamsburg, 15 77. *Kittanning*—Apollo 1st, 12; Indiana 1st sab-sch, 50; Rayne, 3 09; Slate Lick, 8 50; Tunnelton, 3. *Lackawanna*—Athens, 12; Bethany, 2; Hawley 1st, 13; Lang-clyffe, 23; Rushville, 3; Stevensville, 4; Towanda 1st, 42 91; Tunkhannock, 18 09; Wilkes Barre Westminster, 5. *Lehigh*—Easton Brainerd, add 1; Shawnee, 7 25; South Easton, 6. *Northumberland*—Berwick, 10; Derry, 4; New Columbia, 2 50; Williamsport 2d sab-sch, 16 20. *Parkersburg*—Fairmount 1st, 3; Terra Alta, 9. *Philadelphia*—North—Frankford, 11 99; Overbrook, 3; Torresdale Mac-

alester Memorial, 3 50.	Pittsburgh—Crafton, 15;	Duquesne, 10; Finleyville, 6 51; Homestead, 16 50; McKee's Rocks, 1 75; Mansfield 1st, 19 80; Miller's Run, 3 25; Mingo, 4; Montours, 6; Pittsburgh 4th, 23 22; — Shady Side, 40; Racoon (Incl. sab-sch, 7 50), 57 46; Sharon, 21 65; Swissvale, 24 14; Wilkinsburgh, 66 82. Redstone—Laura Hill, 25; McKeesport 1st, 29; Scottdale (Incl. sab-sch, 1 71), 9 70. Shenango—Moravia, 7; Pulaski, 1 70; Unity, 10; Wampum, 2. Washington—Burgettstown (Incl. sab-sch, 7 07), 17 65; Cove, 3; Cross Creek, Miss Mary Vance, 5; Hookstown, 10; Mill Creek, 6 80; Unity, 2. Wellsboro—Wellsboro, 6 68. Westminster—Centre (Incl. sab-sch, 6), 16.	1,360 66
TENNESSEE.—Holston—Mount Bethel, 4 91. Kingston—Bethel, 4. Union—Caledonia, 2; Spring Place, 2.	12 91		
TEXAS.—Austin—Lampasas 1st,	3 00		
UTAH.—Montana—Hamilton,	2 50		
WASHINGTON.—Olympia—Edison, 10. Puget Sound—Seattle Calvary, 8.	15 00		
WISCONSIN.—Chippewa—Baldwin, 15 96; Ironwood, 8. Madison—Baraboo, 7 58. Milwaukee—Cedar Grove, 19.	50 48		

Total from churches and Sabbath-schools \$ 4,070 37

OTHER CONTRIBUTIONS.

"A friend," & "C. Penna.," 4; Rev. W. L. Tarbet and wife, 80 cts; Rev. Meade C. Williams, 10; "W. R. J.," \$20.	230 80
	\$ 4,310 17

LEGACIES.

Estate of Alexander Gordon, dec'd, late of Leechburg borough, Pa.	397 15
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MISCELLANEOUS.

Interest on investments.	\$325 00
Payment on church mortgage	200 00
Sale of church property.	279 50
Plans and specifications.	15 00

Sales of Book of Designs No. 5	4 54
Partial loss recovered	40 00
Premiums of insurance	347 30 1,213 14

SPECIAL DONATIONS.

BALTIMORE.—Baltimore—Baltimore Broadway	\$ 2 00
New Jersey.—Jersey City—Garfield 1st, 3 20; Hackensack 1st, 4 65; Passaic German, 1 60; Patterson 3d, 24 35.	33 80
New York.—Troy—Argyle, 5; Cambridge, 27 07; Johnsonville, 1 45; Lansingburgh Olivet, 10 02; Troy Memorial, 8 17; — Westminster, 6 71. Westchester—South Salem, 14 31.	72 73
OHIO.—Lima—Sidney	12 00
Rev. R. Taylor, Beverly, N. J.	25 00 145 53
	\$ 4,065 9

Church collections and other contributions, 5 months, April to August, 1892	\$ 19,229 22
Church collections and other contributions, 5 months, April to August, 1891	19,367 5

MANE FUND.

MISCELLANEOUS.

Installments on loans	\$584 42
Premiums of insurance	22 50 606 22
	\$ 606 22

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York

RECEIPTS FOR COLLEGES AND ACADEMIES, AUGUST, 1892.

COLORADO.—Boulder—Valmont, 19 cts. Pueblo—Pueblo 1st, 1 47.	1 66
COLUMBIA.—East Oregon—Summerville,	1 00
ILLINOIS.—Alton—Carrollton, 7 50. Bloomington—Philo, 4. Chicago—Chicago 3d, 426 88; — 6th, 44 57; Lake Forest 1st, 161 40. Mattoon—Pleasant Prairie, 5; West Okaw, 4 33. Springfield—Pisgah, 1 64; Unity, 1 21.	668 93
INDIANA.—Crawfordsville—Delphi, 6. White Water—Greensburgh, 12 42.	18 49
IOWA.—Iowa—Burlington Hope Chapel, 2 40. Iowa City—Union, 3 50. Sioux City—Ira Grove, 8.	18 90
KANSAS.—Emporia—Newton, 20. Highland—Corning, 2 40.	22 40
MICHIGAN.—Detroit—Erin, 3; Northville 1st, 2 50.	5 50
MINNESOTA.—Red River—Fergus Falls 1st, 1 27. St. Paul—Macalester, 9 75.	11 02
MISSOURI.—St. Louis—Bethel German, 10; St. Louis Jefferson Street, 4.	14 00
NEW JERSEY.—Elizabeth—Perth Amboy 1st sab-sch, 6 81. Jersey City—Passaic 1st sab-sch, 3 08. Morris and Orange—Orange 1st, 75. New Brunswick—Lambertville, 42; Trenton 1st, 149 33. Newton—Harmony, 5 80; Phillipsburgh Westminster, 6 76.	288 78
NEW YORK.—Boston—Providence 1st, 5. Brooklyn—Brooklyn 1st German, 5. Champlain—Chazy, 8 15. Geneva—Seneca, 18 09. Hudson—Monticello, 2. Long Island—Bellport, 7; Mattituck, 4. New York—New York 14th Street, 10. North River—Poughkeepsie 1st, 5 59. Rochester—Mount Morris, 9 67; Rochester Central, 5; — Emmanuel, 1 66.	126 16
OHIO.—Lima—Middlepoint, 6. Marion—Ostrander, 2 30. Maumee—Toledo 3d, 2. Zanesville—Coshocton, 12.	22 30

PACIFIC.—Benicia—Napa, 20. San Jose—Santa Clara 10.	30 00
PENNSYLVANIA.—Carlisle—Dauphin 1st, 1 50. Huntingdon—Bellefonte, 43 42; Houtzdale, 3; Spruce Creek, 17 2. Kittanning—Kittanning 1st, 18. Lackawanna—Great Bend, 6; Troy, 15 40. Northumberland—Jersey Shore 17; Williamsport 21 sab-sch, 6 68. Philadelphia—North Norristown Central sab-sch, 23. Pittsburgh—Pittsburgh Shady Side, 30. Wellsboro—Wellsboro, 5 12. Westminster—Centre, 12; — sab-sch, 6; Chestnut Level, 6 02; Leacock, 7 33; — sab-sch, 67 cts.	249 5
UTAH.—Montana—Hamilton, 2 50; Spring Hill, 1 30.	4 20

Total from churches and and Sabbath-schools. \$ 1,637 14

INTEREST.

On temporary investments	30 22
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PERSONAL.

Miss Mary Banks, Newburgh, N. Y., 2; "W. R. J.," 125; "C. Penna.," 3; Rev. W. L. Tarbet and wife, 80 cts.	130 20
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Total receipts for August, 1892	\$ 1,529 06
Previously reported	33,791 94

Total receipts to date \$ 40,391 00

C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR FOREIGN MISSIONS, AUGUST, 1892.

ATLANTIC.—South Florida—Paola, 17 50.	17 50
BALTIMORE.—Baltimore—Annapolis, West End sab-sch, 1 65; Baltimore, Westminster, "M. C. D.," 5; Piney Creek, 12. New Castle—Pencader, 7 50. Washington City—Washington, New York Avenue, Youth's Miss. Soc., 100.	126 15
CALIFORNIA.—San Jose—Cambria,	6 00

CATAWBA.—Yadkin—Freedom, 1 25; — sab-sch, 4 00; Logan, 1 75; Mt. Airy, 1; New Centre, 1 68.	9 68
COLORADO.—Boulder—Laramie, Union, 12 81; Valmont, 1 04. Pueblo—Canon City, 132; Pueblo 1st, 8 12.	151 97
ILLINOIS.—Chicago—Chicago 1st, 71 45; — 3rd, 93 2; — Jefferson Park, 3 50; River Forest sab-sch, 2 50. Freeport—Foreston Grove sab-sch, 8 70. Mattoon—Assumption,	

16 07; West Okaw, 8 30. *Ottawa*—Kings, 5. *Peoria*—Yates City, 4 50. *Rock River*—Aledo Y. P. S. C. E., 25; Peniel sab-sch, 5. *Schuyler*—Bushnell, 2 58; Chilli Y. P. S. C. E., support of Jno. N. Hyde, 5 88; Kirkwood, 16 50; Monmouth, 36 18; Perry, 6. *Springfield*—Pisgah, 5 40; Springfield 1st Y. M. Soc'y, 18; Unity, 6 44. 380 91

INDIANA.—*Crawfordsville*—Beulah Shawnee Band, for surf boat, Africa, 12; Delphi, 34 85; Eugene, 8; Thornton Brier Band, for surf boat, Africa, 10 50. *Logansport*—Dyer, 5. *White Water*—Rising Sun, 7; — sab-sch, for Juma High School, 6. 88 35

IOWA.—*Council Bluffs*—Anderson, 5; Bedford sab-sch, class of boys, 4 19; *Randolph*—Prairie Chapel, 1; Red Oak, 10; Sidney, 10. *Des Moines*—Des Moines Central, 200; — Westminster Y. P. S. C. E., 16 02; Perry, 6; *Waterloo* sab-sch, 22 71. *Fort Dodge*—West Bend, 5 06. *Iowa City*—Summit Prim sab-sch, 2 22; Union, 3 50. *Sioux City*—Emmanuel German, 4. *Waterloo*—Ackley Y. P. S. C. E., 6; Clarksville, 20. 315 70

KANSAS.—*Emporia*—Newton, 20; Peotone sab-sch, 2. *Neosho*—Mineral Point, 2; Parsons sab-sch, 6 21. *Topeka*—Seymour sab-sch, 5. 35 21

MICHIGAN.—*Monroe*—Jonesville, 30 00
MINNESOTA.—*Duluth*—Two Harbors Y. P. S. C. E., 13. *Mankato*—Amboy, 6; Worthington Westminster, 27. *Red River*—Fergus Falls, 6 25. *St. Paul*—Oak Grove Y. P. S. C. E., 20. 71 95

MISSOURI.—*Platte*—Carrollton, 3 20; Oregon, 13 41; Tarkio, 3 20. *St. Louis*—Bethel German, 50; — sab-sch, 6. 73 81

NEBRASKA.—*Kearney*—Rural Y. P. S. C. E., 1 62. *Omaha*—Bellevue Y. P. S. C. E., for R. Irwin, 50. 51 63

NEW JERSEY.—*Elizabeth*—Cranford, 10; Liberty Corner, 15; Perth Amboy sab-sch 5 50. *Jersey City*—Passaic sab-sch, 4 11; West Hoboken, 11 86. *Monmouth*—Asbury Park Y. P. S. C. E., 11 39; Farmingdale, 8 21; Freehold, 13 01; Long Branch Y. P. S. C. E., 10 40. *Morris and Orange*—Mendham 2d, 30; Morristown South Street sab-sch Miss. Soc'y, for F. G. Coan, 118 50; Orange 1st sab-sch, 100; — Central, 400. *Newark*—Newark Park, 23 41; — Woodside, 26 71; — 5th Avenue, 15. *New Brunswick*—Dutch Neck, 50; New Brunswick 2d, 35; Trenton Prospect Street, 41. *Newton*—Newton, 175; Wantage 1st, 5. *West Jersey*—Fairfield, 8; Vineland Y. P. S. C. E., 14 50. 1,115 60

NEW YORK.—*Albany*—Amsterdam 2d, 20; West Galway, 6. *Brooklyn*—Brooklyn 1st German, 30; — Bethany, 13 77; — Classon Avenue Y. P. S. C. E., 30; — South 3d Street, 31 11; — Westminster Y. P. S. C. E., 38 76. *Buffalo*—Buffalo North, 246 85; — West Avenue Y. P. S. C. E., 10; Clarence, 7 40. *Cayuga*—Cayuga, 10. *Chemung*—Spencer, 75 cts. *Columbia*—Durham 1st Y. P. S. C. E., 2 67. *Genesee*—Dresden, 5; Penn Yan sab-sch, 14 10. *Hudson*—Greenbush, 4 40; Hopewell, 50; Monticello, 8; Nyack, 48 34; Washingtonville 2d, 455 43; White Lake, 18 87. *Long Island*—Bridgehampton, 13; Shinnecock, 1. *Lyons*—Palmyra, 26 91. *Nassau*—Far Rockaway, 63; "A pastor," 10. *New York*—New York Allen Street, 5 45; — Covenant, 50. *Niagara*—Mapleton Y. P. S. C. E., 13 39; Niagara Falls, 48 80; — sab-sch, 6 20. *North River*—Amenia, 31; Lloyd sab-sch, 10; Newburgh Calvary, 17 45; Poughkeepsie, 30 77; Wappinger's Falls Y. P. S. C. E., 8. *Otsego*—Delhi 2d, 100; Guilford Centre, 14 30; — sab-sch, 3 30; Hobart, 45 10. *Rochester*—Livonia, 10; Rochester Central, 250; — sab-sch, 40; — Emmanuel, 4 98; Sweden Y. P. S. C. E., 10. *St. Lawrence*—De Kalb, 2; De Kalb Junction, 3; Sackett's Harbor, 10. *Syracuse*—Cazenovia, 175; Fayetteville, 5; Skaneateles, 53 72. *Utica*—Hamilton College, 20; Oneida, 16 08; Sauquoit, 18. *Westchester*—Peekskill 1st, 28 83; South Salem, 11 64. 2,191 29

OHIO.—*Bellefontaine*—Bellefontaine, 8 20. *Cincinnati*—Venice sab-sch, 12; Silverton, 2. *Cleveland*—Cleveland Woodland Avenue King's Daughters and Sons, support of J. J. Walsh, 12; East End Mission sab-sch, 2 72. *Dayton*—Middletown, 100 29; Osborn, 1. *Lima*—Van Buren, 11 20. *Mahoning*—Salem Y. P. S. C. E., 5 90. *Portsmouth*—Portsmouth 1st, 8 33. *St. Clairsville*—Buffalo, 59; Crab Apple, 23 10; Rock Hill Y. P. S. C. E., 5 30. *Steubenville*—Annapolis, 4; Bakersville, 8; Dell Roy, 8 60; Minerva, 10; Monroeville, 7; Pleasant Hill, 7 84; Still Fork, 10; — Y. P. S. C. E., 1 40; Ulrichsville, 18. *Wooster*—Ashland, 10 96. *Zanesville*—Norwick, B. Wortman, 5. 336 86

OREGON.—*East Oregon*—Summerville, 2. *Willamette*—Pleasant Grove, 2. 4 00

PENNSYLVANIA.—*Allegheny*—New Salem, 15. *Blairsville*—Beulah sab-sch, 30; Parnassus, 408 97. *Butler*—Scrub Grass sab-sch, 16 12. *Carlisle*—Harrisburg Market Square, 150 93; Middle Spring, 50. *Chester*—Dilworthtown, 2 50; Media, 15. *Clarton*—Academy, 4 67; Mill Creek, 9; Mount Tabor, 6; Rockland, 3. *Erie*—Harbor

Creek sab-sch, 3; Sugar Grove, 3. *Huntingdon*—Fruit Hill, 13; Little Valley, 13; Penfield, 10; — Y. P. S. C. E., 2 57; Winterburn, 5. *Lackawanna*—Ararat, 1 20; Carbondale, support of J. A. Fitch, 201 20; Gibson, 1 25; Towanda sab-sch, 70 98. *Northumberland*—WillamSPORT 2d sab-sch, 55 06; — 3d, 10. *Parkersburg*—Fairmount, 3. *Philadelphia*—Philadelphia Grace sab-sch, 12; — Walnut Street sab-sch, 43 63; — Elm Avenue sab-sch, 3 04; — Cohocksink sab-sch, 1 55. *Philadelphia North*—Doylestown, 55 84; — "special pledges," 8 30; Falls of Schuylkill sab-sch, Tabriz school, 15; Frankford, 40 78; — Y. P. S. C. E., 5 15; Hermon, Mr. and Mrs. A. Henry, 50; Mount Airy sab-sch, 4 33; Norristown Central sab-sch, 30; Norriton and Providence, 25; Thompson Memorial, New Hope Chapel, 19 72. *Pittsburgh*—Monongahela City sab-sch, 30; Pittsburgh 7th sab-sch, 15; — East Liberty, S. L. F. Wood, for Zia Zing Tong, 13 50; — sab-sch class No. 20, for Hira Zall, 12 50; — Shady Side, 130. *Redstone*—Dawson, 3; McKeesport, 26 66; — Stewart Mission, 5 78; Mount Pleasant Reunion, 21 23; Tyrone, 4; Smithfield, 1 65. *Shenango*—Neshannock Y. P. Miss. Soc'y, 50. *Washington*—Burgettstown, 48 80; — sab-sch, 22 12; Frankfort sab-sch, 16 50. *Wellsboro*—Covington, Rev. J. B. Woodward and wife, 2 50; Wellsboro, 38 17. 1,846 64
SOUTH DAKOTA.—*Central Dakota*—Hitchcock, 5; Rose Hill, 4. 9 00

UTAH.—*Montana*—Hamilton, 7; Spring Hill, 3. *Utah*—Salt Lake City Westminster Y. P. S. C. E., 10. 20 00
WISCONSIN.—*Milwaukee*—Mayville, 2 00

WOMAN'S BOARDS.

Women's Boards of New York, 2,000; South West, 200; North West, 5,332 50; Philadelphia, 6,093 30; Occidental Board, 133 36.....\$ 12,759 16

LEGACIES.

Estate of Eliza McCarty dec'd, 69 76; Interest on legacy of James Graham, dec'd, 12; Estate of Alex. Gordon, dec'd, 8,338 68; Estate of James R. Curry, dec'd, 500; Estate of M. Cleveland, 375.....\$ 3,795 34

MISCELLANEOUS.

Anonymous, Rosendale, Mo., 2 25; W. A. McDowell, Denver, Colo., 2 00; O. F. Harper, Sidney, N. Y., 5 00; Birthday Box of Edgar Heron, Sudberry, 5 00; West Philadelphia, 30 00; "E. W." 50 00; "L. P. S." 300; H. Churchman, Philadelphia, 5 00; Rev. J. G. Black, 5; Rev. R. Tweed, Clyde, Minn., 74 cts; "W. R. J." 1,000; D. C. Kuhn, Pittsburgh, Pa., for teachers in India, 75; Mrs. E. Bronson, Nelson, Pa., 1; J. Livingston Taylor, Cleveland, O., salaries of Mr. Street and Mr. Ford, 1,467; Frankfort, Ky., house in Lakawn, 1; Isaac Miller, Wyoming, Neb., Mr. Woo's salary, 50; Mrs. S. B. Sprague, Mission work in India, 5; A. P. Logan, support of Ting Ki Yuen, 5; "State of California," 1,000; Birmingham Woman's Presbyterian Society, 5 50; Mrs. Agnes Farlinger, Fort Covington, N. Y., 50; C. Arbuthnot, Pittsburgh, Pa., 500; Thos. Smith, Albion, Ill., to make Mary J. Smith, life member, 30; Thos. Smith, 20; "For Molly's dime," 5 30; Mary E. Woodhaus, Santa Clara, Cal., Juma High School, 25; Sally C. Pattengill, Lena, N. Y., 10; Rev. W. M. Hunter, D. D., Pittsburgh, Pa., 3 15; N. Tooker, E. Orange, N. J., support of a native preacher in India, 180; Rev. Geo. T. Crissman, D. D., and family, native preacher in India, 30; proceeds of stereopticon exhibition, Syria, 7 05; "F. & M." 8 00; Mrs. S. M. Jaques, Nassau, N. Y., 2; "Sunday eggs," Neosho Rapids, Kansas, 1; "A friend," 5; "C. Penna," 22; "X. Y. Z." 30; Rev. W. L. Tarbet and wife, 2 80; "S. N. S." 15; Rev. G. W. Seiler, 20; Rev. Geo. F. Fitch, 10; Mrs. B. B. Brier, 3..... 4,983 79

Total receipts during August, 1892\$ 29,421 53
Total receipts, May 1, 1891, to August 31, 1891, 125,739 84
Total receipts, May 1, 1892, to August 31, 1892, 113,691 69

WILLIAM DULLES, JR., Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR FREEDMEN, AUGUST, 1892.

COLORADO.—Boulder—Rawlins, 8; Valmont, 16 cts. Pueblo—Canon City, 23; Pueblo, 1 25, 31 89
COLUMBIA.—East Oregon—Summersville, 1 00
ILLINOIS.—Alton—Carrollton, 6 25. Bloomington—Cooksburg, 10 25. Chicago—Chicago Jefferson Park, 19 13; Wilmington, 12 50; Morgan Park, 1; Little Mission of S. Englewood, 2 50. Mattoon—Ashmore, 7; Pleasant Prairie, 10. Schuyler—Kirkwood, 2 50; Macomb, 24. Springfield—Pisgah, 2 31; Unity, 1. 98 47
INDIANA.—Crawfordsville—Delphi, 5 50; Eugene, 2. Indianapolis—Bainbridge, 1; Carpentersville, 1; Roachdale, 2. 11 50
INDIAN TERRITORY.—Choctaw—Per Miss Lucy Howard, 67 80
IOWA.—Des Moines—Newton Y. P. S. C. E., 3 49. Iowa—Hope Chapel, 2 07. 5 56
MINNESOTA.—Red River—Fergus Falls, 1 05. St. Paul—Macalester, 4; Minneapolis Andrew, 37 35. 42 60
MISSOURI.—Kansas City—Sharon, 3 55. St. Louis—Bethel German, 12. 16 85
NEBRASKA.—Kearney—North Platte, 3 86. Nebraska City—Barneston, 2 50; Blue Springs, 3 50. Niobrara—Wayne, 6. Omaha—Omaha Westminster, 7 15. 23 02
NEW JERSEY.—Elizabeth—Basking Ridge, 73; Plainfield 1st, 22 95. Jersey City—Hackensack, 5; Passaic sab-sch, 4 00. Monmouth—Crabtree 1st, 30. Morris and Orange—East Orange 1st, 67 65; Mendham 1st, 20 52. New Brunswick—Dutch Neck, 25; Frenchtown, 15 07; Princeton 1st, 37 02. Newton—Blairtown (sab-sch, 7 35), 72 94. 875 35
NEW YORK.—Albany—Princeton, 12. Brooklyn—Brooklyn 1st German, 10; Bethany, 2. Buffalo—Franklinville, 3. Cayuga—Meridian, 4 50. Hudson—Monticello, 2. Long Island—Bridgehampton, 43 69; Shinnecock, 1. Lyons—Palmyra, 8 59. New York—New York Christ Chapel, 15. North River—Newburgh Calvary, 19 11; Poughkeepsie, 4 66. Rochester—Genesee Village, 57 22; Rochester Central, 50; Emmanuel, 1 66. Syracuse—Fayetteville, 7 75. Utica—New Hartford, 18 78; Sauquoit, 15. 276 96
OHIO.—Athens—Amesville, 4; New England, 2 65. Bellefontaine—Bellefontaine, 1 24. Cincinnati—Venice, 8. Cleveland—Akron sab-sch, 4. Maumee—Toledo 3d, 4 10. Portsmouth—Portsmouth 1st, 5. Zanesville—Muskingum, 20; Pataskala, 11. 59 99

PACIFIC.—San Francisco—Valona, 2 50. Stockton—Sanger, 3. 5 50
PENNSYLVANIA.—Allegheny—Allegheny North, 19 25. Blairsville—Fairfield, 57 70. Carlisle—Harrisburg Market Square, 72 76. Clarion—Maysville, 3 06; Mount Tabor, 6 24; Richardsville, 1 18. Erie—Harbor Creek sab-sch, 2. Huntingdon—Houtzdale, 2 50. Lehigh—Bethlehem 1st, 10 58; Hazleton, 23 70; South Easton, 2 60. Northumberland—Lewisburgh, 29. Philadelphia—Philadelphia Zion German, 2. Philadelphia North—Mount Airy sab-sch, 5 90. Pittsburgh—Pittsburgh Shady Side, 5. Redstone—Little Redstone, 8 41. Shenango—Shenango 2 25. Washington—Claysville, 15 80; West Alexander, 90. Wellsboro—Wellsboro, 4 27. 594 2
SOUTH DAKOTA.—Southern Dakota—Canton 5 25. 5 25

Total receipts from churches.....\$ 1,616 6

MISCELLANEOUS.

Woman's Executive Committee, 256 18; Miss Mary E. Palmer, New Brighton, 3 45; W. R. J., N. J., 40; Rev. H. Bushnell, Columbus, O., 5; Alexander Gordon, dec'd, Kittanning, Pa., 397 15; "M. C. D." Baltimore, Md., 5; Legacy of J. H. Dinamore, late of Washington Co., Pa., 14,697 41; "T. and M." Chicago, Ill., 4 50; Mrs. A. H. Kellogg, Abiesman, Wis., 5; Mrs. Charlotte M. Spence, Baltimore, Md., 100; Mrs. Anna S. Butler, Indianapolis, Ind., 45; Per Wylie Homar, Ind. Ty., 1 10; "C." Penna., 8; W. L. Tarbet and wife; Springfield, Ill., 1 20. 15,570 39

Total receipts for August.....\$ 17,186 46

Previously reported.....19,209 45

Total receipts to date.....\$ 35,395 91

Receipts during corresponding period of last year.....41,122 64

Decrease.....\$ 4,726 70

J. T. GIBSON, Treasurer.

RECEIPTS FOR HOME MISSIONS, AUGUST, 1892.

BALTIMORE.—Baltimore—Annapolis West End sab-sch, 1 65; Baltimore Westminster, "M. C. D.," 5; Waverly, 10. New Castle—Pencader, 8; West Nottingham, 50. 74 65
CATAWBA.—Yadkin—Mt. Airy, 1 00
COLORADO.—Boulder—Valmont, 95 cts. Denver—Lawson sab-sch, 2. Gunnison—Delta, 7. Pueblo—Canon City, 132; Pueblo, 7 38. 149 83
ILLINOIS.—Alton—Carrollton, 37 50. Chicago—Chicago 1st, 73 45;—3d, 45;—Jefferson Park, 4 80; Glenwood, 5; Homewood, 5; Kenwood Evangelical, 366; River Forest 1st sab-sch, 2 50. Freeport—Elizabeth, 2 50; Harvard, 4; Woodstock, 18 80. Mattoon—Chrisman, 2 50. Ottawa—Kings, 5. Peoria—Prospect, 14 21. Rock River—Beulah, 7 62; Morrison sab-sch, 3 34; Munson, 7. Schuyler—Elvaston, 28; Kirkwood, 15 51; Perry, 5. Springfield—Pisgah, 4 62; Unity, 6 04; Williamsville Union, 7 08; Rev. W. L. Tarbet and wife, 2 40. 672 84
INDIAN TERRITORY.—Chickasaw—Norman, 4. Choctaw—Bethel, 1 50; Pine Ride, 2; Sans Bois, 2 50. Muscogee—Achna, 1. 11 00
IOWA.—Council Bluffs—Emerson, 6 75; Red Oak, 10 84. Des Moines—Knoxville, 6; Perry, 5. Dubuque—Coggon Zion, 7 78; Lime Spring, in part, 10 25. Fort Dodge—Ramsey German, 6 50; Rolfe 2d sab-sch, 11. Iowa—Birmingham, 2 52. Iowa City—Summit sab-sch, 2 22. Sioux City—Shoemaker, 17 18; Emmanuel German, 4; Hosper 1st, 5; Sioux Centre 2d Holland, 3. Waterloo—Ackley Y. P. S. C. E., 6; Clarksville, 5; Dows, 4 35. 119 79
KANSAS.—Emporia—Bethany, 14 41; Newton, 10; Reece, 8 35; Wichita Lincoln Street, 5. Highland—Clifton, 22 85. Larned—Garden City, add'l, 50 cts. Neosho—Glendale, 1 20; Independence, 37; Parsons sab-sch, 6 21. Osborne—Hays City, 9 74; Herndon, 10 29; Plainville, 2 50; Shiloh, 2 50. Solomon—Rev. R. Arthur, "tithe," 6 25. Topeka—Edgerton, 4 75. 141 48
MICHIGAN.—Detroit—Ypsilanti 1st, 13 19. Flint—Rev. R. J. Jones, 5. Grand Rapids—Grand Rapids Westminster, 12 25; Ionia, 66 75; Tustin, 3 25. Kalamazoo—Richland, 6 18. Lansing—Marshall 1st, 3 68. 110 58
MINNESOTA.—Duluth—Barnum, 5 50; Duluth 2d, 11. Red River—Fergus Falls 1st, 6 52. St. Paul—Crystal Bay,

5; Howard Lake, 7; Long Lake, 5. Winona—Woodbury 5. 44 52
MISSOURI.—Kansas City—Sharon, 5 28. Palmyra—Rev. F. W. Fisher, 5. Platte—Parkville Lakeside sab-sch, 2 45. St. Louis—Bethel German (sab-sch, 6), 46. 55 73
NEBRASKA.—Kearney—Sumner, 2 50. Niobrara—Madison, 7; Ponca, 5; West Union, 3 20. Omaha—Omaha 1st, 40 67. 58 57
NEW JERSEY.—Elizabeth—Perth Amboy 1st sab-sch, 6 42; Springfield, 15. Monmouth—Calvary, 12; Long Branch Y. P. S. C. E., 4 16; Plumstead, 2; Point Pleasant, 5 20; Sayreville German, 4. Morris and Orange—Mendham 1st, 53 44; Orange Central, 400. Newark—Bloomfield 1st, 61 55; Newark 4th Avenue, 15;—Park, 15 57. New Brunswick—Dutch Neck, 50; Trenton Prospect Street, 33. Newton—Wantage 1st, 7. West Jersey—Cedarville 1st, 6. 680 64
NEW YORK.—Albany—Amsterdam 2d, 20; Gloversville Willing Workers, 23; Menands Bethany, 57 75. Brooklyn—Brooklyn 1st German, 20;—Bethany, 9 37;—Lafayette Avenue M. C., 14 84;—Throop Avenue, 80. Buffalo—Buffalo North, A. D. A. Miller, 100. Cayuga—Scipioville, 3. Columbia—Durham 1st (Y. P. S. C. E.), 3 57, 23 72. Genesee—Warsaw sab-sch, 47 04. Geneva—Geneva 1st, 41 03; Penn Yan sab-sch, 14 10; Romulus, 23 25. Hudson—Monticello, 8; Monroe 1st, 100; Washingtonville 2d, 455 43. Long Island—Amagansett, 9 40; Bellport, 30; Bridgehampton, 30 05; Port Jefferson, 14 52; Setauket, 53 66; Shinnecock, 1; South Haven, 22. Lyons—Palmyra, 37 83. Nassau—Far Rockaway, 63. New York—New York Brick Mrs. Bulkie, 5;—Madison Square, add'l, 250. Niagara—Knowlesville, 10. North River—Highland Falls, 25 25; Lloyd sab-sch, 10; Marlborough, 50 68; Poughkeepsie 1st, 87 97. Otsego—Gilbertsville, 43. Rochester—Caledonia, 28 13; Orden Centre, 39; Rochester Central, 175;—Emmanuel, 2 08. St. Lawrence—Waddington Scotch, 149 55. Syracuse—Fayetteville, 6 75; Hamilton College, 14; Troy—Salem 1st sab-sch, 50. Utica—Hamilton College, 14; Lyons Falls Forest, 8 50;—Oriskany, 15 35. 2,840 25
NORTH DAKOTA.—Bismarck—Sterling, 1. Fargo—

Broadlawn, 7; Kelso, 5; Pickert, 6 75. *Pembina*—Hoople, 23 75
OHIO.—*Athens*—Beech Grove, 3. *Bellevue*—Belle Centre, 11; Bellefontaine 1st, 7 46. *Cincinnati*—Lockland, 6; Pleasant Ridge, 16; Silverton, 2; Venice sab-sch, 13 75. *Cleveland*—Akron, 6; Cleveland Woodland Avenue, 200. *Dayton*—Osborn, 1. *Lima*—North Bethel, 3 77; St. Mary's 1st, 14 31. *Mahoning*—Poland, 40. *Maumee*—West Unity, 5. *Portsmouth*—Portsmouth 1st, 10 33. *Steubenville*—Scio, 10. *Zanesville*—Granville, 46 68; Hanover, 2 60; Norwich, Benj. Wortman, 4. 402 89
OREGON.—*East Oregon*—Enterprise, 2 50; Joseph, 2; Summerville, 3. 7 50
PACIFIC.—*San Jose*—Cambria, 7 00
PENNSYLVANIA.—*Allegheny*—New Salem, 12. *Butler*—Amity, 4. *Carlisle*—Harrisburg Market Square, 241 38; Lebanon Christ, 340 57; Lower Marsh Creek, 17; Middle Spring, 50. *Chester*—Bryn Mawr, 17 0 79; Darby Borough, 61; Marple, 17 17. *Clarion*—Mill Creek, 8 50; Mount Tabor, 4 09. *Erie*—Erie 1st, 64 90; Harbor Creek sab-sch, 2. *Huntingdon*—Clearfield, 52; Houtzdale, 15 50; Mann's Choice, 5. *Kittanning*—Clinton, 2; Glade Run, 10. *Lackawanna*—Aarat, 1 20; Gibson, 1 25. *Lehigh*—Audenreid (Y. P. S. C. E., 2 75), 25 80. *Northumberland*—Williamsport 3d sab-sch, 41 59;—3d, 10. *Parkersburg*—Fairmont 1st, 3. *Philadelphia*—Philadelphia Cohocksink sab-sch, 1 70. *Philadelphia North*—Frankford, 40 76; Mount Airy sab-sch, 6 53; Norristown Central sab-sch, 30. *Pittsburgh*—Mingo, 3; Monongahela City sab-sch, 30; Pittsburgh 7th sab-sch, 15;—Shady Side, 80; Riverdale, 15. *Redstone*—Round Hill, 22. *Shenango*—Little Beaver, 8 03; Slippery Rock, 12 21. *Washington*—Burgettstown (sab-sch, 15 92), 38 92; New Cumberland, 90; Pigeon Creek, 37; Upper Buffalo sab-sch, 7 69. *Wellsboro*—Wellsboro, 26 47. 1,620 06
SOUTH DAKOTA.—*Central Dakota*—Rose Hill, 5 60. *Southern Dakota*—Dell Rapids, 6. 11 60
TENNESSEE.—*Birmingham*—Birmingham Ensley, 2; Bridgeport, 2 90. *Kingston*—South Pittsburgh, 8 65. 8 55
TEXAS.—*Austin*—Fort Davis, 5; Taylor, 5. 10 00
UTAH.—*Montana*—Hamilton, 7; Spring Hill, 3. 10 00
WASHINGTON.—*Olympia*—Rev. R. H. Parker, 5. *Puget Sound*—Deming, 1; Rev. C. O. McCarty, 1 50. 7 50
WISCONSIN.—*Chippewa*—Hartland, 5; Hudson, 17 47. *Madison*—Beloit German (sab-sch, 1 50), 9; Lima, 5; Ve-

rona, 7. *Milwaukee*—Milwaukee Immanuel, 63 98. 112 40
 Woman's Executive Committee of Home Missions..... 19,438 84

Total received from churches, August, 1892.....\$ 26,022 56

LEGACIES.

Legacy of Hon. Wm. A. Wheeler, dec'd, late of Malone, N. Y., add'l, 240; Maria Cleveland, dec'd, late of Salem, N. Y., a balance, 387 50; Alex. Gordon, dec'd, late of Leechburg, Pa., 2,838 58; W. D. Johnson, dec'd, late of Clifton, O., add'l, 2,000; Jeremiah Meek, dec'd, late of Moore, Pa., 475..... 5,941 08

MISCELLANEOUS.

Wm. J. Owens, Trenton, N. J., 50; Mrs. Mary D. Crane, Brooklyn, N. Y., 16; Rev. T. Williston, Ashland, O., 1; Margaret Cummins, Bellaire, O., 25; E. A. Cummins, Bellaire, O., 25; Mrs. E. H. Plumb, Gowanda, N. Y., 300; Miss M. S. H., thank off'g, 10; Mrs. Mary B. Gillespie, Gallatin, Mo., 10; "W. R. J.", 1,300; A. T. Wilson, Ridgedale, Iowa, 10; "West phil.", 30; "O. Penna.", 14; "X. Y. Z.", 20; "S. N. S.", 15; Friends, 300; Rev. W. H. Hancock, Boothwyn, Pa., 4; Friend Steubenville, O., 20; J. D. Thompson, State of California, 1,000; James H. Willson, Oakland, Cal., 30; J. B. Davidson, Newville, Pa., 15; Rev. J. H. E. 2; "E. N. D.", Fond du Lac, Wis., 3; T. and M., Chicago, Ill., 8; Miss Susan French, Goldfield, Iowa, 5; Mrs. S. M. Jacques, Nassau, N. Y., 3; A friend, 6; Interest on John C. Green fund, 380; Interest on permanent fund, special, 125; Interest on permanent, 1,250; Interest on Carson W. Adams fund, 15; Interest on W. D. Johnson's bequest, 540..... 5,590 00

Total received for Home Missions, August, 1892.\$ 37,553 64

Total received for Home Missions from April 1, 1892..... 181,084 10

Amount received during same period last year. 218,308 86

O. D. EATON, Treasurer,
 53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR HOME MISSIONS, DEBT ACCOUNT, AUGUST, 1892.

ILLINOIS.—*Springfield*—Murrayville, 4 50; Unity, 5 50. 10 00
INDIAN TERRITORY.—*Cherokee Nation*—Eureka, 2 05
KANSAS.—*Emporia*—Emporia Arundel Avenue, 3 26
MICHIGAN.—*Lansing*—Battle Creek 1st, Mrs. Harriet Root, 20 00
MINNESOTA.—*Mankato*—Kinbrae, 29 21
NEW MEXICO.—*Rio Grande*—Rev. M. Matthieson, 10 00
OHIO.—*Bellevue*—Bellefontaine 1st, 1. *Marion*—Pisgah, 4 15. *Zanesville*—Utica, 14; Zanesville 1st, 23 57. 44 52
OREGON.—*Portland*—Tualatin Plains sab-sch, 7 73
PENNSYLVANIA.—*Erie*—Harmansburg, 7 20. *Washington*—Burgettstown (sab-sch, 18 70), 41 41. 48 61
TEXAS.—*North Texas*—Canadian, 1 06

Total received from churches\$ 176 47

MISCELLANEOUS.

Mrs. S. M. Dickson, Philad'a, Pa., 10; A friend of missions, 10; Miss Johnston, Pittsburgh, Pa., 28; Mrs. J. D. Gallup, Casewille, N. Y., 2; Friend, 1; Cora W. Shepherd, Chattanooga, Tenn., 2 60; Rev. G. B. McComb, Silver Creek, Neb., 1; Miss Susan French, Goldfield, Iowa, 2 50; Rev. Daniel H. Evans, Youngstown, O., 100; Unknown, Cincinnati, O., 5; J. J. Matthews, Oakdale Station, Pa., 230..... 412 00

Total received for the Home Mission Debt, August, 1892.....\$ 588 47

Total received for the Home Mission Debt from July, 1892..... 1,020 94

O. D. EATON, Treasurer,
 53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR SUSTENTATION, AUGUST, 1892.

COLORADO.—*Boulder*—Boulder 1st, 13; Valmont, 3 cts. 13 28
Pueblo—Pueblo 1st, 25 cts. 13 28
ILLINOIS.—*Alton*—Carrollton, 1 25. *Cairo*—Old du Quoin, 2. *Springfield*—Pisgah, 78 cts; Unity, 20 cts; Rev. W. L. Tarbet and wife, 40 cts. 4 63
IOWA.—*Iowa City*—Union, 3 50
KANSAS.—*Emporia*—Osage City, 3 22
MICHIGAN.—*Detroit*—Ypsilanti, 7 43. *Grand Rapids*—Grand Rapids Westminster, 10 62. 18 05
MINNESOTA.—*Red River*—Fergus Falls 1st, 21 cts. 21 21
Paul—Macalester, 2. 2 00
OREGON.—*East Oregon*—Summerville, 1 00

Total received from churches\$ 45 89

LEGACIES.

Legacy of Alex. Gordon, dec'd, late of Leechburg, Pa..... 397 15

Total received for Sustentation, August, 1892..\$ 443 04

Total received for Sustentation from April 1, 1892..... 3,146 36

Amount received during same period last year. 772 57

O. D. EATON, Treasurer,
 53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, AUGUST, 1892.

Albany—Amsterdam 2d, 10. *Brooklyn*—Brooklyn Bethany, 10. *Buffalo*—Allegany, 5. *Cayuga*—Fort Byron, 8. *Champlain*—Peru 1st, 3 08. *Geneva*—Seneca Falls 1st, 27 34. *Hudson*—Cohecton, 6 10; Monticello, 3. *Long Island*—Bridgehampton, 3. *Lyons*—Palmyra, 1 72. *Ni-*

agara—Lyndonville 1st, 19 90; Lockport 1st, 16 80. *North River*—Amenia South, 15 41; Poughkeepsie 1st, 93 cts. *Rochester*—Mt. Morris, 8 66; Rochester Emmanuel, 1 25. *Syracuse*—Skaneateles, 7 97; Hannibal, 2 50. *Troy*—Brunswick, 3 43.

Total received for New York Synodical Aid	
Fund, August, 1892.....	\$ 146 99
Total received for New York Synodical Aid	
Fund from April 1, 1892.....	2,996 84

Amount received during same period last year.	3,410 44
O. D. EATON, Treasurer.	
Box L, Station D.	53 Fifth Avenue, New York

RECEIPTS FOR MINISTERIAL RELIEF, AUGUST, 1892.

ATLANTIC.—*South Florida*—Titusville, 7 00
BALTIMORE.—*Baltimore*—Baltimore Westminister, "M. C. D." 5; Waverly and sab-sch, 5. *New Castle*—Snow Hill Makemie Memorial, 27 81.
CALIFORNIA.—*Benicia*—Napa, 20; Two Rock, 14. *Oakland*—Valona and sab-sch, 2 50. *San Jose*—Los Gatos 1st, 16.
COLORADO.—*Boulder*—Valmont, 28 cts. *Pueblo*—Canon City 1st, 40; Pueblo 1st, 2 21.
ILLINOIS.—*Alton*—Carrollton, 11 25; Greenville, 10. *Bloomington*—Minonk, 9 75. *Chicago*—Hyde Park, 35 67; Morgan Park, 1. *Mattoon*—Casey, 5 84; Pana, 1st, 2. *Peoria*—Yates City 1st, 4 50. *Rock River*—Millersburg, 7; Rock Island Broadway, 17 35. *Schuyler*—Kirkwood, 4 50. *Springfield*—Pisgah, 78 cts; Springfield 1st, 60 89; Unity, 1 81.
INDIANA.—*Crawfordsville*—Delphi, 9 25. *Fort Wayne*—La Grange, 5. *Logansport*—Union, 8 70. *New Albany*—Jefferson, 2.
IOWA.—*Des Moines*—Perry, 5. *Fort Dodge*—Spirit Lake, 6. *Iowa*—Birmingham, 3 40; Fairfield 1st, 10 11. *Iowa City*—Scott, 7. *Sioux City*—Sac City 1st, 8 80; Breda Emmanuel German, 2; Larrabee, 5 75.
KANSAS.—*Neosho*—Kincald, 1; Lone Elm, 1 15; Moran, 60 cts. *Solomon*—Clyde, 8 25.
KENTUCKY.—*Ebenezer*—Frankfort 1st, 45. *Transylvania*—Paint Lick, 6 81.
MICHIGAN.—*Grand Rapids*—Grand Rapids Westminister, 21 87. *Monroe*—Monroe 1st, 8.
MINNESOTA.—*Red River*—Fergus Falls, 1 90. *St. Paul*—St. Paul Westminister, 4. *Winona*—Owatonna 1st, 3 15.
MISSOURI.—*Ozark*—Webb City, 14. *Platte*—Gallatin, 3; Jameson, 2; Lathrop, 10. *St. Louis*—Bethel German, 10; Emmanuel German, 10; Jonesboro 1st, 4; Ridge Station 1st, 1; Zoar, 10.
NEBRASKA.—*Nebraska City*—Hopewell, 6; Palmyra, 8 20.
NEW JERSEY.—*Elizabeth*—Elizabeth Westminister sab-sch, 29 83; Lamington, 16. *Jersey City*—Passaic 1st sab-sch, 6 39. *Morris and Orange*—Boonton 1st, 12; Myersville German, 4; New Providence, 9. *Newark*—Newark Fewsmith Memorial, 15 20; —Park, 7 68. *New Brunswick*—Dutch Neck, 20; Frenchtown, add'l, 3 50. *Newton*—Wantage 1st, 10. *West Jersey*—Cedarville Osborn Memorial, 5.
NEW YORK.—*Albany*—Charlton, 21 80. *Boston*—Portland, 10 86. *Brooklyn*—Brooklyn 2d, 110 37; —1st German, 12; —Bethany, 2; Edgewater 1st, 13 20. *Buffalo*—Buffalo North, 18 43; Silver Creek, 6 53. *Chemung*—Big Flats, add'l, 3. *Genesee*—Leroy 1st, 33. *Geneva*—Bellona 1st, 3; Seneca Castle, 2 20. *Hudson*—Cohecton, 9 25; Monticello, 3; Monroe, 50. *Lyons*—Palmyra, 8 59. *Nassau*—Islip, 37; Jamaica, 28 45. *Niagara*—Knowlesville, 4. *North River*—Poughkeepsie 1st, 8 39. *Rochester*—Mount Morris, 11 67; Rochester Central, 50; —Emmanuel, 2 49. *St. Lawrence*—Carthage 1st, 9. *Syracuse*—Fayetteville, 3 25. *Utica*—Oneida, 7 30; Rome 1st, 21 57. *Westchester*—Patterson, 4 25.
OHIO.—*Athens*—Warren, 3. *Bellefontaine*—Bellefontaine 1st, 2 24; Crestline, 6 56. *Chillicothe*—Greenfield 1st, 6 11. *Cincinnati*—Lockland, 6. *Columbus*—Columbus 2d and sab-sch, 48 64. *Dayton*—Greenville 1st, 20; Piqua, 18. *Maumee*—Toledo 3d, 8 80. *Portsmouth*—

Portsmouth 1st, 40 25. <i>St. Clairsville</i> —Crab Apple, 7 13. <i>Steubenville</i> —Bethel, 10; <i>New Hagerstown</i> , 3. <i>Zanesville</i> —Granville 1st, 13 38; <i>High Hill</i> , 4 15; <i>Jersey</i> , 7; <i>Mt. Zion</i> , 4; <i>Norwich</i> , B. Wortman, 2.	207 25
OREGON.— <i>East Oregon</i> —Summerville, 1 00.	
PENNSYLVANIA.— <i>Allegheny</i> —Allegheny North, 191 00. <i>Plains</i> , 2. <i>Blairsville</i> —Cross Roads, 15. <i>Carlisle</i> —Daphin 1st, 2 25. <i>Chester</i> —Darby Borough, 94. <i>Clarion</i> —Greenville, 10 30; <i>Maysville</i> , 2 27; <i>New Rehoboth</i> , 5. <i>Richardsville</i> , 2 07. <i>Erie</i> —Cambridge, 2; <i>Cool Spring</i> , 2. <i>Mill Village</i> , 2 68. <i>Huntingdon</i> —Holidaysburg 1st, 33 39; <i>Houtzdale</i> , 4 50; <i>Tyrone</i> 1st, 50. <i>Kittanning</i> —Clinton, 2; <i>Slate Lick</i> , 9. <i>Lewigh</i> —Portland, 3; <i>Slatington</i> , 10 75; <i>Upper Mount Bethel</i> , 3. <i>Northumberland</i> —Lewisburg, 24 25; <i>Muncy</i> , 9; <i>Williamsport</i> 2d sab-sch, 14 99. <i>Philadelphia</i> North—Conahohocken, 3; <i>Frankford</i> , 16 78. <i>Pittsburgh</i> —Ingram, 11 50; <i>Pittsburgh</i> Shady Side, 40. <i>Shenango</i> —Clarksville, 8 40. <i>Washington</i> —Cross Creek, 3; <i>Forks of Wheeling</i> , 2; <i>Three Springs</i> , 2; <i>Upper Buffalo</i> , 29 46. <i>Wellaboro</i> —Wellaboro, 7 68. <i>Westminister</i> —Union, 25.	626 24
SOUTH DAKOTA.— <i>Dakota</i> —Good Will, 7 63. <i>Southern Dakota</i> —Canistota, 3.	10 63
TENNESSEE.— <i>Kingston</i> —Bethel, 6 00.	
UTAH.— <i>Montana</i> —Hamilton, 2 50; <i>Spring Hill</i> , 1 00.	4 00
WISCONSIN.— <i>Madison</i> —Platteville German, 7 02.	

From the churches and Sabbath-schools.....\$ 2,063 71

FROM INDIVIDUALS.

M. J. Hamilton, Ben Avon, Pa., 5; Rev. V. M. King and wife, Morantown, Kan., 2; "W. R. J.," 150; Rev. John M. Faris, Anna, Ill., 4; W. M. Hastings, Delta, Colo., 3 80; J. D. Thompson, East Los Angeles, Calif., 500; Mrs. Louise S. Abbey, Shanghai, China, 25; "T. and M.," Chicago, Ill., 3; Mrs. C. C. Todd, Fond du Lac, Wis., 2; Mrs. Daniel Runkle, Asbury, N. J., 1,000; Mrs. J. M. Roberts, Anaheim, Calif., 1; "C. Penna, 6; Rev. W. L. Tarbet and wife, Pisgah, Ill., 40 cts.	1,761 30
Interest from permanent fund.....	5,194 00
For current fund.....	\$ 8,960 31

PERMANENT FUND.

(Interest only used.)

In memory of B. S. Purdy, 200; In memory of Miss Fannie Purdy, 57; Balance of legacy of Alex. Gordon, Leechburg, Pa., less expenses, 397 15.....	654 15
Total for August, 1892.....	\$ 9,615 46
Total current fund since April 1, 1892.....	49,975 22

WILLIAM W. HEBERTON, Treasurer.

NOTE.—In the January, '92, No. of THE CHURCH AT HOME AND ABROAD, under *Crawfordsville* Presbytery, in the Synod of Indiana, credit should have been given *Bethel* Church for \$4.00, and *Bethel* Church should have been credited with \$4.00 instead of \$8.00.

RECEIPTS FOR SABBATH-SCHOOL WORK, AUGUST, 1892.

ATLANTIC.— <i>Fairfield</i> —Sumter 2d, 1 70. <i>South Florida</i> —Kissimmee, 9.	10 70
BALTIMORE.— <i>Baltimore</i> —Annapolis sab-sch, 31; Chestnut Grove, 7; <i>Highland</i> , 15 32; <i>Lonaconing</i> sab-sch, 32; <i>Mount Paran</i> sab-sch, 10. <i>New Castle</i> —Buckingham sab-sch, 20 06; <i>Georgetown</i> Westminister, 10; <i>Lower Brandywine</i> sab-sch, 33 07; <i>Smyrna</i> sab-sch, 14; <i>Wilmington</i> 1st sab-sch, 26 92. <i>Washington City</i> —Washington City New York Avenue sab-sch, 41 96.	241 82
CATAWBA.— <i>Cape Fear</i> —Pollocksville sab-sch, 1. <i>Catawba</i> —Bellefonte, 7 13; <i>Caldwell</i> , 2 25; <i>Lloyd's</i> sab-sch, 2 10; <i>Matthew's</i> Chapel sab-sch, 1; <i>Mecklenstock</i> , 5; <i>Paris</i> Union sab-sch, 1 12; <i>St. Paul</i> , 7 65. <i>Yadkin</i> —German-town sab-sch, 1; <i>Mt. Tabor</i> sab-sch, 5; <i>Thomasville</i> sab-sch, 10; <i>Winston</i> 2d sab-sch, 10.	53 25
COLORADO.— <i>Boulder</i> —Berthoud church and sab-sch,	

4 54; <i>Cheyenne</i> , 10; <i>Valmont</i> , 9 cts. <i>Pueblo</i> —Canon City 13; <i>Hastings</i> sab-sch, 7 81; <i>Pueblo</i> , 74 cts; <i>Walsenburg</i> , 3 30.	39 45
ILLINOIS.— <i>Alton</i> —Carrollton, 8 75. <i>Bloomington</i> —Colfax sab-sch, 9 37; <i>Farmer City</i> sab-sch, 10; <i>Philo</i> , 3; <i>Sidney</i> sab-sch, 7 60. <i>Chicago</i> —Chicago 2d, 160; —6th, 65 94; —Fullerton Avenue, 23 44. <i>La Grange</i> , 10; <i>Morgan Park</i> , 1; <i>River Forest</i> sab-sch, 2 64. <i>Mattoon</i> —Charles-ton sab-sch, 13 77; <i>Shelbyville</i> sab-sch, 13; <i>Shobonier</i> sab-sch, 4; <i>West Okaw</i> , 2 30. <i>Peoria</i> —Princeville, 15 05. <i>Rock River</i> —Arlington (sab-sch, 3 60); 7 60; <i>Peniel</i> (sab-sch, 8 10). 12 10. <i>Schuyler</i> —Kirkwood, 1 50; <i>Liberty</i> , 5 51; <i>Monmouth</i> (sab-sch, 32 80), 33 80; <i>Plymouth</i> sab-sch, 2 40. <i>Springfield</i> —Farmington, 9 46; <i>Pisgah</i> (sab-sch, 16 44), 17 60; <i>Unity</i> , 60 cts.	437 43
INDIANA.— <i>Crawfordsville</i> —Delphi, 3; <i>Sugar Creek</i> , 2 63.	

Fort Wayne—Warsaw, 8 50. **New Albany**—New Albany 3d, 11 95; Owen Creek sab-sch, 4. **White Water**—Harmony, 1 98. 83 06

INDIAN TERRITORY—**Cherokee Nation**—Woodall sab-sch, 8 25. **Chickasaw**—Riverside sab-sch, 3 50; Springdale sab-sch, 13 70. **Muscogee**—Red Fork sab-sch, 7 25; Tulsa sab-sch, 6 80. 76 50

IOWA—**Cedar Rapids**—Mount Vernon (sab-sch, 9 42), 15 70. **Council Bluffs**—Villisca sab-sch, 10. **Des Moines**—Dexter, 3; Indianola, 5; Knoxville sab-sch, 5; Newton (Y. P. S. C. E., 3 48), 17 48. **Dubuque**—Lansing 1st sab-sch, 9; Mount Hope, 5 20. **Fort Dodge**—Spirit Lake, 3 08. **Iowa**—Troy sab-sch, 2. **Iowa City**—Deep River, 5; Union, 3 50. **Sioux City**—Battle Creek sab-sch, 6. **Waterloo**—La Porte City sab-sch, 4 05. 94 01

KANSAS—**Emporia**—Peotone sab-sch, 5; Winfield, 8. **Highland**—Axtel sab-sch, 9 22; Highland sab-sch, 50. **Neosho**—Garnett, 4 07; Paola sab-sch, 30; Pittsburg sab-sch, 3 44. **Solomon**—Cheever sab-sch, 4 70; Harmony, 2 50; Manchester, 5. **Topeka**—Manhattan sab-sch, 25 15. 102 63

KENTUCKY—**Louisville**—Louisville Warren Memorial sab-sch (Knox College sab-sch, 3 90), 54 10

MICHIGAN—**Detroit**—Detroit Memorial sab-sch, 35; Morning Miss. sab-sch, 5. **Grand Rapids**—Grand Rapids 1st sab-sch, 33 21; Westminster sab-sch, 23 04. **Flint**—Columbia sab-sch, 11 40; Fraser sab-sch, 4 99; Sanilac Centre sab-sch, 3 99. **Kalamazoo**—Three Rivers sab-sch, 3 25. **Lansing**—Battle Creek sab-sch, 16 68; Lansing 1st sab-sch, 12. **Monroe**—Erie sab-sch, 5; La Salle, 3. **Saginaw**—Alma sab-sch, 10 35; Elwell sab-sch, 2. 281 45

MINNESOTA—**Duluth**—Duluth 2d sab-sch, 15 59. **Manakato**—Blue Earth City sab-sch, 33 40. **Red River**—Clowtown sab-sch, 2 40; Fergus Falls, 68 cts; Granville sab-sch, 4 50; Hallock sab-sch, 8 03; Northcote sab-sch, 8. **St. Paul**—Crystal Bay (sab-sch, 4), 6; Delano sab-sch, 6 70; Long Lake (sab-sch, 3), 5; Macalester, 2 35; Minneapolis 1st sab-sch, 10 48; Red Wing sab-sch, 25; White Bear, 2. **Winona**—Claremont sab-sch, 3 60; Harmony sab-sch, 1 60; Winona 1st sab-sch, 30 27. 155 57

MISSOURI—**Kansas City**—Knob Noster sab-sch, 7. **Ozark**—Ebenzer church and sab-sch, 12 50; Salem sab-sch, 2. **Pulmyra**—Birdseye Ridge sab-sch, 5; Hannibal sab-sch, 15 41. **Platte**—Mound City sab-sch, 8; Oregon, 4 60. **St. Louis**—Bethel German (sab-sch, 10), 30; St. Louis West sab-sch, 80 20. 114 74

NEBRASKA—**Hastings**—Holdrege, 3 55. **Kearney**—North Platte church and sab-sch, 15; St. Edwards, 5. **Nebraska City**—Alexandria, 1 80; Beatrice 2d, 3 50; Pawnee sab-sch, 9 44. **Niobrara**—O'Neill sab-sch, 8 70; Scottville sab-sch, 2; Wayne, 7. **Omaha**—Omaha Lowe Avenue sab-sch, 17 86. 78 85

NEW JERSEY—**Elizabeth**—Elizabeth 3d sab-sch, 41 04; Liberty Corner sab-sch, 2 50; Perth Amboy sab-sch, 11 89; Pluckamin sab-sch, 19 80. **Jersey City**—Carlstadt German sab-sch, 9 10. **Monmouth**—Cranbury 1st (sab-sch, 7 75), 17 75; Hightstown sab-sch, 17 14; Point Pleasant, 6; South Amboy, 3. **Morris and Orange**—Flanders sab-sch, 10 39; Orange 1st, 280. **New Brunswick**—Bound Brook church and sab-sch, 40; Hopewell sab-sch (Stoutsbury Branch, 4 40), 16 85. **Newton**—Branchville, 5; Stillwater (sab-sch, 6), 11. **West Jersey**—Bridgeton 1st sab-sch, 30; Cape Island sab-sch, 8 08; Glassboro sab-sch, 2; Gloucester City sab-sch, 5. 516 39

NEW YORK—**Albany**—Albany 3d, 23 11; Saratoga Springs 21 sab-sch, 20 11; Schenectady 1st church and sab-sch, 106 50. **Binghamton**—Afton, 4 70; Bainbridge sab-sch, 6 60; Binghamton Immanuel Chapel sab-sch, 18 69; McGrawville sab-sch, 22 41. **Boston**—Providence, 3. **Brooklyn**—Brooklyn 1st German, 10. **Buffalo**—Buffalo North, 25 11; Portville, 20; Silver Creek, 21 33. **Cayuga**—Ithaca sab-sch, 91 89; Owasco sab-sch, 6. **Champlain**—Burke, 2. **Chester**—Horse Heads, 10; Southport church and sab-sch, 5. **Columbia**—Windham Centre, 14. **Hudson**—Monticello, 3; Monroe, 25. **Long Island**—Bellport, 12; Mattituck sab-sch, 15; South Haven, 5. **Lyons**—Newark 31 68. **Nassau**—Astoria sab-sch, 13 40. **New York**—New York 4th Avenue, 74 39;—Phillips, 11 29. **North River**—Poughkeepsie, 2 80. **Oleago**—Cooperstown infant class, 12; Hobart church and sab-sch, 27 09. **Rochester**—East Kendall, 3; Groveland, 8 48; Rochester Calvary sab-sch, 20;—Central, 23;—Emmanuel, 1 66; Sparta 2d, 14 20. **St. Lawrence**—Ox Bow, 6; Plessie, 2 02. **Steuben**—Pultney, 4. **Syracuse**—Syracuse 4th sab-sch, 40. **Troy**—Lansingburgh Olivet sab-sch, 9 29; North Granville sab-sch, 10 76; Troy Mount Ida Memorial, 4 34. **Utica**—Clinton, 13 71; Lowville, 10 56; Oneida, 3 65. **Westchester**—Katonah (sab-sch, 10), 21; Peekskill 1st (sab-sch, 75), 122 08; White Plains, 48 20. 998 54

NORTH DAKOTA—**Bismarck**—Sterling, 1. **Fargo**—Lisbon sab-sch, 22 35; Sanborn, 7 50. **Pembina**—Grove sab-sch, 66 cts; Mekinok sab-sch, 18 25. 49 66

OHIO—**Athens**—Logan sab-sch, 16 70; New Matamoras

sab-sch, 7. **Bellefontaine**—Bellefontaine, 74 cts. **Chillicothe**—Waverly sab-sch, 5. **Cincinnati**—Cincinnati 6th, 71;—Poplar Street, 5; Mason and Plagah sab-sch, 4 25; New Richmond, 17; Norwood sab-sch, 10 50; Pleasant Run sab-sch, 6 49; Sharonville sab-sch, 3 87; Silverton sab-sch, 5 63; Springdale (sab-sch, 13 37), 22 27. **Cleveland**—Akron sab-sch, 6; Cleveland 2d sab-sch, 109 46;—Wilson Avenue, 12 50. **Columbus**—Columbus 1st sab-sch, 25 15; Mifflin sab-sch, 13. **Dayton**—Osborn, 3; Riley sab-sch, 3. **Huron**—Norwalk sab-sch, 25. **Lima**—Bluffton sab-sch, 8 30; Lima Main Street, 3 95; North Bethel, 4 45; Rockport sab-sch, 17 60; St. Mary's, 6. **Mahoning**—Canton, Buckingham Miss. sab-sch, 11; Salem sab-sch, 32 42. **Mauve**—Ainger sab-sch, 3 64. **St. Clairsville**—Buffalo sab-sch, 13 25; New Athens church and sab-sch, 10. **Steubenville**—Bethel church and sab-sch, 20; Centre Unity sab-sch, 6; Harlem, 6 56; Hopedale, 4; Scio (sab-sch, 3 09), 14 67; Steubenville 2d sab-sch, 12 65. **Zanesville**—Brownsville church and sab-sch, 15 21; Dresden, 13 02; Granville sab-sch, 27 31; Roseville sab-sch, 6 38 32

OREGON—**East Oregon**—Summerville, 1. **Portland**—East Portland (sab-sch, 11), 15; Smith Memorial Fairview sab-sch, 60 cts. **Willamette**—Mehama sab-sch, 1 12; Gervais sab-sch, 2. 189 28

PACIFIC—**Benicia**—Napa, 30; Two Rocks, 6; Vallejo (sab-sch, 37 15), 58 95. **Los Angeles**—Monticito sab-sch, 5 33; South Pasadena Calvary sab-sch, 4; Westminster sab-sch, 3. **Sacramento**—Sacramento 14th Street sab-sch, 4 70; Vacaville sab-sch, 5 10. **San Francisco**—Hayward sab-sch, 14 50; Lebanon sab-sch, 7 50. 189 28

PENNSYLVANIA—**Allegheny**—Allegheny 1st German sab-sch, 3 87;—North, 28 47; Fairmount, 1; Pine Creek 1st, 9 81;—3d, 6 35; Plains, 2; Springdale, 20. **Blairsville**—Cross Roads sab-sch, 12 50; Pine Run, 24. **Carlisle**—Carlisle 2d (sab-sch, 23), 55 34; Harrisburg Market Square, 56 58. **Chester**—Chester 1st, 15; Wayne sab-sch, 144 98. **Clarion**—Beech Woods sab-sch, 3 84; Clarion sab-sch, 28 18; West Millville, 3. **Erie**—Harbor Creek (sab-sch, 8), 5; Sandy Lake, 2. **Huntingdon**—Gibson Memorial sab-sch, 10; Houtzdale, 1 50; Mann's Choice, 1; Shade Gap, 10 60; Tyrone, 31 46. **Kittanning**—Boiling Spring, 6; Glade Run sab-sch, 8; Kittanning 1st, 20; Mechanicsburg sab-sch, 6 61; Slate Lick, 10. **Lackawanna**—Ararat sab-sch, 3 31; Archbald sab-sch, 11 35; Dunmore sab-sch, 15; Scranton 2d sab-sch, 26 04. **Lehigh**—Audenreid sab-sch, 10; Pottsville 2d sab-sch, 34 63; Shawnee sab-sch, 21. **Northumberland**—Bloomsburg, 17 04; Grove sab-sch, 37 50; Montgomery, 7; Williamsport 1st sab-sch, 30 31;—2d sab-sch, 6 29. **Philadelphia**—Philadelphia Temple sab-sch, 25 11;—Union Tabernacle sab-sch, 20. **Philadelphina** North—Frankford, 16 78; Mount Airy sab-sch, 16 57; Norristown 1st, 13 43. **Pittsburgh**—Duquesne (sab-sch, 12), 32; Finleyville sab-sch, 30; Homestead, 13 14; Mingo, 4; Pittsburgh 6th sab-sch, 24. **Redstone**—McKeesport (Stewart Place Miss., 6 11), 46 75. **Shenango**—Beaver Falls sab-sch, 15 59; Harmon, 8. **Washington**—Burgettstown (sab-sch, 7 23), 17 23; Cove, 10 69; Mount Pleasant sab-sch, 40; Three Springs, 3; Wellsburg sab-sch, 25. **Wellbora**—Coudersport, 7 80; Wellsbora, 2 56. **Westminster**—York 1st sab-sch, 94 68. **West Virginia**—Fairmount, 3; Spencer, 11 21. 1,389 56

SOUTH DAKOTA—**Aberdeen**—Leola, 27 cts.; Pembroke, 75 cts.; White School House, sab-sch, 59 cts. **Central Dakota**—Alpena, 5. **Southern Dakota**—Canistota, 5; South Sioux Falls sab-sch, 1 06. 12 67

TENNESSEE—**Union**—Centennial, 1; Mt. Tabor, 1. 2 00

TEXAS—**Austin**—Lampasas sab-sch, 11; San Antonio, Madison Square sab-sch, 11. 23 00

UTAH—**Montana**—Elliston sab-sch, 20; Hamilton sab-sch, 15; Miesoula sab-sch, 15; Phillipsburgh sab-sch, 7. **Utah**—Hyrum Emmanuel sab-sch, 4 45; Richmond sab-sch, 5. 66 45

WASHINGTON—**Puget Sound**—Centralia sab-sch, 2 25; Readon sab-sch, 4; Seattle, Calvary, 3 68. 10 08

WISCONSIN—**La Crosse**—North Bend sab-sch, 3. **Madison**—Reedsburg sab-sch, 49 59. **Winnebago**—Florence, (sab-sch, 9 53), 23 55; Merrill, East Side, 3 59; Mountain sab-sch, 4; Pioneer sab-sch, 44 10. 127 83

Total from Churches, August, 1892.....\$ 2,321 51
Total from Sabbath-schools, August, 1892..... 3,155 48

Total from Churches and Sabbath-schools,
August, 1892..... 5,476 99

MISCELLANEOUS.

Miss E. H. Boardman, 1; Michie sab-sch, Mich., 1 35; Providence Union sab-sch, Ind., 2 25; Jenkinville sab-sch, S. C., 2; "W. R. J.," 100;

Churchill sab-sch, Mich., 2; D. N. Good, Iowa, 3 14; Lyle, Minn., 1 16; L. O. Sutherland, Iowa, 6 25; Jos. Brown, Wis., 3 53; R. H. Rogers, W. Va., 1 50; H. B. Wilson, Ga., 2; R. F. Getty, Iowa, 3 90; H. G. McCool, Ind., 4 20; T. W. Synnot, Phila., 400; Benedict Union sab-sch, Neb., 5 31; Red Water sab-sch, Wyo., 3 10; Riverdale sab-sch, Wyo., 2 42; "C." G. T. Dillard, S. C., 85 cts.; Wm. H. Long, N. C., 1 68; Barrett sab-sch, Minn., 4; S. C.

Penna., 1; Rev. W. L. Tarbet and wife, Ills., 60 cts. 553 24

Total receipts, August, 1892. 6,030 23
Amount previously acknowledged. 57,618 26

Contributions received since April 1, 1892. 63,64 49

C. T. McMULLIN, Treasurer.
1334 Chestnut Street, Phila.

RECEIPTS FOR EDUCATION, AUGUST, 1892.

BALTIMORE.—Baltimore—Waverly, 5. *New Castle*—Princess Anne, 10. 15 00

COLORADO.—Boulder—Valmont, 16 cts. *Pueblo*—Canon City 1st, 26; Pueblo 1st, 1 23. 27 39

ILLINOIS.—Alton—Carrollton, 6 25. *Bloomington*—Gibson City, 18 15; Philo, 4. *Chicago*—Chicago Christ Chapel, 19 02;—Morgan Park, 1; South Evanston, 25. *Freeport*—Ridgfield, 5 95. *Peoria*—Galesburgh, 11. *Schuyler*—Bardolph, 5; Ellington Memorial, 3; Kirkwood, 2 50. *Springfield*—Pisgah, 1 16; Springfield 1st, 66 64; Unity, 1. 169 57

INDIANA.—Crawfordsville—Delphi, 5; Romney, 8 12. 13 12

IOWA.—Des Moines—Indianola, 7. *Waterloo*—Dysart, 3. 10 00

KANSAS.—Emporia—El Paso, 3 95. *Solomon*—Culver, 6 25. 10 90

MICHIGAN.—Detroit—Northville 1st. 2 50. *Lansing*—Homer, 12 33. 14 88

MINNESOTA.—Red River—Fergus Falls, 1 05. *St. Paul*—Minneapolis Stewart Memorial, 10 59. *Winona*—Owatonna 1st, 3 15. 14 79

MISSOURI.—Platte—Oregon, 7 86; Parkville, 8 70. *St. Louis*—Bethel German, 15. 81 56

NEBRASKA.—Kearney—Central City, 3. 8 00

NEW JERSEY.—Monmouth—Plumstead, 3 10; Newark—Newark 5th ave., 12 16; Newton—Harmony, 5 88; 21 14

NEW MEXICO.—Boston—Providence, 1st, 4; Brooklyn—Brooklyn, 1st German, E. D., 10; Brooklyn, Bethany, 2 25; Buffalo—Portville, 25; Geneva—Waterloo, 20; Hudson—Circleville, 7; Monticello, 5; Lyons—Palmyra, 6 87; Niagara—Knowlesville, 6 20; North River—Poughkeepsie, 4 66; Rochester—Rochester Central, 50; Rochester Emmanuel, 2 07; St. Lawrence—Carthage, 11; Syracuse—Fayetteville, 4; Utica—Oneida, 7 30. 165 35

NORTH DAKOTA.—Fembina—Iukster, 1 76; 1 76

OHIO.—Bellefontaine—Bellefontaine, 1st, 1 94; Crestline, 5 83; Dayton—Oxford, 23 89; Springfield, 2d, 32 77; Mahoning—New Lebanon, 14 75; Maumee—Toledo, 3d, 2; Portsmouth—Portsmouth, 1st, 6 30; Steubenville—Hopdale, 4; Potter Chapel, 3 13; Seio, 4 57; Wooster—Plymouth, 1st, 8; Zanesville—Coshocton, 13; Jersey, 7 25; Muskingum, 8; Norwich, 1. 180 73

OREGON.—East Oregon—Summerville. 1 00

CALIFORNIA.—Los Angeles—Coronado Graham Memorial, 19 60; Stockton—Sanger, 3. 22 60

PENNSYLVANIA.—Allegheny—Concord, 2 50; Fairmount, 3; Pleasant Hill, 3; Blairville—Conemaugh, 4; Butler—North Liberty, 4 21; West Sunbury, 6; Carlisle—Dauphin, 1st, 1 25; Middle Spring, 45; Upper Path Valley, 5; Chester—Honeybrook, 11 70; Erie—Cambridge, 6; Mount Pleasant, 1 75; North East, 23; Huntingdon—Houtzdale, 2 50; Mann's Choice, 2; Kittanning—Apollo, 1st, 1; Clinton, 1; Tunnelton, 2; Northumberland—Lycoming, 10; Muncy, 8; Williamsport 2d, 16 09; Philadelphia North—Frankford, 16 73; Jenkintown Grace, 3 25; Pittsburgh—Pittsburgh, Shady Side, 50; Washington—Cove, 3; Cross Creek, 5; Three Springs, 2; Wellsboro—Wellsboro, 4 27; West Virginia—Fairmount, 3. 265 30

TENNESSEE.—Union—Caledonia, 2; Centennial, 1; Mt. Tabor, 1; Spring Place, 3. 7 00

TEXAS.—Austin—Austin 1st. 21 35

UTAH.—Montana—Helena 1st. 29 60

WISCONSIN.—Milwaukee—Milwaukee Immanuel, 78 69

Receipts from churches in August, 1892. \$ 1,054 13

LEGACY.

Estate Alexander Gordon, Leechburg, Pa. 397 15

INCOME ACCOUNT.

20 25; 60; 3; 6; 62 50; 75. 226 75

REFUNDED.

Rev. G. N. Luccock, 200; "D., " 50. 250 00

GRATITUDE FUND.

10. 10 00

MISCELLANEOUS.

C., Penna., 2; Rev. W. L. Tarbet and wife, 60 cts. 2 60

Total receipts for August, 1892. \$ 1,940 63

Total receipts from April 16, 1892. 43,096 26

JACOB WILSON, Treasurer,
1334 Chestnut Street, Philadelphia.

OFFICERS AND AGENCIES OF THE GENERAL ASSEMBLY.

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Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries.

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Certificates of honorary membership are given on receipt of \$30, and of honorary directorship on receipt of \$100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House as soon as they are ready. Address the Treasurer of the Board of Foreign Missions, No 53 Fifth Avenue, New York, N. Y.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents per each half ounce or fraction thereof. Mexico, 2 cents per half ounce.

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Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and reports, orders and other communications of these missionaries, to the Rev. JAMES A. WORDEN, D.D., *Superintendent of Sabbath-school and Missionary Work*.

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BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated Mar. 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work, to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board for Freedmen,—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges,—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, for *Sustentation*."

N B.—Real Estate devised by will should be carefully described.

THE CHURCH

AT HOME AND ABROAD.

DECEMBER, 1892.

A GLANCE FORWARD.

Our readers will observe that this number has fewer pages than most of its predecessors—eighty pages in all, of which eight are occupied with *Receipts*, whereas, in our first year, we had ninety-six pages in each number exclusive of *Receipts*. From much consultation with intelligent readers and friends, we are convinced that the magazine will be made more acceptable and useful by this reduction, which we hope to effect not so much by omission as by condensation. Less use of large types and wide spacing will accomplish something, we think, without discomfort to the eyes of readers; and we expect to accomplish much more by the constant endeavor to omit all superfluous verbiage and to utter thoughts and state facts as tersely as possible.

Much abbreviation will be noticed in the "Letters" in this number. In all epistolary writing there is much that is natural and graceful to be written—especially in the opening and close—which is not necessary nor useful in printed pages. Writers will certainly excuse us for culling from letters, not probably written expressly for publication, the periods or sentences which contain nuggets of information which our readers desire in the least possible space.

We have secured valuable help for gathering our *Gleanings at Home and Abroad*, and we invite special attention to that which we expect to present in our January and subsequent issues, confident that they will be found more terse and brief and instructive than heretofore.

We earnestly invite those of our readers who find our magazine helpful to them, in giving them knowledge of our Church's vast and various work, and equipping them for participation in it, to use their influence in extending its circulation. What if each one of you should try to find one more person, whom your commendation would induce to become a subscriber? Do *you* believe that that friend could expend *one dollar* more profitably next year? If you wish to make some friend a Christmas or New Year's present, can you get for one dollar what would be more acceptable to him, if he wishes to inform himself about our Church's work?

Can you plant one dollar, as seed, where it will be likely to produce more dollars for our Church treasuries than by securing one reader or a family of readers, for the magazine which will keep them informed about the various branches of work which must be supported from those treasuries?

THE PRESBYTERIAN HOUSE, NEW YORK.

Our readers will be glad to see on this page so good a picture of the handsome building now occupied by those offices of the Presbyterian Church in the United States of America which are located in the city of New York.

It stands on the north-east corner of Fifth Avenue and Twelfth Streets, and was the residence of the late James Lenox, by whose heirs it was conveyed to the Presbyterian Church at a cost so much below its market value as to make it a wise purchase, although its interior is more expensively constructed and finished than would have been thought necessary in a building erected for these church uses.

The representatives of the church in holding the legal title to this property are the Boards of Home and Foreign Missions, and the building contains the offices of those Boards, the Board of Church Erection, the Woman's Executive Committee of Home Missions, the Women's Board of Foreign Missions (New York), and the

Editorial Office of *Woman's Work for Woman*.

The principal door of entrance, conspicuous in our picture, opens into a spacious hall; the two windows on the right of this light the room lately officially occupied by Dr. Kendall, and those on the left the room of the treasurer. Dr. Kendall's room was the first in a series of three on the right side of the hall of entrance, all of which are occupied by the secretaries and their assistants. The rear rooms are occupied by the ladies' offices for Home Mission work, and on the left side of the hall of entrance, between the ladies' rooms and the Treasurer's office, a broad stair-way ascends, beside which is a passage leading through into *Lenox Hall*, formerly Mr. Lenox's library, now used as an assembly room. In this room farewell meetings with departing missionaries and also other religious and social gatherings are held.

On the second floor are the offices of

the Secretaries and Treasurer of the Board of Foreign Missions, arranged much as those below.

In the third story are the offices of the Secretary and Treasurer of the Board of Church Election with their assistants, and the editorial office of *Woman's Work for Woman*.

In the basement are store-rooms for goods of missionaries preparing to depart, and goods to be sent abroad to those in

the fields, all under the excellent, faithful care of Mr. O. Cutter.

The property thus held by the two Boards of Missions, in trust for the Church, includes, on the left of what has already been described, what was the dwelling of Mr. Lenox's sister, and which can be changed into offices, whenever the expanding work of the Church shall need them. In the meantime its rent is a source of income.

THE PRESIDENCY OF THE REPUBLIC.

Under this title in our August number, we thankfully recognized the generally acknowledged fact that each of the two principal political parties had nominated for the first office of the nation a candidate who represented the better moral elements of his party. We said:

It is generally claimed and admitted that the political debate is to be upon the principles and policies of the respective parties, not upon the personal characters of their candidates, and that, whichever party shall prevail in the election, the nation is sure of having for its next president a proved master in statesmanship, and an able, honest, upright man, each with an help meet for him, a wise, virtuous, godly woman.

Writing now, within half a week of the time when the ballots of the nation will have fallen as silently "as snow-flakes upon the sod," to "execute the nation's will as [effectively] as lightning does the will of God," we see no occasion to alter one word of what was written four months ago. The quietness, the decorum, the amenity of the canvass are universally recognized and commended. The most intelligent and thoughtful probably feel the greatest uncertainty as to the result so soon to be made sure and known to all the world, and there is little appearance of serious patriotic anxiety concerning it.

A tender sorrow has been superinduced upon the nation's thoughtfulness, by the fore-shadowing and the fulfillment of a national bereavement. In the last year of the present presidential term, while the nation has been deliberating in preparation for its choice for the next, the President, with no remissness as to all his official duties, has been exemplifying most signally the highest domestic fidelity under the shadow of a great domestic sorrow. The nation has stood still in sympathetic silence while its chief magistrate has watched out the life of her who was most dear to him, and as he went sorrowfully to the chosen place for her burial.

Of the President's many graceful and beautiful utterances we remember none more perfect than that which he left, to be given to the people through the press, as he turned away from the grave of his wife to resume, without delay for rest, his official labors:

My Dear Old Friends and Neighbors: I cannot leave you without saying that the tender and gracious sympathy which you have to-day shown for me and for my children and, much more, the touching evidence you have given of your love for the dear wife and mother have deeply moved our hearts. We yearn to tarry with you and to rest near the hallowed spot where your loving hands have laid our dead, but the little grandchildren watch in wondering silence for our return and need our care, and some public business will not longer wait upon my sorrow. May a gracious God keep and bless you all.

On the morning before the election, the Philadelphia Public Ledger, with characteristic candor, said:

The Presidential campaign, which will be brought to a conclusion to-morrow at the polls, has been from the beginning one of the most anomalous in the history of American politics. First of all, it has been one of unprecedented sobriety and dignity. Personal abuse, misrepresentation and detraction of candidates have had little part or share in it. It has been not only a peculiarly respectable campaign, it has been in remarkable degree an educational one. Something of its admirable characteristics have been due, largely due, to the high character of the Presidential candidates, both whom have, with honor to themselves and with credit and profit to the country, filled the great office for which they were nominated. Their countrymen, no matter how ignorant or how prejudiced, know that either is wholly worthy and fit to be President. Each has been tried and found faithful to his trust and competent to discharge it. No charge of lack of patriotism, of personal or official purity, of devotion to public duties, or intelligent, honorable appreciation of them, can be justly made against either. They both enjoy, by their right to enjoy, the respect and the confidence of the people. Their characters have disarmed calumny and slander.

The only criticism we have to offer upon this utterance is that it stood in the Ledger's column, entitled, *The Day Before The Battle*, and that it persists in calling the debate a "*Campaign*," although it so highly and so justly praises the fair, irenic spirit, "the unprecedented sobriety and dignity" with which it has been conducted. Why should we persist in applying the terms and phrases of war to peaceful and friendly discussion, calling candid debates *campaigns*, and calm voting upon questions that have been candidly debated, *battles*?

"THE DAY AFTER" is the heading of the Ledger's article on the day succeeding the election. We were glad to miss the word *battle* from the title, and would have been gladder to miss the word *campaign* from what followed it, but no less heartily do we commend the sentiments which could only be better expressed by exchang-

ing that word for some one that has no smell of powder.

THE DAY AFTER.

The Presidential campaign of 1892 having been fought out to a conclusion at the polls yesterday, the entire country can congratulate itself upon the manner in which it was fought. Within the memory of the oldest voter, there is no record of another campaign so wholly creditable to all those concerned in it. . . . In the closing days of the contest a great sorrow fell upon the heart of the Republican candidate, and his opponent was among the first to send him a message of condolence, and Democratic journals and orators vied with those of his own party in their expressions of regret and sympathy.

A very large part of the people may not be satisfied with the result, but they should be more than satisfied with the manner in which from beginning to finish it was conducted.

President Harrison will retire from the office which he is to administer only four months longer, with the respect and love of the American people. The majority of them have expressed their dissent from his views on some political questions. At the same time they have given peculiarly emphatic expression of their confidence in his integrity and patriotism, their admiration of his character and their affectionate sympathy in his sorrow.

President Cleveland will resume the powers and responsibilities of the presidency, with experimental knowledge of their seriousness and gravity, and with the strongest encouragement to adhere to the patriotic and upright purposes which he has expressed, and in which the nation has shown that it believes him sincere. It is fair to presume that he is too wise to feel himself obliged to please those who bitterly opposed his selection as the candidate of their party, and too upright to disappoint those who have in good faith accepted his clear declarations.

A Christmas missionary exercise for the Young People's Societies and Sabbath-schools has been issued by the Board of Foreign Missions. Christmas comes on Sabbath this year, and the exercises will prove a pleasant evening service. The mite boxes which were distributed at the time of the American missionary exercises in connection with Columbus Day, should be gathered and opened on Christmas evening, and the contents sent to the Treasurer of the Board. An average gift of five cents from our Sabbath-school scholars, either through the boxes or on Christmas day, will amount in all to \$40,000. Can it not be given?

OUR EDITORIAL CORRESPONDENTS, whose names appear on the first page of the cover, have been appointed by the Boards which they respectively represent, in pursuance of the recommendation of the General Assembly of 1892, in its action upon the report of the Committee on THE CHURCH AT HOME AND ABROAD. See Minutes, page 25.

It will be noticed that each of these is a Corresponding Secretary of the Board which he represents, and has, in that capacity, been a "special correspondent" of this magazine hitherto. In the case of the six Boards each of which has only one Corresponding Secretary, the recent appointment makes no essential difference. In each of the other Boards, as heretofore, all the Secretaries will assist in procuring and providing the information and communications which will represent the work of those Boards to our readers. But the one whose name appears on the cover is expected, after due consultation with his colleagues, to forward to the editor what shall be inserted in the pages specially reserved for that Board. It is believed that such definite and single responsibility will be convenient to all who co-operate in preparing our pages, and also to those who read them.

As the number of pages in each monthly issue is considerably less than formerly—as has been already explained—the number of pages for which each editorial correspondent is to provide is proportionally diminished. Sixteen pages are reserved in each number for Foreign Missions; twelve pages for Home Missions, and these are distinctly indicated in the table of *Contents* on the first page of each number. For the contents of those pages, the respective editorial correspondents are responsible, with the help and advice of their colleagues.

Twelve pages will be held in reserve for the other six Boards. That is an average of two pages for each; but the Secretaries of these Boards do not desire to be perfectly uniform in the amount of space which they fill, and we have never had any difficulty in satisfactorily adjusting the pages needed by them. Some of them do not find it convenient or desirable to appear in every number, nor always to fill the same number of pages.

For all other pages than those thus assigned to the several Boards or to their representative correspondents, the editor is responsible. But as in this number, so generally in subsequent ones, he expects to obtain and to publish articles and communications bearing upon missions, both home and foreign, and upon various other departments of the work of our church. For these the Secretaries have no responsibility, except when their own names appear as writers of them.

The vacancy which is seen in our list reminds our readers of a faithful and beloved brother, lately deceased. Our readers will surely pray that divine guidance may be vouchsafed to the Board of Missions for Freedmen, and that he whom they call to that post may be as richly furnished with gifts and graces as was Dr. Allen.

Since printing the above, we learn that Rev. Dr. Cowan has been appointed, but we do not know whether he accepts.

RELIGIOUS LIFE IN PERSIA IN CHOLERA TIMES.

REV. S. G. WILSON, TABRIZ.

Some new and interesting phases of religious life manifested themselves during the prevalence of the cholera epidemic.

In the spring the cholera was at Meshed. We anticipated its approach by the direct caravan route through Teheran. It had not occurred in Tabriz for 20 years. Rumors of its approach became universal about the time of the Muharrem celebrations of the martyrdom of Hussain. Then religious frenzy reached a higher pitch than usual, in efforts to appease God and especially to obtain the intercession of the Emaums. The Mosques were crowded, the chain-bands, and sword-bands more earnest in their self-tortures, even the women marching through the streets with loud cryings and supplications. The multitude assembled at night in the open plain for religious ceremonies. They were greatly encouraged in the assurance of safety by a telegram from Khorasan. A Mujtehed had seen a vision. The Emaum Reza had appeared to him in journey clothes. He asked, "Where do you come from?" He replied, that he had gone to protect Tabriz from the cholera, because they stood so firmly for the faith in the matter of the tobacco monopoly. But how vain these efforts and promises! The cholera came, and by direct course and quicker than usual, from the shrine of this same Emaum, by the new pilgrim route from Meshed by the Trans-Caspian R. R. and Caspian steamer to Baku, Ardebil and Tabriz.

But religion had not yet exhausted its means of protection. Korans were hung over the streets that by passing under them safety might be assured. At one place forty-one Korans were placed in a sheet and suspended from a pole stretching from roof to roof. To the astonishment of the faithful some one dared to steal the sheet at night. At Zenjanab a dream revealed to an old woman, by the mouth of Ali, I believe it is said, that whoever would drink of a certain new spring indicated would escape the cholera. People came sixteen miles to obtain the water. Even the Crown Prince is said to have sent for it.

Prayers were printed (lithographed) and thousands of them posted on the streets

above the doors of the houses. I inclose copies of two. They are in Arabic. The longer one after the names of God. Mohammed, Fatima and the twelve Emaums, narrate that Abdullah, son of Abbas, had a tradition concerning Mohammed as follows: He said, "I heard from Gabriel the faithful, that in the time of Jesus a severe epidemic of cholera occurred in which eleven-twelfths of the people of the world died. Gabriel said, in the last times (i. e., the dispensation of the prophet) your people will be subject to this plague. The prophet put his head upon his knees in perplexity and prayer to God and said, "Keep my people from this cholera." Gabriel arrived from God and brought this prayer, and said: Whoever wishes to be not subject to the cholera, let him buy a sheep with lawfully gained money and read this prayer seven times upon it, and kill the sheep and distribute it to the people. God will keep from the cholera the owner of the sheep and whoever will eat of the meat. And again, whoever shall paste this prayer upon his door, the cholera will not come to that house. Whoever shall write it and keep it about his person, shall be safe, and whoever reads it once a day for seven days shall be exempt. And whoever shall write it and put it in a cup of water and shall drink of that water the disease of cholera will not reach him." Then follows a long prayer for deliverance from the cholera. It is in many respects a good prayer pleading with God by his many titles and attributes in detail and in beautiful language. Toward the end it says "We ask this for the sake of these (naming the fourteen holy ones of the Shiah); may this cholera turn from us for the honor of these names, and we send greetings to Mohammed and his sons. Oh! Thou who deliveredst Abraham from the fire, oh! Thou who didst enlighten the eyes of Jacob when they were blinded, etc., etc., save us from the cholera and the pangs of death. Forgive us, forgive."

The second one is very similar in style and wording, but has several striking differences. We are told that whoever shall repeat a certain surah three times,

say the creed, write certain Arabic words and swallow the paper shall be preserved. These words are a mystery. There are other cabalistic or talismanic signs in the prayer which protect from the cholera.

Many Mussulmans were quite confident of their safety and said, "We by our prayers and by the intercession of Hussain will be the means of preserving you Armenians (general appellation for Christians). A stone-cutter who is a Sayid, (i. e., a descendant of Mohammed) told me that as long as he was working for me, no evil would befall me.

But faith, superstition and fatalism could not save them, and their panic and flight showed that many of them had lost their own blind trust. Quarantine was no protection; it was rather a laughing stock. Minor officials made the quarantine simply an excuse for levying fines on the travellers. Some are said to have paid the Government for the privilege of being quarantine agents. One party stopped and threatened with detention got through for 2 krans apiece (30 cents), which caused it to be called krantine. Sanitary arrangements were the worst, and the stench from the cemeteries polluted the air. This was due not so much to shallow graves, as to bodies deposited on the surface and covered with a thin brick casement, the idea being to afterwards take them up and transfer them to Kerbela or Koom to rest in sacred soil.

The epidemic raged for about a month. They were silent days. Business and pleasure were alike suspended. Official and private life were at a standstill. Fear and death reigned. Funerals were passing day and night. Before many doors

carpets were spread and the mourners sat in the street for prayer and lamentation. At night the sound of the mullahs and of the professional mourners could be heard on every side. In the month of August 8,000 or 10,000 certainly died in Tabriz.

The most of the Christian population fled from the city. Of the Armenians who remained one in eight or ten died. They tried, too, their religious ceremonies in vain. Many sacrifices of sheep were made and distributed. In one village thirty were sacrificed at the festival of Mary, "the Mother of God." Processions around the church, with a certain ritual, were made. They have the tradition that if the supposed hand of Thaddens were brought from the monastery beyond Khoi, the plague would be staid. But it would be on this condition, that a priest would go and bring it and that priest would certainly fall a victim after his return. Their Bishop sickened and died. There was great grief at his death and they kissed his hand at the funeral in the church, even though he had died of the cholera. Then they said, it was expedient that one man should die for the people, and expected the cholera to cease.

Our Mission circle was wonderfully preserved. But one church member died. Dr. Bradford kept the dispensary open all the time, and ministered to many. She won golden opinions from many and, what is better still, made an impression favorable to the cause of Christ. We trust that the hearts of many will be found softened and ready to listen to the truth after this great affliction.

Now the danger is passed and people are rapidly returning to the city.

MISSIONS TO NEW GUINEA.

REV. JAMES JOHNSTON, BOLTON, ENGLAND.

Situated to the north-east of the Australian continent, New Guinea, the greatest island in the world, has a length of 1,400 miles,—a breadth reaching at certain points to 500 miles, an area of 300,000 square miles, occupied by nearly a million of souls,—lamentably degraded types of humanity. Through the explorations of

Captain Moresby in 1874, some light was thrown upon the value of the island in the interests of science, commerce, and political service, resulting in its annexation by three European nations. The British Government acquired the south-eastern portion representing an area of 89,000 square miles, on which the London and Wesleyan

missionary societies and the society for the propagation of the Gospel have stations; to the north, the Germans have territory covering 71,000 square miles, served by the Rhenish society; while to the north-west, the Dutch possessions comprise 150,000 square miles, where the Utrecht Missionary society has its settlements.

Noble ranges of mountains have been seen or explored, one of which glistening with perpetual snow, has an altitude of 18,000 feet, above the level of the sea.

The surface of New Guinea is interlaced with rivers, some of these of considerable size, adding to the fertility of the soil and providing channels for inland communication. Scenery of natural beauty and impressive grandeur, everywhere ravishes the traveller's eye in the luxuriant vegetation, the gorgeous plumage of birds of paradise, the feathery fronds of the palm groves, the walls of dense green mangrove forests, and charming landscapes.

Diversity characterizes the climate, products and natives of New Guinea. On the 300 miles of easterly coastline twenty-five different languages and dialects are spoken. The village tribes are quite distinct from each other, living in a state of suspicion or open hostility. In government the patriarched system is recognized.

The leaders forced themselves to the front by courage and physical force, and in outbreaks of war were loyally followed, though, as humorously observed, when peace reigned there was not an extra banana for a chief.

The islanders, broadly speaking, may be said to fall into two divisions—the Papuans, of intensely dark skin, inhabiting the western regions, and the Malayo Polynesian family, of light copper colored hue, on the east coasts, with whom the Maoris, Tahitians, and Samoans are linked.

Many of the New Guineans, handsome in appearance and of soldierly bearing, are nude savages, ornamenting themselves with nose-sticks, earrings, necklaces, feathers and paint. Thousands of them occupy lake dwellings and, although "the stone age" prevails to-day, as regards tools, and implements, with the former of which they cleverly make their canoes, there are evidences based on language and religious ideas, of an ancient and superior civilization. Innocent of chairs or beds

in their abodes, destitute of clothing and property, and content to lie on planks—there is, however, an absence of the squalor and misery common in civilized lands. The widely prevalent practice of cannibalism is slowly passing away. Over the far greater area heathenism has still terrible sway and so fearful is the animal bestiality of the inner tribes that an eminent naturalist has compared them to a link between animal and man. The tatoo marks on a native's limbs are his glory which signify the number of fellow natives he has slaughtered in murder or battle.

Generally speaking the women of New Guinea are graceful and of pleasant demeanor, the children playful and happy. The marriage tie, even in the absence of a priesthood, is no less sacred than among European nations. Female life is above the average in heathen lands. Their manual tasks have no degradation attaching to them and any attempt of males to relieve the gentler sex of these is regarded as an infringement of feminine rights. Mothers affectionately care for their offspring until adult years are attained and correspondingly beautiful is the reverence of the children for the parents, who are supported in old age and infirmity. Latterly, the vices of a false, civilization have had a corrupting influence in the shape of drunkenness, a passion for money, sensuality, and the habit of smoking. Their religious notions are almost *nil*. They believe in devils and are the victims of numerous superstitions. Notwithstanding their darkness and poverty of thought in spiritual things the natives cling to the deathlessness of the soul, and deeply pathetic are the scenes witnessed by the rudely-dug graves. "I have seen," says Mr. Lawes, "a bereaved mother weeks after the loss of her child, her body blackened all over with lamp-black, her ornaments laid aside, and suspended from her neck the relics of her lost loved one. There was the tiny armlet, the broken spoon, little bundles of hair, and sometimes little bones worn as a necklace." With passionate interest do the New Guineans listen to the tidings of the resurrection, and, all helpless to struggle into the light themselves, they are doomed to greater darkness, save the Sun of righteousness shall arise on the night of

their souls through the angel offices of the messengers of salvation.

Evangelical missions to New Guinea were commenced in 1872 by the London Society's missionaries, Murray, Macfarlane, and Gill. On this missionary expedition they visited the islands in Torres Straits lying between Australia and New Guinea; the head of the Papuan Gulf was crossed, and an entrance made into Redscar Bay. In 1874 the sphere of missionary effort was extended from Redscar Bay on the southeast side, to the extreme eastern end of the island, China Straits. Glorious men have toiled for the Master in New Guinea. After twenty-eight years of heroic labors in Lifu and New Guinea, the Rev. Samuel Macfarlane, identified with valued explorations and the establishment of notable schools on Murray Island, opposite to the mouth of the Fly River, retired in 1886 from the field. A greater pioneer of New Guinea missions is represented in the Rev. James Chalmers, well-called "the Livingstone of New Guinea." At the time of his furlough in Great Britain in 1886-7 he had previously labored without break for twenty years beneath South Pacific skies, eleven of these on the Hervey Group and the remainder at New Guinea. He founded, in conjunction with another famous New Guinea missionary, the Rev. W. G. Lawes, the settlement at Port Moresby, and ultimately became its head. Mr. Chalmers's explorations of the coast for thousands of miles, his surveys of the physical characteristics of New Guinea, his friendly negotiations with fierce tribes, his marvellous escapes from club and brandished spear, his toils as a true "priest of peace," have secured for him the first rank and the reputation of having an unsurpassed knowledge of New Guinea's land and people.

With Mr. Chalmers, Mr. Lawes, is naturally associated. From 1861 to 1872 he carried forward the good work of missions on the lonely island of Niné, in the billowy Pacific. In 1874 he settled at the harbor of Port Moresby, and, with slight intermissions, seconded by his wife, a lady of splendid devotion, he has never swerved from a career of apostolic enterprise.

There are 53 stations on the south-east coast, and a dozen churches with about five hundred members, and some two thousand children under instruction. This great field has the superintendence of six missionaries, aided by thirty South Sea Islanders and twenty New Guinea teachers. Six of the languages have been reduced to writing, and books published in these tongues, crowned with the translation of the New Testament into Motu, the speech of the most vigorous trading people on the south-east of New Guinea. The island has had its first May-meeting, the contributions embracing money, besides spears, shell armlets, bows and arrows, shields, drums, necklaces, feathers, and picturesque ornaments. Unique is the spectacle of natives pressing into the Kingdom straight from barbarism without passing through the intermediary stages of civilization, of the savages of yesterday now living in harmony, of once shameless thieves practicing honesty, of degraded beings adopting a Christian pattern, of cruel and tyrannical men exhibiting the virtues of peace and love and abolishing bloody feasts, of women turning away from infanticide, and of chiefs settling quarrels by the laws of arbitration. In the most appreciative terms, Sir William MacGregor, the first administrator of the new colony, has written of the beneficent crusade of missions, in the accomplishment of which, over one hundred brave native teachers from Lifu, Savage Island, Raratonga, and the Loyalty Group, have been carried off by massacres and a deadly climate. Away in New Guinea as on other shores:—

"While the tired waves vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main."

Wholly simple, earnest, very practical, and childlike in faith, the converts of New Guinea have already been baptized with the spirit of missions. Four years ago a missionary banner inscribed with the names, Africa, India, China and the South Seas, was unfurled at Murray Island, and then joyfully followed by men and women who eighteen years before were naked savages.

The two following communications from Dr. Marshall and Dr. Satterfield arrived after the pages especially set apart for the particular departments of church work which they represent were printed, we welcome them to these pages, the latest to be sent to press, and commend them to the attention of our readers.

Dr. Marshall, in a letter, says:

Will you kindly insert in the CHURCH AT HOME AND ABROAD the inclosed? By so doing you will greatly help the Board in getting the plan before the churches, which is desirable to do before January. As the CHURCH AT HOME AND ABROAD is more generally taken by ministers than any other one paper or periodical, I can better reach all through that channel than through any other one.

"THE LATEST MOVEMENT FOR FOREIGN MISSIONS."

REV. THOMAS MARSHALL, D.D., FIELD SECRETARY.

For the information of all concerned, I wish to say a word in regard to the article that several weeks ago appeared in print under the above caption. In that article an account was given of a most successful meeting of the chairmen of the foreign mission committee of synods not far from Chicago. This conference was in response to a request of the field secretary. That part which was of special importance and interest was the hearty approval and adoption of the "Plan for Taking Offerings for Foreign Missions" in the churches, the main features of which appeared in the published proceedings. For more than a year I have used this plan, and with the most gratifying and, not infrequently, astonishing results. In various instances it has increased the offerings from fifty to several hundred per cent. It is simple. It is easily worked. It appeals to all. It requires no complex or elaborate machinery. Only a pencil, a piece of paper, and a pastor who is interested and up to the times on the subject, and who will impart, in a lively discourse, the facts to his people. No conscientious giver can urge anything against this plan. It is simply doing the Lord's business in a business-like way.

Its great excellence lies in the fact that it seeks an offering from every member of the church and congregation, from the oldest to the youngest, without imposing a burden upon any. After careful consideration the board in New York has published the plan and recommended it to the churches. It is distributed free of

charge from the office of the Board of Foreign Missions. Orders are to be addressed to Mr. William Dulles, Jr., 53 Fifth Avenue, New York City. In sending orders, ask for copies of the "plan" sufficient to put one in the hands of each of the members of the session. Ask for "printed slips" in number equal to the largest congregation, including the entire membership of the church. The order for literature for distribution on the Sabbath before using the "plan" should be in number a little larger than the whole number of families to be supplied.

It is well to have at least one Sabbath intervene between the day of using the "plan" and the day the offerings are brought in. This will give a chance for persons who were absent from service to be asked on the intervening Sabbath to unite with the others in making their offering.

The committees on foreign missions of synods are asked to correspond with the presbyterial committees, and the chairmen of the presbyterial committees are requested to communicate with the pastors of the churches recommending a general adoption of the proposed plan of taking the offerings for foreign missions. It is also hoped that pastors will at once and of their own accord send for and use the above-named method, with the earnest effort and the prayer that this year of unparalleled prosperity and blessing may cause to flow into the treasury of the Lord, an unparalleled gift for the extension of Christ's kingdom in foreign lands.

INGLESIDE SEMINARY.

D. J. SATTERFIELD, D.D.

It was the privilege of the writer to attend the services by which the new building of this school was dedicated on the evening of Tuesday, November 1st. As the readers of the *CHURCH AT HOME AND ABROAD* generally know, Ingleside was formerly located near Amelia Court House. The Board of Missions for Freedmen thought best to transfer it to Burkeville at the junction of the Richmond & Danville and Norfolk & Western Railroads.

Burkeville is a town of four hundred inhabitants or more, and in almost every respect a very desirable location.

The school building is situated on a hill overlooking the town and surrounding country. It is plain in appearance, and is well built and shows to good advantage on its commanding site. The grounds around it, some fifteen acres, are as yet unimproved, but under the energetic and skillful oversight of the President, Rev. G. C. Campbell, will in time, no doubt, become both useful and beautiful.

After an all night ride and two or three hours of sleep, I reached the Seminary before I was expected; but not too soon to receive a hearty welcome. Several of the class rooms were visited and the regular work of the school observed.

Mr. Campbell keeps the daily Bible study in his own hands, and exercises great care in his work. The teachers for the most part have been in the work before, either in Ingleside or elsewhere, and have caught the spirit of enthusiasm and devotion which is so common among the missionaries on this field. All seem to be in love with their work and heartily accepted my challenge when I told them that Scotia was going to run them a free race.

There were about ninety boarding pupils already enrolled, with room for one hundred, and every place engaged. Those bright intelligent faces showed the fruits of the earnest work of our missionaries on that field in years gone by. Ingleside

is not a new work but one that is now putting on new strength.

The dedication services were held in the evening, and the chapel was filled with students, faculty and strangers.

Among the missionaries I take the liberty to mention one name only, that of Mrs. Neal, whose long and devoted service for the colored people in this part of Virginia has made her very dear to them.

The large number of white people present, as well as the words of some of those who were given an opportunity to express themselves, show how strongly President Campbell has established himself in the confidence and good will of this community. From the business men, as well as from the ministers, we were glad to hear how he had made so favorable an impression in the very beginning of his work.

All of us suffered keen disappointment in the absence of Secretary Gibson and Mrs. Coulter upon whom we had depended to furnish the strong food of the feast.

Wanting these a programme was made out consisting of several short addresses interspersed with music.

All seemed to feel that it was good to be there and no one could doubt that the school, thus starting out anew, has a bright future before it. The writer himself, representing the oldest of what has now become a quartette of sisters, rejoices greatly over this recent accession to the force on the field and feels that with "Mary Allen," and "Ingleside," and "Mary Holmes," and "Scotia" working all together with God's help, great progress must be made in saving these girls and preparing them for the great mission which is waiting for them here in the South and the Dark Continent.

A virtuous woman who can find? For her price is far above rubies.

Favor is deceitful and beauty is vain: But a woman that feareth the Lord, she shall be praised.—*Prov. 31.*

JAMES GILMOUR OF MONGOLIA.

F. F. ELLINWOOD, D. D.

It is not necessary to go far into the annals of the past to find missionary heroes. Those who have heard Dr. John G. Paton tell the story of missions in the New Hebrides will agree with this statement, and if there were a little more of interest in and thirst for a full knowledge of the subject, scores and hundreds of men and women of our own time would be found whose lives are deeply and devoutly apostolic.

In the autumn of 1874, while on a visit to

out from Great Britain on her way to Peking to become the wife of Mr. Gilmour. If I remember rightly there had been a shipwreck in her experience, but she was now safely on her way to marry a man whom she had never seen, but her sister, wife of Rev. Mr. Meech, of Peking, had made the two acquainted by means of letters, photographs, etc. The fact of her consent to marry a man who had chosen such a field indicates a degree of faith which promised well for her part in the heroic career before her.

The life of Mr. Gilmour, who died in the summer of 1891, is a valuable contribution to the literature of modern missions. One of the elements which next to earnest piety are in demand in the missionary of our time is a robust manliness, and for this qualification Mr. Gilmour stood as a living illustration. Mere goodness without this is of little avail in any missionary's sphere, and especially in one demanding an aggressive pioneer work. Besides, the manliness is no drawback upon the goodness, if one has both. No man in modern times has seemed more deeply consecrated than this bold and resolute spirit with whom obstacles and difficulties were as straws in his career. It is frequently the case that a man of this spirit, full of fire and physical courage, at the same time baptized with an earnest Christian spirit, goes to the extreme of fanaticism. Mr. Gilmour had not much of this, but just a little. Satisfied in his own mind that multitudes of missionaries failed to identify themselves with the people by attempting to live altogether as foreigners and on the high grade of a foreign civilization, he went to the opposite extreme for a time. He reasoned with himself thus: "The thousands here need salvation; God is most anxious to give it to them: Where, then, is the hinderance? In them? I hardly think so. In God? No. In me, then! The thing I am praying away at now is that He will remove that hinderance by whatever process necessary. I shall not be astonished if He put me through some fires or severe operations. . . It is the foreign element in our

Sincerely yours
James Gilmour

our mission in Peking, I was invited to a Mongol breakfast given in a tent, and consisting of Mongol fare. It was given by Rev. James Gilmour in one of the compounds of the London Missionary Society. Our host was a manly looking fellow thirty-one years of age. He had already had some experience in the lonely and difficult pioneer work among the tribes of Mongolia. Six weeks later, while on board a steamer in the harbor of Hong Kong, a young lady arrived

lives that runs away with the money. The foreign houses, foreign clothes, foreign food are ruinous." But he carried this adaptation to Chinese and Mongolian ways to an extreme. He adopted *in toto* not only the native dress, but practically the native food, and so far as a Christian man could, native habits of life. His average expense for food during his residence in his district was three-pence a day. Of course, he was a vegetarian. He also became somewhat extreme in his views of study. He read only the Bible. This gave him, of course, a deep Scriptural knowledge and experience, and all must admit that this is a good fault but it prevented him from that breadth of knowledge of the environments in which his missionary life was set. After a visit home, rendered necessary, perhaps, by his low diet, and during which he saw the advantages of being in touch with the on-going current of the world about him, he not only gave up his strict, vegetarian diet, but he also welcomed well chosen books, magazines and papers, as giving him a healthier spiritual life. The great secret of Mr. Gilmour's power lay in his implicit faith in Christ and his determination, like Carey, not only to ask great things of God, but to expect great things from God. In 1890, as he was setting sail from England for his field, he wrote a letter on board the steamer, still in the Channel, to a friend in which some characteristic expressions occur: "You say you want reviving. Go directly to Jesus and ask Him straight out, and you will get it straight away. This revived state is not a thing you need to work yourself into, or need others to help you rise into, or need to come to England to have operated upon you—Jesus can effect it anywhere. He does effect it everywhere whenever a man or woman will ask it. 'Ask and ye shall receive.' There is so much that I would like to say that it is hardly worth while to commence to say anything. So I will simply commend you to Jesus in all His fullness." His breadth of view and his large Christian sympathy are shown in a brief reference to the Salvation Army. He says, "Have you been to any Salvation Army efforts? I always felt better for going, but

latterly did not go much—I could not stand the 'row.' I am eager that you should identify yourself with some soul-saving energy. If it really is a soul-saving concern, I don't think it matters very much what it is." Some of his illustrations of Christian truth were very pat. In writing to a friend he referred to a poor old woman in Annan whose son was in America. Being in great distress, as she was about to be sold out for unpaid rent, she made known her trouble to a friend, who wondered that her son had not sent her money, and asked to see his letters. In one of them she found a post-office order for nearly \$40. The old woman had had it for sometime, but thought it was only a picture. "Wasn't she a stupid old woman," says Gilmour, "to be bankrupt with an uncashed post-office order in her possession? But how often we are much more stupid than she, when we have all untouched in our possession the sure promises of God." Mr. Gilmour was an indefatigable worker, rising at daylight, folding up what he called his bed, and beginning to read in the Chinese, taking a little hot millet and bean porridge at six; Chinese rolls and a cup of cocoa at eight; working on and on till after the middle of the day, but then generally taking a walk. He often amused the natives by going out into the country, just for the sake of being in the fields and seeing the crops. All this seemed very strange to them. Such stupid sentimentality that was searching not for money, or for food, or any other material thing, was beyond their comprehension; communion with nature was worse than nonsense. The trials of this earnest man on his lonely tours among the Mongols would have been appalling to a less resolute spirit. Living on native food not only, but in cold, damp weather finding his bivouac in a Mongolian tent, where smoke and dirt and discomfort were unspeakable. Still he kept up courage, and even a breezy cheerfulness in the midst of it all. While apparently in vigorous health, and during a series of missionary meetings which Mr. Gilmour was attending at Tientsin, he was taken with fever, and after ten days' illness passed to his rest at the age of forty-eight years, another of those

mysteries of Providence in which no man seems to be necessary to the work of the Lord. The strongest, the wisest and the

most indispensable are often taken, but the work goes on and on till the consummation and the establishment of Christ's kingdom.

THE MEXICAN HOME MISSION BOARD.

REV. HUBERT W. BROWN.

Organized more than two years ago by the Presbytery of the City of Mexico, for home mission work, this Board led a feeble existence until the last meeting of Presbytery, when new energy was infused into the movement, and an appeal was printed requesting all the churches to give a fixed annual quota. Many have responded heartily, even liberally. As some money had already been collected, it was decided to make a beginning, and Rev. Felix Gomez, one of our most enthusiastic and energetic pioneer workers, was asked to accept appointment from this Mexican Board, with a salary of thirty-five dollars a month, and an allowance of five dollars for horse and travelling.

He readily consented and was sent to the new and yet unevangelized post of Guerrero. That was May 1st, and since then we have had several interesting letters from him. In one he makes special mention of persecution and the dangers that beset him owing to the hostility of fanatical Romanists. In later communications he dwells upon the advances made in spite of such bitter and strenuous opposition.

Tenanguillo, a small town in the mountains, twelve leagues from post office and telegraph, over a rough trail, is the centre of his operations; and thither his wife and family have bravely followed him. It was a hard trial for the first two weeks as no one was willing to rent them a house, and even now petty persecution occasions them manifold annoyance. Yet in spite of it all he is holding regular weekly service with an attendance at times as high as sixty or seventy; and some are already asking to be received into the church. These new converts are enthusiastic in their search after gospel truth, and daily gather about Mr. Gomez and ask for instruction. Still others come in from the surrounding villages and ranches, listen to his teaching, and then, carrying away with them

tracts and Bibles, return home and sow the good seed in the hearts of their neighbors.

The little congregation has gone so far as to propose building a church, school house and parsonage, of course of a very humble kind. They have asked the mission to send them a teacher, promising that if we will pay six dollars a month, they will contribute the rest of his salary. They wish to buy an organ also, for off there in the mountains the simple natives have great love for our sacred music, and the sweet strains of our gospel hymns always awaken a responsive echo in their hearts. For hours they will linger about the instrument, storing the memory with the precious words of life.

Mr Gomez has sent us an earnest appeal for more Bibles and tracts, and speaks in glowing terms of the grand work being done by the Bible agent, Mr. Simon Diaz.

One convert brought his "miracle-working" image of the Virgin of Guadalupe and he and Mr. Gomez burned it.

The poor astonished priest of neighboring San Miguel is doing his best to stem the tide of gospel progress. He has chosen a characteristic method. The faithful have been warned that a great waterspout is to sweep down from the mountain back of Tenanguillo, and drown Don Felix and all his converts. It is a striking commentary on the enlightenment of the people that so idle a threat could be made and be believed in by many who daily strain eager eyes to catch the first glimpse of the coming of God's avenging flood.

Meanwhile the work goes forward, and the best of it is that it is work carried on by the Mexicans themselves. It is the entering wedge of self-help, and who can say but that in God's good providence our Mexican Home Board shall some day raise its thousands and thus very materially aid our own Foreign Board. I am doing what I can to secure so desirable a consummation.

FOREIGN MISSIONS.

AN IMPERIAL EDICT.

REV. F. H. CHALFANT, WEI HIEN.

The following is a translation, which I have just made of a proclamation issued last winter by the Country Magistrate of Lo Ugan, (Shantung Province,) pursuant to the recent edict of the emperor, commanding all high officers of the nation, civil and military, to define the privileges and rights of foreign residents in China, and to protect them in case of riot.

"In compliance with the Imperial Edict, we issue this proclamation, with injunctions concerning our intercourse with every nation, to wit, that in accordance with the Imperial Decree, it is already agreed that evangelists of every nation, preaching in China, shall, as set forth in the treaties, receive the constant protection of China's magistrates and people, because in the first place, 'the religion of the Western Countries simply admonishes people to become virtuous, and the native converts are Chinese subjects, under the jurisdiction of the local officials. The religions and peoples ought to exist peaceably side by side.' [quoted from the edict, and so also below.] As, for instance, when the Buddhist religion entered from the West [India], though at variance with the precepts of China's Sages, yet its intent was in harmony therewith, to wit, to testify of righteousness.

"Nevertheless, just now, [1891] there are stupid and blind ones, who are never done suspecting, and the more unruly fellows, emboldened by this attitude of suspicion, join in and secretly plan, dupe, spread rumors and mislead the minds of the people,' so that the 'religions and people' are not at peace, and riot ensues.

"This present year, throughout the provinces of Kiang Su, An Hui and Hu Peh, the people and Christians ["religions"] have been fighting each other in the courts—"It is certainly strange and astounding!"

"And now, in pursuance to the High com-

mand unto every province, to wit: 'Let the Tartar generals, governors-general and governors proclaim and notify, etc. Respect this!' We hereby discharge our duty by issuing this proclamation, causing all to know even students, merchants, soldiers and populace one and all—that from the beginning the various sects or religions differ as to their tenets, and hence there is no cause for surprise. Foreigners preaching in China have never used coercion nor have they thwarted the magistrates, but each Chinese may or may not embrace the (new) religion according to his own pleasure. Nor do the converts oppose the good among the people, but are themselves all loyal subjects of China. Therefore ought they (the converts and people) to practice mutual protection and live together at peace. Moreover if unruly men invent slander and noise about 'groundless rumors,' or publish anonymous posters for the purpose of stirring up the people to riot they shall be captured and tried and we shall 'convict and execute the leaders of the riots as a warning to others for the future'; there shall be no escape! And you, the contented and well-disposed elements, heed not floating rumors. Once in the net, even repentance will not save you! In all things take good heed. Hence this proclamation."

BRAZIL.

FROM AGONY TO PEACE.

REV. JAMES B. RODGERS, *Rio de Janeiro*:—Our meetings are very encouraging. There has been already one profession of faith which seems to be the direct result of this work. A widow, native of Rio Grande do Norte, a small state north of Pernambuco, came south to visit her sister who is a Christian. She says she came specially to see if she might find peace for her soul. Her words were, "I have been going on in continual *agony*." She gave marked evidence of conversion.

We are greatly troubled in not having a

good hall in which to meet. The tiny parlor so generously given by a Christian here will never hold more than thirty-five people, counting children. Sometimes a dozen more stand outside so the audience is not very large. It is my desire, therefore, as soon as possible to hire a larger house, and then when we are in good running order here, to open one or two new places of worship in the other suburbs. There is no question of the need of work here.

FANATICISM.

The growing influence and violent demands of the Moslem mullahs and dervishes are vividly illustrated by a single paragraph in a letter from Rev. S. G. Wilson, of Tabriz, Persia, recently received at the Mission House. He says, "On June 16 a placard to the following effect was posted on the streets of Tabriz: 'Aga Shirazi thus commands: The Protestants in this city must go forth from the city in twenty days. If they do not we must make the jaheed (holy war) against them.' This Aga Shirazi is the chief mujtehed of Kerbela, the head of the Shiah Mohammedans. These men, the mullahs and mujteheeds, have immense influence in Persia and are allowed to actually administer a large part of the cases arising under the law. This particular proclamation was torn down by the governor of Tabriz, and in the midst of the excitement which it caused, the chief mullah of the city hastened to mount his pulpit and declare it a forgery. But the public mind is full of feverish, fanatical thoughts. The bigoted and cruel ecclesiastics can easily influence the masses to the point of riot and bloodshed. The civil power is more tolerant, more under the influence of the diplomatic representatives of the great Christian powers, but the Mohammedan mobs, incited by the mujteheeds have more than once forced court and governor and the Shah himself to obey their will.

The Treasurer for Foreign Missions reports to Nov. 1, 1892:

Total appropriated.....	\$985,273 88
Deficit of last year.....	54,521 05
Total needed this year.....	\$1,039,794 93
Received from all sources.....	181,518 43

Amount to be received before May 1, 1893, to meet all obligations...	\$858,276 50
Received last year in corresponding months.....	742,882 85
Increase needed this year.....	\$115,893 54

MISSIONARY CALENDAR.

DEPARTURE.

From San Francisco for *Korea mission*: Aug. 16, Rev. and Mrs. S. F. Moore, Rev. Graham Lee and Miss Victoria C. Arbuckle. Sept. 27, Rev. and Mrs. W. L. Swallen and Miss Ellen Strong, Oct. 6, Rev. and Mrs. F. S. Miller; for *Siam mission*, Aug. 16, Miss Edna S. Cole (returning); for *Laos mission*, Miss Emma Hitchcock and Miss Annabel King; for *Central China mission*, Aug. 28, Mrs. L. S. Abbey (returning); Sept. 27, Rev. and Mrs. George F. Fitch (returning); for *Canton mission*, Sept. 18, D. A. Beattie, M. D., and wife, Sept. 27, Miss Ruth C. Bliss, M. D., Rev. and Mrs. E. W. Thwing, and Miss Gertrude Thwing, Miss E. M. Butler (returning), Oct. 6, Rev. and Mrs. Paul McClintock; for *Shantung mission*, Sept. 18, Rev. and Mrs. J. L. Nevius (returning, Rev. and Mrs. George Cornwell, Rev. and Mrs. L. J. Davies, and Rev. F. W. Jackson, Jr.; for *West Japan mission*, Oct. 6, Miss Bessie Brown and Miss Mary M. Palmer.

From New York for *Brazil mission*, Sept. 21, Miss Minnie S. Baxter; for *Lodiana mission*, Oct. 1, Rev. and Mrs. C. W. Forman, D.D., (returning), C. W. Forman, Jr., M. D., and wife, Mrs. Effie H. Braddock. Oct. 15, Rev. J. N. Hyde, Miss Emma Morris and Miss S. M. Wherry (returning). Oct. 22, Miss Emily Forman; for *Farukhabad mission*, Oct. 1, Miss Mary Forman (returning), Oct. 5, Rev. and Mrs. S. H. Kellogg, D.D., Oct. 15, Rev. and Mrs. J. N. Forman (returning), and Miss Emma L. Templin, M. D., Oct. 22, Rev. and Mrs. C. A. R. Janvier (returning); for *East Persia mission*, Oct. 20, George W. Holmes, M. D., and wife, Miss Cora Bartlett (returning), Miss A. G. Dale (returning), Miss Mary A. Clarke; for *Syria mission*, Oct. 15, Rev. and Mrs. W. K. Eddy (returning), Oct. 26, Rev. and Mrs. Samuel Jessup, D. D., (returning) and Miss E. M. Law; for *Mexico mission*, Oct. 1, Rev. and Mrs. J. G. Wood, Oct. 20, Rev. C. S. Williams and Miss Edna Johnson; for *Dakota mission*, Oct. 1, Miss B. A. R. Stocker; for *Colombia mission*, Oct. 28, Miss M. B. Hunter.

ARRIVALS.

From Canton, China, Sept. 9, Rev. and Mrs. W. H. Lingle.
From Ferozepore, India, Sept. 26, Rev. Howard Fisher,

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Korea.
SEPTEMBER,	Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

MISSION IN SYRIA.

BEIRUT: Rev. Messrs. C. V. A. Van Dyck, D. D., M. D., L. H. D., LL. D., H. H. Jessup, D. D., Wm. W. Eddy, D. D., James S. Dennis, D. D., Samuel Jessup, D. D., and their wives; Mrs. Gerald F. Dale, Miss E. D. Everett, Miss Alice S. Barber, and Miss Ellen M. Law.

ABEIH: Rev. Messrs. Wm. Bird and O. J. Hardin and their wives; Miss Emily G. Bird.

SIDON: Rev. and Mrs. Wm. K. Eddy, Rev. Geo. A. Ford, Miss Rebecca M. and Miss Charlotte H. Brown.

TRIPOLI: Rev. Messrs. F. W. March and Wm. S. Nelson and their wives; Ira Harris, M. D., and Mrs. Harris; Miss Harriet La Grange, Miss M. C. Holmes, and Miss Mary T. Maxwell Ford.

ZAHLEH: Rev. Messrs. Franklin E. Hoskins and Wm. Jessup and their wives.

In this country: Rev. J. S. Dennis, D. D. and his wife; Miss Alice S. Barber, and Miss Rebecca M. Brown.

Faculty and Instructors of the Syrian Protestant College: Rev. Daniel Bliss, D. D., President; Rev. George E. Post, M. A., M. D., D. D. S., Rev. Harvey Porter, B. A., Ph. D., Robert H. West, M. A., Harris Graham, B. A., M. D., Rev. Frank S. Woodruff, M. A., Walter Booth Adams, M. A., M. D., William G. Schaffner, B. A., M. D., Charles L. Bliss, M. A., M. D., Jabr M. Dhumi, B. A., Louis S. Baddur, B. A., Alfred E. Day, B. A., Najib M. Salibi, B. A., John C. Bucher, B. A., A. Chamorel, B. A., Labib B. Jureidini, B. A., Franklin T. Moore, B. A., Francis Sufair, and Shukri K. Maluf, B. A.

	1890	1891
Total American Missionaries, Men	15	39
Women	24	24
Native Pastors	4	4
Total Native Syrian Preachers	35	205
Teachers and other helpers	166	177

SOME THOUGHTS OF GOD ABOUT SYRIA.

J. S. DENNIS, D.D.

The providence of God is simply the outcome of His thought. Where we have indications of God's activity, or see the signs of His guidance and control, there, we may reason is the evidence of His purpose. God's thoughts have brooded over Syria in past ages, and the history, not of that land alone, but of the whole world, has throbbled with the providential results.

Has He forgotten Syria in 1892? We cannot believe it. Indeed, there are signs which clearly indicate that He is actively working in His own wonderful and mysterious way to thwart his enemies and protect the interests of His kingdom and "prepare," as of old, "The way of the Lord."

Centuries ago Christ himself came under the shadow of a heathen government and into an atmosphere of Jewish formalism to bring "not peace, but a sword." So His Gospel

has entered Syria again, not to cry "peace, peace, when there is no peace," but to proclaim once more the true way of peace amidst peril and strife. There is no way of securing its entrance and supremacy except by conflict. A struggle is inevitable all along the line unless by a stupendous miracle of divine interposition. Priestly rule, religious fanaticism, despotic superstitions, social pride, family attachments, persecuting power, and the strong arm of government interference inspired by uncompromising hostility, are all ready, either singly or unitedly, to take vigorous and even violent measures, if necessary, to stay the progress of the mild and winsome and glorious Gospel.

It is interesting to observe God's method of dealing with a situation at once so complicated and so threatening. It is a veritable study in the thoughts of God to trace out the

movements of His Providence amidst the tangled and staggering difficulties of mission work in the East. His thoughts are not as our thoughts; they are so grand and deep and many-sided and far-reaching and complex and mysterious. It seems presumptuous to attempt to interpret them, yet we cannot but regard them with reverent questionings, and seek to understand them, and strive to co-operate with them and gather from them guidance and inspiration. We must pray for light concerning them, and before the light comes—yea, always alike in the darkness and in the light—we must walk humbly and trustfully and softly in the paths of loyal allegiance and cheerful service.

THE STORY OF SEVENTY YEARS.

Our readers are mostly familiar with the history of mission work in Syria. It is seventy years since it began. At the end of the first ten years the entire Protestant community consisted of five persons. Twenty-eight years passed before the first Syrian Evangelical Church was formed, in 1848, with eighteen members. The first forty years of the history of the Mission, ending in 1871, were full of toils and sacrifices and reverses, and the work was conducted amidst many discouragements. At this time the Mission Press, which was founded at an early date, was well established, and extending its work. The Syrian Protestant College was founded in 1865. The Mission now broadened out into five central stations; educational agencies took shape, in the college with its medical school (not supported, however, by our Presbyterian Board); the theological seminary; the boarding schools for boys and girls; and the village common schools:—and this educational impulse had extended to all the religious sects. The Church life began to extend, and churches were organized in all directions, with Sabbath-schools in connec-

tion with them. The whole plant was in place, and in full working order in 1870, when the transfer of the Syria Mission from the American to our own Presbyterian Board, was consummated, and since then there has been substantial, and, considering all the circumstances, rapid progress. The churches have increased from eight to twenty-six; the church-members from 245 to 1,806; the Sabbath-school scholars from a few hundred to 5,400. During that year 31 were added to the church, and during the last year 140. Schools have increased from 31 to 145, and scholars from 1,184 to 7,117. In the college at that time were seventy-six students; at present there are two hundred. The work of the Mission Press has grown from an annual issue of five million pages to an average of twenty-five million. The Arabic Bible, the translation of which was completed in 1865, has been widely distributed, the issue in 1891 amounting to twenty-seven thousand copies of either the entire Bible, or portions, and this in a language spoken by a number equal to the present population of the United States.

THE TEMPER OF THE TURK.

Thus the grand work has gone on until such an impression has been made that the Turkish government has awakened in an anxious and threatening mood, and is interfering in a vigorous and determined way to check the further progress of evangelical missions, and, if possible, put the whole plant into indefinite quarantine.

It should be said in connection with this matter of Turkish interference that it is not because American missions are illegal that it is instituted.

Our missionary operations have always been strictly within the limits of treaty rights and within the legitimate bounds of religious and educational work in the Empire, as defined and fixed by the Turkish authorities.

The Protestant sect was officially recognized by an Imperial Firman of Sultan Abdul Medjid, as far back as 1850, and all the rights and privileges of other Christian sects guaranteed to it. We claim no rights which are not freely granted and recognized by the government in connection with the various Christian churches within the bounds of the Turkish Empire. Our schools are legal, and they are legally conducted, and this may be said of our church organizations and our mission press. We issue no publications which are not regularly approved and authorized by the authorities. Every one of the thirty-three editions of the Bible has on its title page the official sanction of the government authorizing its circulation, and so has every one of the four hundred and eighty-three publications on our press catalogues. The Turkish government knows this, and sees the futility of attempting to deal with us in any fair sense as violators of the laws of the land. The whole plan of the recent interference has been to institute special legislation against us and pass laws which would make our present status illegal and deprive us of the enjoyment of our immemorial privileges which have never been questioned.

THE VOICE OF AMERICAN DIPLOMACY.

It is just here that our American government, through the diplomatic offices of Mr. Straus and Mr. Hirsch, has taken issue with the Turkish authorities. These American ministers in succession have defended the American missionaries against discriminating and unfair legislation, which would, if uncontested, give to the government the power it desires, to stop our schools and deprive an American citizen in the Turkish Empire, according to a possible interpretation of recent proposed enactments, of even the right of public or private worship. The

spirit and purpose of the Turkish government are hostile not to Christianity in general throughout Turkey, which is freely tolerated, but rather to the Christianity introduced through the American missionaries and represented in the religious and educational work of evangelical missions. Our educational work is especially a point of attack, but the whole influence of Protestant missions is considered too progressive, too quickening, and is becoming too much a living power among the people, and has secured already too extensive a following.

The issue is sharp and clear: it does not concern the Christianity of the old Oriental churches, which the Turks regard as harmless and unaggressive, and freely tolerate, but it has to do with the stirring and uplifting power of an entirely new and different kind of Christianity, which has been planted by evangelical missionaries. This has become a manifest force, and is fast becoming too dominant to be tolerated. The Moslem authorities reason that if they have not the power at hand to suppress it, they must create that power, and this is the animus of recent legislation. In the briefest possible words, this is the situation at present. Now, without attempting to be wise beyond what is proper in regard to the mysterious ways of God, let us note a few facts in the present drift of events in Syria.

COMING TO THE KINGDOM FOR SUCH A TIME AS THIS.

In the Providence of God we have had of late years in the Embassy at Constantinople, and in some of our prominent Consulates, especially that of Beirut, wise and able and vigorous defenders of the interests of American citizens in Turkey. Mr. Straus and Mr. Hirsch have both dealt with the recent difficulties arising from the aggressive temper of the government with firmness and sagacity,

and at the same time with diplomatic courtesy, tact and skill. Critical situations have been met with such fair and sound and reasonable protest and handled with such ability that the power of the Turkish authorities to work disaster has been held in check. There is just at present a temporary truce, and pledges have been given, which seem to hold the spirit of active aggression in suspense; but precious interests are in peril, and we must anticipate further and more determined efforts on the part of the Turkish government to stamp out, or least effectively shackle, Protestant missions. Recent overt acts of trespass and violation of the rights of American citizens have been met by our government with a prompt demand for reparation, which has been promptly granted. The enjoyment of rights, which are freely conceded, protection from unfair and discriminating legislation, the observance by the Sublime Porte of its own pledges, the common privileges and immunities of all resident foreigners, of whatever religious faith—in fact, simple justice and the customary toleration of the Turkish government towards other religious sects, is all that we ask or expect. In view of the recent resignation of Mr. Hirsch let us hope that his successor will be a man of like spirit and ability.

THE SYRIAN DISPERSION.

Another fact which is unique in its novelty, and surprising in the suddenness with which it has assumed prominence, and extended its influence all through Syria, is the spirit of emigration, which has taken possession of the people. It is a remarkable movement, and has penetrated into villages and hamlets from which the outside world has been shut out for centuries. Multitudes who a few years ago hardly knew the simplest facts of geography, and to whom the Western Continent was as distant and unknown as the

moon, are now either walking the streets of American cities, or eagerly preparing to come here. Those who have known of America through the missionaries, and have felt the stimulus of our schools, and the general uplift of contact with the larger range of thought which is part of the message of missions to the people of the East, have been the leaders in this exodus. Others of all classes and grades of society, have quickly caught the inspiration and hope which America holds out to them. We have not space to discuss here the perplexities and difficulties which arise in connection with this subject; we call attention to it simply as a providential incident of the contemporaneous history of Syria.

Mission efforts have introduced a working leaven with Syria; its power is manifest in the religious, and intellectual, and material life of the people; it is a quickening influence; it stirs, and awakens, and revives, and prepares the minds of men for something new, and kindles their longings for something better, and points them to hopes and desires they have never dreamed of before.

A MODERN DISCOVERY OF AMERICA.

Just as this new stir of life, this electric thrill of feeling is at work in society, and is searching for something more satisfying than the old life of Syria gives, there comes the attempt at suppression on the part of the Turkish government, an effort to beat down and keep under, and hold men in the old lines of subjection, and deprive them of new privileges and resources; yet at the same time there arises throughout the length and breadth of that land this outburst and outpush of aspiration on the part of the people, in connection with the wide-spread desire for emigration. The result is two-fold. Syria is mercifully helped materially in a time of need. The money which Syrians have

sent back to their homes has been an immense relief to the country. Then again her people have been brought into contact with the larger life of the nineteenth century, in a way to prepare them to appreciate and welcome as never before, the work of American missions. America has become a name to conjure with in Syria; it is the great desire of thousands to come here. Prejudices and suspicions have melted away; American institutions are honored, and unbounded admiration in many hearts has taken the place of ignorant antipathy. The influence of the contact with American life has been like a plow-share, upturning society from one end of Syria to the other. From the "entering in of Hamath," to Carmel, there are hundreds of villages, and thousands of homes where America is the daily and almost hourly subject of conversation.

THE "OPEN VISION" OF 1892.

Many of our teachers have left their positions, and this has crippled somewhat the native arm of the service, but, on the other hand, some who have been fortunate in America, have sent astonishing sums back to Syria, to aid the native church, and advance the Gospel in their native land. This throb of a new life, this discovery of a new world, this opening of a new vision, this moulding power of a new experience, this ringing out of the old, and ringing in of the new, is going to have a far-reaching influence in preparing Syria for the further and deeper workings of the Gospel. Does it not seem like a thought of God to give this "open vision" of a land of light and freedom as an off-set to the efforts of the Turkish authorities to narrow and suppress the life of the people, and deprive them of their privileges? Does not this strange and marvelous touch of the Orient with Western Christendom, seem

like a providential interposition just at the present crisis of missionary work in Syria, with a view to broaden the minds of the people, and give them a practical object lesson of what Christian civilization means to those who receive the Gospel? Let us at least wait, and see if God's hand is not in it.

NEW CHARIOT WHEELS IN THE OLD PATHS.

Another event of notable interest has marked the year 1892. The first locomotive rolled into Jerusalem, Friday, August 26. Doctors Post and Porter, of the Syrian Protestant College, were present in the city at the time and witnessed this interesting event. There is no more distinctive symbol of modern invention and progress than the wonderful "iron horse," and its entrance into the city of sacred history, amidst those scenes which have become so associated with the unchanging memories of the past and so identified with a long-gone era of supernatural events, seems to indicate that a period of new life and eventful change has come to these long-forsaken seats of early history and civilization. The shadow of isolation is being lifted, and lands that have been left to historic exile and dismal social stagnation, are to have once more a day of visitation in these later generations. Will they recognize the new opportunities which God is giving them? The course of His Providence in granting them over a half a century of preparation in the quiet, leavening influence of mission work among them, and then so suddenly bringing them into contact with the outer realms of Christian civilization, seem to indicate His purpose to lead Syria into a new atmosphere, and give her people the stimulus of close contact with the best and most hopeful life of our times. Other railroads are planned, and Syria will soon feel the quickened life of modern enterprise.

LIGHTS AND SHADOWS OF THE CLOSING YEAR.

The literary work of our mission has gone forward this year with energy and continued expansion. A new press has been added to the material facilities, the gift of the Crescent Avenue Presbyterian Church, of Plainfield, New Jersey, and also a new steam engine has been sent from America. These are only material facilities, it may be said, but they mean spiritual results in the printing and dissemination of God's Word, and the publication of a Christian literature, which is more and more a power in the East.

There is decided advance this year in the educational movements of Syria. A new and elegant building has been added to the college plant, the gift of Mr. and Mrs. Elbert B. Monroe. It is represented in a cut which appears in this present issue of *THE CHURCH*. It is an Assembly Hall, used upon public occasions and for Sabbath worship and daily prayers. Letters from Syria report that the applications for admission to all our educational institutions are unprecedented in number.

There has been interesting and encouraging growth among the churches throughout the field during this closing year, and there have been large ingatherings at some points. There is one sad exception which must be reported—bitter dissensions have arisen in the Beirut Church in connection with the native pastor, who was recently called and settled. The pastor is a spiritual, earnest, and excellent man, and has served the Church with fidelity and zeal, and a large majority of his people are devoted to him, and desire no change. A minority, however, are seeking to secure his removal, and the result is a church quarrel, with the usual unhappy and lamentable accompaniments. Only the Spirit of God can heal such a division and bring peace and prosperity to the distracted Church.

IS IT NOT TIME FOR THEE TO WORK?

Fields white to the harvest is the report from Syria this year; a church ready for a Divine awakening; Christian education drawing increasing numbers of the young within its influence; Christian literature sending out its light in ever-expanding circles; modern civilization entering with the stir of a new life; a people hitherto isolated brought into sudden contact with the highest phases of Christian civilization.

There is one more thought of God for which all friends of Christian missions in Syria are eagerly longing, and hopefully waiting. It is a thought of spiritual blessing, and gracious visitation. Oh, that God would think concerning Syria this one surpassing thought, and visit our mission churches and schools, and the many enlightened Syrian hearts with the persuasive, subduing, all-conquering power of His Spirit. His missionary servants in Syria have felt so deeply the profound need of a spiritual awakening, that they have united in a covenant of daily prayer, at the hour of noon, agreeing to join at a stated time every day in earnest pleadings with God to give His blessing. Let all who love Syria, as far as possible, unite with them in these daily petitions. If thousands of hearts would turn to God in brief pleadings at the same hour, for a Divine blessing, have we not God's promise to lean upon, and His Divine assurance to encourage us?

We rejoice in all the indirect tokens of God's favor to the beloved Mission that He has so often and so graciously befriended in the past. We are cheered by our faith in His providential orderings, which seem to be so significant of better things, and brighter days, but nothing can atone for the dearth of spiritual fruit, and the absence of that spiritual energy which gives to the Gospel

such magnetic power, and such conquering love. All material, or merely intellectual progress in connection with mission enterprise is disappointing and unsatisfying, unless it be accompanied by spiritual triumphs.

All our enemies are pressing us hard; every sword of hostile opposition, and malign animosity, is drawn against us. Oh, for the uplifted flash, and the telling stroke of the sword of the Spirit!

THE NEW ASSEMBLY HALL: SYRIAN PROTESTANT COLLEGE.

The Syrian Protestant College at Beirut, although not an organic part of the Syria Mission of our Board, is so directly the result of the educational plans of the Mission, and is in such intimate and practical co-operation with the work of our Board, that it has always had a place in our reports, and its prosperity in the noble sphere it occupies, has always been a matter of special joy and interest to the friends of Christian missions in Syria.

The special interests of the College are in the care of three governing bodies: a Board of Trustees, in New York; a Board of Managers, in Syria; and the Faculty of the Institution. It has its own endowment, and independent treasury, which is not identified with the

administration of our Board of Missions. The College has been under the guidance and nurture of devoted men, who have been generously supported in their great undertaking by the gifts of Christian philanthropists who have been deeply impressed with the importance of its special work, and whose hearts have been attracted by the splendid opportunity offered of planting the standard of Christian education side by side with that of evangelical Christianity among the people of Syria. The wisdom of this course has been fully justified in the history of the College. The anticipations of its friends have been happily realized, and the College is to-day a power in Syria, and the influence of its work is extending more and more widely throughout the Levant. Its buildings are an honor

to American beneficence, and they are hailed with enthusiasm and pride by every American visitor to Beirut. They stand upon a slightly location, overlooking the Mediterranean, and greet the traveller as his steamer sweeps around the promontory upon which Beirut is situated, and attract his attention by the beauty of their situation, and the striking appearance which they present, grouped together on the western suburbs of the city.

The most recent addition to the College plant appears in the cut above. It is the new Assembly Hall, the gift of Mr. and Mrs. Elbert B. Monroe. It serves for public worship on the Sabbath, and for daily prayers, and for public gatherings, as occasion requires during the College year. It is a beautiful building, and gives ample accommodation for even the large throng which usually attend the College commencements. It is another token of God's favor to this noble institution.

HOW LONG, O LORD, HOW LONG!

It is now twenty years since the Turkish government began to enact a series of repressive measures against missionary operations in the Turkish Empire. Its first acts were directed against the press. Press regulations, at first simple and unimportant, have developed into a censorship that revises, examines, mutilates, confiscates, and destroys book after book and paper after paper with a zeal that is ferocious and malignant. Press buildings and property, for many years enjoying the same ex-territorial rights as other American enterprises, were forced to relinquish their American protection and throw open their doors to all the abuses that crowd in with the entrance of corrupt Turkish officials. Not content with placing a thousand hindrances and impossible stipulations in the way of the issue of new books and papers, these officials are now subjecting the transport and sale of long *authorized* publications to a series of outrages that must ultimately drive many enterprises into financial ruin.

During the first half of this century the preaching of the gospel was reckoned an open insult to Islamism and was confined to churches which were erected by special firman. These were restricted to the smallest possible number.

TREATY PROMISES BROKEN.

But in 1856, the Hatti Hamayoun, the great charter of religious liberty, gave to every Christian the same right enjoyed by every Moslem—that of praying and teaching in his own house. So that for many years missionaries were practically free in the exercise of their functions as preachers and teachers. Then came repression. They were forbidden to preach in the open streets, and in all places of public resort. They accepted this curtailing of their privileges, and henceforth, all worship and preaching was confined to the churches and school-houses, and their own homes.

Then followed new laws regulating the erection of churches and schools which have now become prohibitive, so that in nearly every section of the Empire all hope is abandoned of securing permits for the erection of new buildings. Robert College was thirteen years in obtaining its permission to build, and instances can be cited where missionaries and native Protestants have been long striving unsuccessfully to obtain firmans for church buildings. Along with these edicts were promulgated others to prevent Americans from purchasing or owning property of any kind until it is well nigh impossible to obtain the legalization of any purchase large or small. But the latest restriction is the most exasperating and humiliating of all. If an American wishes to build a private house he is asked for a *bond* in which he must pledge that the proposed building shall never be contaminated by Christian worship or teaching!

MISSION SCHOOLS FEARED AND FETTERED.

The history of the schools is the same. For forty years missionaries were practically unhampered in their educational work, and limited only by the means in hand. The government as a government, cared nothing for the intellectual or spiritual welfare of its subjects. Children of all sects crowded into Mission Schools and received Christian training where all studies center around the Word of God. The priests and ecclesiastics were the first to sound the alarm and forthwith every native Christian sect awoke to the need of having schools of its own. The Jesuits came hurrying in to save the children from Protestantism and for thirty years, while doing all in their power to thwart us by schools of their own, they have found time to fan the flames of jealousy and hatred among the sects and have lately been playing the role of informers and spies to the Moslem officials. The government was the last to wake up in the matter of the schools. None of the Moslem sects escaped the infecting desire for learning and advancement and thousands and tens of thousands of Moslem children have been educated in Christian schools. The Government saw that it must either furnish schools or see its children come into the mission schools, for the native sects neither want nor accept of Moslem pupils. It also laid at the door of the Americans the blame of all this agitation and desire for mental advance and improvement. It is our joy and pride to accept the burden of this charge and American missionaries will always rejoice in being the instruments in God's hands of having opened the eyes intellectually of the many sects and nationalities living within the Turkish Empire.

TURKISH COMPETITION.

But when the Government awoke it saw with dismay that the Christian had forever

outstripped the Moslem sects and that it had awoke just fifty years behind the times. With all the speed possible in its antiquated and rotten frame, it proceeded to copy from European sources a great educational scheme and after many delays this scheme was launched—*on paper*. The people learned of it by the levying of a new tax called the school and worship tax. This is collected from every Turkish subject, Christian and Moslem alike; it is spent only on the maintenance of Moslem mosques and schools in which Christian children are neither welcomed nor expected. As yet these schools are found only in the larger cities, hence, there are tens of thousands of Moslem subjects who know only of their existence by the new school tax. On the other hand the Christian subjects while supporting their own schools from private sources, have the *privilege* of contributing to the support of the Moslem schools also.

Years ago the American missionaries opened schools wherever they chose, almost always in answer to repeated invitations from the people, in which all sects, Moslem and Christian, joined. But some time after 1880 this privilege was forever taken away, and in order to open a new school they are directed to apply for a permit to the local authorities. The issuing of this permit was made to depend upon the non-existence of "local objections," and the kind and amount of these "local objections" was left to the discretion of the officials! Now, since all the native sects had been aroused, since the Jesuits had come into the field, and since the provincial authorities always received "secret orders" along with the open ones, there were always sure to be "local objections." It soon became very evident that the government would not in any case allow a new school to be opened in villages where there were

Moslem children. Sometimes a friendly and enlightened official would waive these "local objections" in a Christian village, but it was always at the danger of losing his head officially. So with much sorrow of heart the missionaries bowed to the new enactments and began to strengthen the work within the circumscribed list of outstations.

NEW VIOLENCE.

Between 1884 and 1888 an open and undisguised attempt was made to forcibly close all American schools on the plea that though in operation from five to forty years they had been "opened without permission." The American legation took up the matter with vigor. Among proposed compromises was one made by the government that American schools should sign a pledge not to accept Moslem pupils. This was repudiated as treachery to the cause and name of Christ. The question was apparently settled by the Legation agreeing that all American schools in the Empire should conform to the new school law and *apply for permits*, with the reasonable expectation that the government would grant them. This caused joy, for up to that date our schools had no legal existence so far as written documents were concerned between the American and Turkish governments. So all through the Empire missionaries prepared lists of schools, of text-books, certificates of teachers and other statistics and presented them to the provincial authorities. Then they waited one year and no answer. Before the end of the second year they became alarmed, and it was soon very clear that the government had not the slightest intention of issuing permits. Our minister at Constantinople could only accuse the government of bad faith and by pressure secured a vizirial circular guaranteeing that no school should be closed for lack of permit and that no action should be taken against

any school until after the complaint had been sent to Constantinople, thus lifting our schools out of the power of the local officials. This vizirial circular was reckoned a firm legal basis for all coming time—a sort of charter which though not aiding in the opening of new schools, would yet conserve all those open at the date of the circular—1888.

But while this was our hope and the construction put upon it by our legation, it certainly did not have that importance and value in the eyes of the Turkish officials. Troubles continued to rise in every quarter and proved more difficult to settle in spite of the existence of these orders.

RUIN THROUGH DELAY.

The Government clearly sought to destroy the whole system of schools and evangelical labor. Because it could not flagrantly outrage American property it sat down to wait. Wind and rain and sun can do much in this Syrian climate; church and school roofs will decay in spite of care and expense. Whenever a building needed a roof—and mud roofs last on an average only eleven years—the local official was ready to inform you that no repairs, no matter how slight, could be made without a "permit." So application being made, the answer at once came "this building was erected without permission." The great vizirial circular legalizing the school did not legalize any place for the school to exist in. A hundred new diplomatic battles must be fought and meanwhile church and school fell in. The number of such buildings needing repairs increases yearly.

The Sublime Porte, annoyed by the constant stream of complaints flowing through our legation at Constantinople, answered by a note saying that for years the Americans had been turning private houses into schools and churches and that now all these buildings must return to their former character. In

other words, "we grant you the privilege of keeping open your thousand schools and churches but we will not allow you a place, by purchase, by erection, or by rent in which to house your pupils, your teachers and your Protestant congregations." They returned to the old cry "opened without permission" and early in January of this year came an edict saying that "all schools and places of worship opened without permission" would be granted a period of three months in which to obtain special firamans or be closed up by force. The evil purpose of the government is clear from the facts, that it has not the slightest intention of granting any such firmans, and that the time allowed is simply a mockery; for should all the missionaries leave their posts and spend three *years* in the effort they could not accomplish so large a work, granting even that the government was willing.

AMERICAN AMBASSADORS AND TURKISH VIZIERS.

Our minister, Mr. Hirsch, opposed this edict with all possible determination, and seconded by the other Christian powers succeeded in securing its reversal by the issuing of a new vizirial circular. This came out in May and again the missionaries hoped for peace. Two weeks after minister Hirsch left Constantinople for a much needed rest in Germany the Government reissued the edict of January with changes only for the worse, naming Sept. 30, O. S. as the date when it will be carried into force and all places of worship and schools closed.

Now it must not for a moment be supposed that American ambassadors and missionaries have submitted tamely to this long series of outrages. Every point has been contested and made the subject of protestations and re-

monstrances. But Anglo-Saxon honesty and earnestness *unarmed* has not proved a match for Oriental duplicity and cunning, not to mention Moslem fanaticism, bigotry and anti-Christian hatred. While under pressure the Turkish government has heard petitions and granted redress in specific cases, but it has never changed a principle nor reversed an edict. One of the most successful ways of silencing objections has been to promise that such and such an edict will not be enforced. But a Turk easily forgets a promise and when the edict is again enforced and a new remonstrance made, the answer comes, "this is no new law but one of long standing; your objections should have been presented when the law was made, they are no longer in place."

With American presses shorn of American protection, with their doors open to the annoyances and abuses of unfriendly officials, with books and volumes lying buried in Constantinople sent there to obtain imperial sanction, and with colporteurs and bookstores submitted to numberless outrages while handling only *authorized* publications, it is plain that much American capital and enterprise is being illegally jeopardized and endangered. With churches and schools closed, with many more falling into ruin because permits to repair them cannot be obtained, with no power to buy or build or rent, with such edicts hanging over our heads even while ministers and ambassadors are protesting, it is plain that the Turkish government has entered upon a crusade that may prove more disastrous to evangelical light and life than any armed *Jihad* could be. It is high time for Christian governments to insist that the religious liberty in the Turkish Empire and the rights guaranteed to law-abiding American citizens by sacred treaties should be observed,

Letters.

AFRICA.

TRIBAL WARS ON THE COAST.

Rev. W. C. GAULT, *Bata*:—I think many of our coast people are beginning to see troublous times; and the trouble will wax greater and greater. The interior tribes are pressing towards the coast; and now from Cape St. John northwards there is trouble in many places. At a place called Italamanga, just north of Cape St. John there was a settlement of Bapuku people. For some time past there has been fighting between them and the Pangwes and Bohebas. About the middle of June the Bapuku people fled from their villages and come northward. Some stopped among the Kombe people at Jone, south of Benito, some at Benito and some fled to Utande, about seven or eight miles north of this. There is a settlement of Bapuku people at Utande. Here at Bata, and at Evuni the coast people have a scarcity of food. Their gardens in the "bush" have been destroyed. The Balangis and Pangwes have robbed the gardens; and because the people were afraid to remain in them at night to watch, the elephants have made the destruction complete. And now the common cry is "uga, uga," hunger, hunger!

One of our Bible readers who was stationed at Italamanga fled from there and came to his own tribe and kindred here at Bata. I was surprised to-day when he came to salute me. I did not know that he had left his place. He had fled with the others. Should these interior tribes continue their depredations, those living by the sea will have difficulty in planting and attending to their farms.

A LARGE INQUIRY CLASS.

Our work here at Bata is I think still very encouraging, notwithstanding the constant and increasing hindrance caused by the rum traffic.

The inquiry class is very large at present. There are possibly fifty or sixty who are under instruction. There are believers among the Bohebas and Pangwes. Mr. Etiani, the native

preacher, tells me of many who are becoming interested in the Truth. Men are putting away two and three of their wives that they may be admitted to the catechumen class. There is a fine field here, and it is a large one.

THE WORK AT BENITO.

Mrs. L. REUTLINGER, *Benito*:—Since our return from Gaboon in January we have been able to go on with the work committed to our hands without interruption. We have had in our boarding schools about twenty girls and as many boys. Besides these, the men employed about the premises attend an evening school kept up for their benefit. All of these last are Christians, and we hope to secure helpers from among them as soon as they are prepared to be sent to the outstations. About fifty children and grown up persons have been thus under our daily care. Hands and hearts have been very full, but as the day the strength has been. Just now we are slacking up a little, though even now we have some twenty natives at the station, and under instruction. Of the young men receiving instruction one is from the Balingi country two days' journey in the interior. He is an inquirer, and begged to be allowed to come and learn. I only wish we had the means and the strength to take in all who beg for more education. We cannot help thinking that Benito would make a splendid place in which to carry on a training school for future workers.

A MEMORABLE COMMUNION.

About three weeks ago we had the privilege of meeting with our people once more at the table of our Lord. Such seasons are indeed high and holy days for us—oases in the desert. *Thirteen adults were baptized* by Mr. Myongo, our native minister, and received into the full membership of the church on earth. On such days we long to have some one with us from the home and. It would give them a glimpse of what the Gospel of Jesus Christ is doing for Africa. Mr. Myongo is absent just now on account of the death of a cousin of his wife, who was killed in a tribal war between the Pangwes and Bapuku

people. This young man had been one of Mr. DeHeer's pupils, and was baptized by him on the last Sabbath that Mr. DeHeer officiated in that capacity amongst these people. Before entering upon the battle, Eboasi called the people together, and himself led them in prayer.

"JUST OUTSIDE THE FOLD."

A sadder case is the death of a relative of one of our native elders, who as some of the Christians expressed it, "died just outside the fold." He was a very amiable, kind man, always listening patiently to our entreaties that he would come to the Saviour. The last time Miss Christensen and I visited his village he welcomed us so heartily, and as the house in which we held our meetings was full, he sat on the outside, and apparently listened to all that was said. We little knew how quickly he would be called. Fetich medicines were administered to him during his illness, and after his death funeral superstitions had their full sway.

So light and darkness alternate here, and the contrast is as great as between the light of the tropical sun, and the darkness preceding a storm.

YOUNG MEN AWAKE.

MR. EDWARD A. FORD, *Baraka*:—I have been very much encouraged by many tokens that although Gaboon is the least encouraging of our Africa mission stations and religion is at a very low ebb, still the faithful work that has been done under such great disadvantages during the last few years is beginning to bear fruit.

There were five young men, with the wife of one of them, who joined the Church eight months ago, that have since been very earnest and active in Christian work, going to neighboring towns within a radius of several miles, reading and praying with the people, and trying to make the gospel more fully known in all places; they are often accompanied by others who are now in the instruction class.

Three weeks ago some of them came to me and said that they wished to have permission to meet for prayer some night every week in the

school house, after evening prayers which are held there at seven o'clock. They said that the women had a prayer meeting of their own (Thursday afternoon) and they wished also to meet by themselves for prayer. Their request was gladly granted, and they have shown an earnestness that is very refreshing and encouraging. Last week I questioned them a little about the personality and work of the Holy Spirit and many answers were given, showing a clear understanding of the subject and there were many testimonies of change in heart and life and disposition, as well as knowledge of God's word, which they believe to be the work of the Holy Spirit in them. I expect to see a great blessing on this church as a result of the baptism of the Spirit which I believe they will receive. Please remember especially these men, most of them young, and their prayer meeting, in your prayers for this mission.

SIAM.

OUTSIDE WORK.

MISS L. A. EAKIN, *Bangkok*:—Since my return I have taken up outside work, that of visiting the people who live outside our compound; there are so many people who know nothing about the Bible or of coming to church. Since I have been going out among them quite a number have been persuaded to come to church, and a number of children have been drawn into Sabbath-school. When I go out among them, I read and explain the Bible and sing and pray with them. As they are very fond of music, that attracts them. Sometimes more than thirty men, women and children are gathered around me. They listen, too, intently while I read and tell them of Jesus and His love. Oh! how I love to tell this precious story. Yesterday, after I had been reading quite a while, I stopped, and one woman took my hand, saying, "Oh, go on; I want to hear more." When the sun was getting so hot that I must return home, she asked me when I would come back and tell her more. I believe there are many among these people who are to be won for Christ.

INDIA.

"THE FACE OF THE HILLS."

REV. P. C. UPPAL, *Rupar*.—Rupar is a large town containing 16,000 inhabitants, four-fifths of whom are Hindus and the remainder Mohammedans of little or no influence. It is situated at the foot of the Simla hills, indeed it is a gate to the different hill stations in the Himalayan range in north India, and on the bank of the river Sutlej. The Sutlej is one of the five rivers of the Punjab, and at the source of the irrigation canal—perhaps the widest and longest in India, called the Rupar Canal.

"Rupar" is the abridgment from "Ruepahar," which means "the face of the hills." The scenery is beautiful at this season, as it looks green on all sides, the abundance of rain blessing the fields and pasture lands.

This subdivision is crowded with villages and thickly populated by various castes of Hindus, Mohammedans, Sikhs, Chumars, and Churas. Rupar is the centre where an Assistant Commissioner resides. The people of the town and surrounding villages are very friendly to us and listen to our message of the blessed Gospel with attention and cordiality.

PREACHING TO PILGRIMS.

My first itinerating tour was to a place called Nandpur where a very large concourse of all classes annually resort to perform their pilgrimage and pay their homage to the temple of Guru Gobind Singh, the tenth and last guru of the Sikhs.

Here Gobind Singh started the warlike Sikhism with his five followers, the first Sikh regiment against the followers of Aurangzeb, the Mogul Emperor of Delhi. Here Sikh fanatics and religious enthusiasts are found in very large numbers and the government has to send a very strong force of police to watch their movements. This place is notorious in the history of our Lodiana Mission, owing to the untimely death of our beloved Missionary Rev. Mr. Janvier, the father of Rev. C. A. R. Janvier, of Fatehgarh.

He was killed by the club of a Sikh fanatic some thirty years ago when I myself was a

Hindu, and a mere boy, studying in the Lahore Mission School under Rev. C. W. Forman. I was horrified to hear the news of his martyrdom, not thinking at the time that I should ever be a preacher of the word of God to the same people who had killed Mr. Janvier. I reached Nandpur with a heavy heart and full of sorrow. Wickedness of the worst type is perpetrated by the pilgrims of both sexes who annually go there. I came to the conclusion, after preaching the word to large audiences of various classes, that it was not profitable for our preachers to waste their time and energy in melas (fairs) like that of Nandpur; but the Lord's ways are not our ways.

TURNING TO LOW CASTES.

Early in the morning I left my Chholdari (a small tent) for a different place, an avenue inhabited by Ramdasis—a low caste—weavers and shoe-makers, who received me with a hearty welcome and listened to my preaching with great joy. I stayed in the house of one of their number for more than three hours, preaching the word, discoursing upon the fundamental doctrines of the Gospel and persuading them to believe on the Lord Jesus Christ for the salvation of their souls. My listeners were about twelve in number, and most of them were convinced of the truth of Christianity.

One of them followed me to my tent and would not leave me before receiving baptism. He said he was seeking a sinless, pure, and spotless Guru, and that he had found the Lord Jesus to be such. He believed on the Lord and nothing was in the way of his receiving baptism. Besides, he said he had a large family and was quite resolved to teach them the way of Salvation through the blood of Jesus. I instructed him and another man of the inquirers, who turned up immediately on my return to my tent, for several hours and when we were convinced that they were sincere in their public confession of their faith, I had the joy of baptizing them on the same spot where Mr. Janvier had been killed. These two were the first fruits of the plentiful harvest we expect.

Sorrowful, I went to Nandpur, but full of joy and hope and encouragement I returned.

HOME MISSIONS.

MINUTE OF THE BOARD OF HOME MISSIONS ON THE DEATH OF DR. HENRY KENDALL.

ADOPTED OCTOBER 25, 1892.

The death of the venerable Secretary of this Board, Dr. Henry Kendall, has called forth warm and deserved tributes of respect and affection from every part of our widely-extended church. Our religious papers, without exception, have paid generous tributes of admiration for the man and of gratitude for his long and distinguished service to the cause of Home Missions. But it remains for us as members of this Board, who knew him best and loved him most, to record our appreciation of what he was as a man and as a Christian in the responsible, delicate and difficult position of a leader and a servant in the work of home missions for the last thirty-one years.

It was in the year 1861 that the General Assembly, of the New School branch of our Church, organized the Committee of Home Missions, and elected Dr. Kendall its first Secretary. In 1870 he was appointed by the General Assembly of the reunited Church one of the Secretaries of the Board of Home Missions. Through all these years his mind and heart were concentrated in a noble devotion to the great work of home evangelization. That work was his one ambition, his one passion. He had a truly heroic faith and courage. He so believed in God, and in the Presbyterian Church, that however heavy the burden of debt upon the Board might be, however dark the prospect, he was always hopeful and always urged us to go forward. Our faith and courage were

not equal to his. It seemed that nothing could daunt or discourage him. In darkest days he was bright with brave and cheerful hope. Progress was his life and joy as it was his settled principle. He wanted us to advance in our work even when there was stagnation or retrogression everywhere else. How often he said, "We cannot afford to stand still; our hope is in progress!"

His was a strong and a large nature. He took broad and comprehensive views. He made himself familiar with local peculiarities throughout the whole broad field and kept them all in mind and heart as he led us on in aggressive work. His nature, though outwardly rugged, was always tender, full of sympathy and affection. The troubles of home missionaries were his troubles. He was strong to bear others' burdens. His judgment was calm and clear and excellent. His convictions were deep and strong. His views were broad and far-reaching, but his spirit was always kindly even toward those who differed with him. He was honest, true, fearless and faithful to the end. On the platform he was powerful, for his whole soul was in all he said. He moved men, not by arts of rhetoric, but rather by the evident sincerity and earnestness of his speech. We mourn his absence. With gratitude we remember his long and faithful service. With joy we think of his rest and reward.

With profound and tender respect we thus record our appreciation of what Dr. Kendall has been to us and to the cause we represent. In Christian sympathy for her whom he left in loneliness we unite our prayers that the Holy Comforter may sustain and cheer her twilight years.

NOTES ON THE SYNODS.

The Synod of Ohio met at Delaware, Ohio, Oct. 11. The woman's synodical home mission society met at the same time in an adjacent church, and gave the attending secretary of the Board a most courteous reception and the opportunity for a brief address. The synod is a powerful and influential body, numbering, last spring, 492 ministers, 629 churches and 85,761 communicants—the latter being more than one-tenth of our church's whole number. There were last year forty-one home missionaries within synod's bounds, toward whose support the board gave \$5,797.92, about twenty per cent. reduction on the previous year's appropriations, and at the low average of \$142 for each missionary. The number of missionaries, however, was less by seven than in the year before, a diminution which is a little larger in proportion than the diminution throughout the whole church, caused by grouping of fields and other forms of retrenchment for want of funds. The gifts of the synod to the Board last year amounted to \$34,345.66, about the same as the synod gave two years before, but a falling off, as compared with the year before, of \$8,167.45, or more than eighteen per cent. The writer found no member of synod who seemed prepared to suggest the probable cause or causes of this decrease. The last year's contribution was at the rate of forty cents per member, and even the larger contribution of the previous year would average only forty-eight cents, hardly as large an average as might be expected from this great Christian fellowship in such a state as Ohio, when it is remembered that the corresponding average for the whole church (apart from legacies and women's gifts and miscellaneous contributions) is about sixty cents per member. The synod, however, seemed earnestly bent upon advance and aggression in the matter of home missions,

both in the form of a sustentation scheme for its own weak congregations, and in that of increased contribution to the general work outside. The secretary representing the Board was most courteously received and heard.

The Synod of Michigan met in Hillsdale on Oct. 11. It numbers 211 ministers, 246 churches and 25,479 communicants. Though not one of the newer synods, it is still very largely missionary ground, especially the northern part, including the upper peninsula, which was formerly included ecclesiastically in Wisconsin, but has been lately transferred. This is a mining region, rough and new and needy. Much self-denying and zealous and successful mission work has been done there, and more is being eagerly planned and pushed, in spite of great drawbacks and difficulties for want of means.

Michigan is rousing and starting afresh under the impulse of its new synodical missionary, Rev. David Howell, having lost greatly by the lack of such official supervision for several years. The long-settled southern part has somewhat decreased in population, while wealth has increased, without like increase of spiritual consecration. The newer section is active and enterprising, with growing cities and active educational and religious sentiment. Presbyterian interests have not kept pace. Muskegon, with 30,000 people, has no Presbyterian church. The same is true of Manistee, with 12,000, and other considerable places. Churches established here would soon be independent and contributing. Lengthening railroads are multiplying such points, and inviting aggression. The people in the great lumbering and mining northern section are heterogeneous, and mostly poor, living in small and scattered villages, with many prematurely-organized and poorly-supported churches. Inter-denominational co-operation would

help things. District pastors would contribute to relief, supplying the absence of permanent work. Much foundation-work is lost for want of continuance, which would strengthen the things that remain. Young and strong men are needed here, who could stand scanty support for a time. There have been no great awakenings, but a fully average outcome for the year in growth and additions.

The synod gave courteous reception and patient attention to the Board's representative, and manifested deep interest and strong purpose in home mission work. Its gifts to the Board last year show a slight increase, and its drafts on it a slight diminution, as compared with those of last year. It receives as yet about one-third more than it gives.

SYNOD OF CALIFORNIA.—Houses of worship have been built during the synodical year, as follows:

In Presbytery of Sacramento: Vina, Gridley and Vacaville. The fine church in Vacaville takes the place of a poor one burned. The Gridley Church also succeeds a burned one.

In Presbytery of Benicia: Manchester and Crescent City.

The church in Eureka purchased property, including a valuable house of worship, and large building suitable for Assembly hall above and manse on the lower floor. The price, \$3,000, was about one half the actual value of the property.

In the Presbytery of Stockton: Hickman and Oakdale.

In the Presbytery of San Francisco: Geneva, a mission connected with the San Mateo Church.

The Mispah Mission, on Second Street, near Brannan, San Francisco, under care of the The First Church, has received

\$5,000 from a friend, and will soon build a plain and commodious chapel.

This has been one of the cheering features of our work.

In one of the most beautiful valleys in the country, Hoopa, there are nearly five hundred Indians, who greatly need and desire a missionary. Many of them are familiar with our language, live in good homes, and cultivate small tracts of land.

We would plead in their behalf with all who recognize the claims of the heathen upon God's people, whether in our own or distant lands.

From Hoopa as a centre, mission work could also be carried on among the large Klamath tribe and the remnants of other tribes in Humboldt County.

Very little mission work, if any, is done among the Piutes and Shoshones of Nevada.

JAMES S. McDONALD, S. M.

OREGON.

The Oregon City church has announced its purpose to ask no more aid from the Board, and to raise its pastor's salary to \$1,200.

Three churches in that presbytery (Portland) have come to self-support during the year.

NEBRASKA NOTES.

If too many men want to put a bell on that rope of Dr. Wishard, and are at a loss to find a bell-less church, they can learn where there is room for the surplus bells, by addressing the undersigned at Seward, Nebraska.

We need three preachers for the extreme northwestern part of our State:—men who are ready and willing to endure hardness in the Master's service. The churches and people are there, and they

want an earnest, energetic leader. The climate cannot be excelled, and the soil is productive. Successful work can be done here.

Our annual meeting of Synod was a grand success. From beginning to end the tone was elevated and decidedly spiritual. Measures were taken to push with more vigor the benevolent work during the year. An advance of twenty per-cent. to most of the causes, and of fifty per-cent, to church erection was recommended. An apportionment of the amount needed was made among the Presbyteries, which will be re-distributed among the several churches, with an urgent request that the people contribute enough money to meet the demand. The effort made last year along this line was crowned with good success, the aggregate of offerings being greater than the apportionment. The number of those among us who tithe their annual income is on the increase. Still there is room for improvement.

THOMAS L. SEXTON, S. M.

WISCONSIN SYNOD.

Rev. W. D. Thomas, S. M., after referring to Congregational, Baptist, and Methodist Churches, says:

The sight of the workers in the Master's vineyard suffering, toiling, hoping, yearning, believing, is a veritable spur to urge us on to diviner heights and more illustrious achievements.

CHURCHES ORGANIZED THIS YEAR.

Bohemian churches of Melnik and Caledonia, churches of Hagar, Taylor, Morse, Steel Plant Superior, Ashland (Bethel), Shortsville, Monroe, Trimbell, White Hall—in all eleven.

Work resumed at Dayton. Permanent work has been established at Oak Grove, Ellsworth, Blair, Albion, Grace Chapel and Westminster Chapel in La Crosse—a total of eighteen new fields.

TRAVELS DURING THE YEAR.

By rail 52,000 miles; by team, 600 miles. Preached 127 times; delivered 56 addresses; 20 meetings of presbyteries; dedicated 5 churches, installed 8 pastors; laid the corner-stones of 7 churches.

During the year the Synod's work has been greatly stimulated by the addition to the working force of the Synod's Evangelist. The Sabbath-school Board contributes \$600 towards his salary. Rev. J. A. McNary did good service during the winter and resigned in May. The Synod's Committee appointed the Rev. James Todd, who is doing splendid work in reinvigorating decrepit churches, stimulating the heart of the downcast missionary, building up the cause in the waste places of our Synod, and infusing new life into our H. M. and S. S. Work in general. This shows the wisdom of the Synod's action last fall in the appointment of the Synod's committee to oversee the whole work and select the Synod's Evangelist. We have found by experience that the assistance of such an Evangelist is indispensable to the efficient working of our state.

Rev. Knud Knudson, our Scandinavian Missionary, did good service at the Steel Plant in Superior and along the Green Bay Road in such places as Taylor, Albion, Merrillan and White Hall. There is quite a sprinkling of the Scandinavian element in some of the churches lately organized.

The Rev. Joseph Balcar, of Melnik, has been greatly encouraged. This Bohemian community has within the last year built a parsonage and a church building. The Rev. Joseph Bren, another of our Bohemian Missionaries, has done excellent work at Racine. Within two years a fine congregation and Sabbath-school have been gathered and a handsome church built and dedicated free of debt.

No better stock can be found out of which to develop American citizens who will value and honor their citizenship than the Scandinavians.

We are still pushing the work among the foreign population. Earnest men toil and preach among the Bohemians, Germans, French and Scandinavians. The seed is now being sown and we are anxiously waiting for the harvest.

Quite a number of new churches have been finished or are now in process of erection. Madison and Janesville have just finished convenient and beautiful structures. The Church' Synod met in the First Presbyterian Church of Eau Claire—a model of convenience as well as a thing of beauty. In process of erection are the two churches of Ashland, the churches of Portage, Stevens Point, South Superior, Grace and Westminster Chapels in La Crosse and the South Side Church in Milwaukee.

We have before us a magnificent task—that of building up the cause of Christ in Wisconsin. We have the same gospel that the unlettered fishermen of Galilee made such splendid conquests with, and which Paul preached in Corinth, Ephesus and Philippi. It turned those brutal pagans into saints. Our Master is ascended on high. All power slumbers in His omnipotent grasp—His cross is still potent to uproot sin out of the human heart. His death cannot be in vain. Believing these things we shall go forth, our souls filled with His all-subduing love, to live and preach as we have never done before. And Heaven shall yet be filled with a ransomed throng.

WHAT? MORE CHURCHES!

Yes, we shall be compelled to organize two new churches this month. One of these is in the most beautiful nook in the east slope of the Cascade Mountains, on the Wenatchee River. Its location is the new R. R. town of Mission, encircled by snow-capped mountains, but being only seven hundred feet above the sea, and closely sheltered, has a very mild climate, rich soil, all capable of irrigation, and there

is now thorough cultivation, with the finest orchards of peaches, pears, apples, cherries, apricots, etc., with patches of every species of melon, and vineyards of finest grapes. Shall we say to such a community that the Presbyterian church cannot afford to undertake work among you?

The other field is in the high agricultural plain south-east of Spokane. The village has about 600 people with no church building. It is steadily growing and is surrounded with the richest farm and fruitlands. Again, shall we say, "I pray thee, have us excused?" Men of Israel, help.

T. M. GUNN, S. M.

A WORKING CHURCH WITHOUT A MINISTER.—The Palms Church, Presbytery of Los Angeles, was organized December 19, 1890, with 22 members, 3 elders, 3 deacons. It was understood with them and with the Home Mission Committee from the first, that they did not expect or desire a minister for some time. The Baptists and United Brethren have churches and ministers in the place, and our people continue to worship and work and contribute with them as before. The Baptist minister "exchanges" with a neighboring Presbyterian minister once in three months and our people enjoy the sacraments, and receive members. Our Ladies' Missionary Society is very prosperous. Professor Coyner, who was engaged in Christian education in Utah a number of years, is one of the elders, and a host in himself. In the minutes of '92 they report 25 members, one added on examination; one by letter; \$23 to Home Missions, \$50 to Foreign Missions and \$28 to the other Boards of the Church. Every blank is filled except "Miscellaneous." Total congregational expenses, \$20.

F. D. SEWARD, S. M.

AN INDIAN CAMP.

MRS. E. M. FRAZEE.

Visiting Fort Still Camp, I found about forty families living in their tepees (or tents). They have among the women a few that have been away to school, but are dressing themselves and their children in the camp Indian dress. Some children had no clothes on at all, and were not at all embarrassed. One boy of about five years was sitting in a muddy pool of water, in the road, with a pink calico shirt on. A woman came to him, took the shirt off, and the child returned naked to the mud-hole, and sat down in it again. Their camp was regularly arranged, and they were compelled by the military authorities to keep the grounds in better condition than the other camps. In the afternoon of that Sunday, the Indian soldiers gathered in a large bower and the women in one behind, while Rev. Mr. Robinson talked to them. The men looked well in their soldier clothes, with their hair worn like other men, and seemed affected by Mr. Robinson's discourse. The women do not go to the chapel to attend the services, but came to this one held in their camp. An elderly Indian woman's face attracted me greatly, and when I met her she told me that she had seen the "beautiful ways of white man;" that with her husband, Lone Wolf, of the Kiowas, (since dead) she had been taken to visit the Great Father at Washington. Her dignified manner and deer-like eyes must have spoken promisingly for her people. Monday we left, but I hoped a way would be opened to help these women into better living.

TEXAS.

This is a Home Mission field for a whole great Church. Our people need to be familiarized by repetition with the idea that this vast commonwealth is half as large as Alaska, and half as large again as California, and six times as big as New York. It is by eminence the Home Mission ground of the Southern Church, which everywhere overshadows and outnumbers our own. Our synodical missionary, Dr. Little, and our synod, show great endurance. Three churches have been built for \$6,000. Five have been organized, with three Sunday-schools, thirty-four missionaries have been employed at sixty-seven places, and

150 persons have been received on confession. Foundations have been broadened, and solid results surpass showing. One hundred and seventy-five German families at Fredericksburg are inclining toward our Church, and the movement promises enlargement. There are, perhaps, 150,000 Germans in the State, two-thirds of them now English-speaking. The new German church edifice at Fredericksburg will cost \$10,000. The German call to our Church is most emphatic. Our Board spent \$17,000 in Texas last year, and this year should spend \$20,000 or more. No church has this year reached self-support. Contributions have increased, but Southern Presbyterians give more per member than ours do. And yet ours give a larger average than that of our whole Church. Sixty-six out of 256 Southern churches are vacant, and some reported supplied have preaching only once a month. Last year chronicled noted growth in Taylor and Wichita. Very important points, like Velasco, which, with its fine harbor, aspires and promises to rival Galveston, and Waco, and Fort Worth, and Galveston itself, with 50,000 population, wait for an occupation by us, which only the load on the Board has delayed. Now that the load is lightened, our plant can and should be doubled this year.

An Iowa woman, when informed that the Board could not undertake *new work*, wrote:

"Words cannot express our disappointment. We did not know that there was any reason why we should not organize. We have a Sabbath-school of sixty members and a Ladies' Society of seventeen. Others are coming all the time. This is a town with 500 people with a very weak Methodist Church. We thought perhaps, if the Board knew just how much we were able to help ourselves and how ready we are to sacrifice, they would reconsider the matter."

It takes from \$25,000 to \$50,000 to fit out an Arctic expedition for two years—to do what? Perhaps to get a few miles further north than any one else. But the Church hesitates if asked to provide \$10,000 for an Arctic mission. If there are heroes—and I believe there are—in the Church of God, they are among these missionaries in Arctic regions.—Dr. Sheldon Jackson, of Alaska, in *American Missionary*.

Rev. G. L. Richards, of Greenville, Ill., says that the Bethel Church at Reno in Alton Presbytery, about seventy years old, has sent out from its membership, twenty-six ministers, one of whom is Dr. R. W. Patterson, of Chicago. "One of the present elders has a son who hopes to be the twenty-seventh, if health and means are furnished him."

This church has never received H. M. aid in the past, but has now become much weakened by removals; has, however, recently built a new house of worship and pledges half the pastor's salary besides use of parsonage.

Similar conditions are reported of several other churches in that neighborhood.

[Such faithful old churches, enfeebled by migration which builds up and strengthens younger ones, are surely deserving of generous help from the church at large. Ed.]

Rev. R. M. Hunter, of Park River, N. D., writes of an interesting arrangement for adjusting churches to changes of population. In one township Methodists had come in, in large numbers where there was a Presbyterian Church, while in a neighboring township, Methodists had moved away, and the purchasers of their farms were mostly Presbyterians. Mr. Hunter says:

"I was preaching at Fertile to a congregation mostly Methodist, while the Methodist minister was preaching at Kensington to a congregation mostly Presbyterian. A conference of the two churches was held and an agreement entered into whereby the Methodists were to withdraw their services wholly from Kensington and we were to occupy that point, while we were to give the field in Fertile township wholly to the Methodists. This was accomplished by consent of all concerned. It will make our work much more compact, and will give us an opportunity of doing a class of work we could not otherwise do."

Rev. F. M. Fox, of Riceville, N. C., writes of a communion service at College Hill, at which the house could not accommodate all who came. "Some sat in conveyances near the windows."

Then they had a Foreign Mission day.

"Mr. Adachi, a Japanese student, gave the morning address and had a full house—special music—an offering for the cause abroad of \$7.45. Specially gratifying because the mountaineers are poor and have not been educated to give."

He gives a glimpse of the darker side—"Home life in a pitiable condition—no hope for changing parents—only hope in educating the young."

Rev. J. A. Menaul, S. M., writes of touring in Arizona in August "with the thermometer ranging from 112 degrees to 118 degrees in the shade," while it was difficult "to get a drink of cool water." He organized a Spanish Presbyterian church at Florence of ten members.

Mr. P. R. Gonzales, our Mexican evangelist, started "to cross the mountains, a distance of 165 miles, on his horse." On the second day "his horse gave out, and he plodded on on foot," meeting Mr. Menaul according to previous arrangement, at Solomonville, county seat of Graham county.

Two services there in Spanish; about 40 Mexicans at each; baptized three Mexican children; preached in Court House to a good congregation of Americans.

Rev. Kenneth McKay, of Houlton, Me., writes: During three years we have made steady, though not rapid, progress in all departments of our work."

Rev. F. D. Seward, S. M., says:—Dr. Kendall's is "one of the noblest lives in human history. Probably half the Presbyterian churches in all the land have received H. M. aid under his administration and are monuments to his wisdom and consecration."

Rev. H. G. Pierson, of Batchellerville, N. Y., writes:—"I have no 'trials' to report, for there was no hardship connected with the work for one who *loves the calling*, the whole summer has been encouraging as we have seen the interest and attendance increase and have felt that the church was coming to better days."

Concert of Prayer for Church Work at Home

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE SOUTH.

HENRY S. LITTLE, D. D.

Unexampled prosperity is characteristic of the South. To say that it is remarkable is to speak tamely. According to a recent bulletin of the Census Bureau the Railroads of six Southern States carried but 3,766,588 passengers in 1880, but in 1889, 20,567,472 were carried. The total earnings for 1880 were \$32,721,628.84, in 1889, \$71,846,115.28, and the number of miles operated grew from 8,278.88, to 16,582.50, in the same period.

In olden times the chief sources of income were cotton, sugar, and tobacco, and if no other interests but these had been developed the material growth of the South would have been more than satisfactory. In ten years the product of cotton increased from 5,456,048 bales, to 8,652,597. Sugar and tobacco had alike development. Southern mills, too, consumed 604,661 bales of cotton in 1891 against 266,000 in 1881. Coal and Iron were interests unknown but a few years ago; now four States have an out-put of 2,000,000 tons of pig iron and 20,000,000 coal. And a still more striking fact puts the increased assessments of the year 1891 in these States at \$320,000,000. The total valuation of property was over \$4,800,000,000, against \$2,900,000,000, in 1880.

These figures I take from an article by Gen. E. P. Alexander in the *Forum* for March. He concludes his able paper in these amply justified words: "In brief there is not elsewhere upon the globe a territory open to the Anglo-Saxon race with such varied and great resources and such propitious and easy conditions of life and labor, so abundantly supplied with rivers, harbors, and with railway transportations, or so well located to command the commerce of both hemispheres."

Is it to be wondered at that thousands are coming to the South? Her farming interests alone would bring them; her climate would bring them; her mining interests would bring them; her manufactories would bring them. The past is but a beginning; more than ever are populations increasing by immigration, commercial interests are developing, and wealth is accumulating. "What will the harvest be?" Let the church answer. Great issues are in the hand of the South in the next ten years.

The South is being trodden under foot by the Gentiles. There are 275,000 foreigners in Texas alone, eighty per cent. of them unable to speak the English language. More than one-half of these are Mexicans with their hands tied with their vicinity to Mexico, and with their possibilities of influencing Mexico for good. Twenty counties are Germans who must hear the gospel in the language wherein they were born. There are many Bohemians. "What shall the harvest be?" Let the churches answer, to whom God has committed the trust.

A notable statement was made in Central Texas Presbytery [South], last spring, by a member of that presbytery.

In the bounds of our presbytery, according to the minutes, we have *nearly as many vacant churches as pastors.* [Italics mine].

There are twenty two counties, plus the half of eight more, in which we have no ministers of the gospel, a territory larger than New Jersey, Delaware and Maryland combined. Just north of our presbytery there is a vast territory of the finest country, of 51,000 square miles, larger than New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Maryland and Delaware combined, in which, so far as I can learn, there are only two of our ministers. To the South and West there is a territory even larger than this without a single minister of our church. Thus we are not only failing to carry the word of God to those who are willing to embrace the truth as taught by our church, but many who belong to us by birth and profession unite with other churches by reason of the absence of our own churches. *Is it strange that the North, beholding this great destitution, is sending men to take this territory from our hands? Is the fault that they are responding to these urgent demands, or that we are failing to respond?*" [Italics mine].

While this expresses a local, and not a general destitution in the South, yet there are thousands upon thousands of whites upon the mountains of the South equally destitute, and more so because they do not have an intelligent ministry of any denomination. Then too, there are vast destitutions in much of the South, just as in the West, that need the helping hand of Christian sympathy. There is no greater appeal to our church from the West than from the South.

OUR CHURCH IN THE SOUTH.

REV. C. A. DUNCAN.

I will speak more especially of that part of the South which is embraced in and contiguous to the Synod of Tennessee.

The goodly land which Columbus discovered four hundred years ago was destined to become the happy home of the representatives of all nations. In a sense our America is the world. In the tide of emigration from

the old world to the new it was natural that those of the same nation should settle in the same neighborhoods and form communities of their own. Here in the South there is a Scotch-Irish section, inhabited previous to and after the Revolutionary War by immigrants direct from Scotland and Ireland or by those who after crossing the water lived for a while in the older parts of America. Including all West Virginia, twenty-one counties in eastern Kentucky, forty-five counties in eastern and middle Tennessee, seven counties in northern Alabama, seventeen counties in northern Georgia, three counties in north-west South Carolina, twenty-three counties in western North Carolina, and the forty-one counties which lie in the northern, western and south-western parts of Virginia, we have a population of three millions in an area about as large as that of Pennsylvania and Ohio combined. In this section the Scotch-Irish very largely predominate. In this old population you find to-day the same extremes and mediums of physical, mental and moral condition as you can find walking along Broadway in New York. Here are the cultured and the refined and the wealthy. Here are the well-to-do and honest middle classes, and here are the abject poor, and the degraded and the vicious. In those communities where the preacher from the old country and from Princeton followed the immigrants and established schools and organized churches Presbyterianism has lived and flourished and moulded the people for a hundred years. All through this region in the country districts as well as in the towns there are Presbyterian churches. Many of these have to be aided by the Home Mission Board, but just like the old churches of New York and Pennsylvania they are constantly sending out young men and women so trained as to become ex-

cellent material for the building up of churches in the towns and more thrifty communities.

The main nuclei of population in our towns are the old families who trace back their ancestry in Scotland; but during the last twenty years there has been to these towns a large influx of population from the North and all parts of our country. Among the thrifty towns in Tennessee are to be mentioned Bristol, Elizabethton, Johnson City, Greeneville, Morristown, Knoxville, Harri-man and Chattanooga. Asheville, North Carolina, on account of its climatic advantages has become one of the most famous health and pleasure resorts in the country. In Alabama, Bridgeport, New Decatur and Birmingham have been greatly prospered.

Of the three million found in the Scotch-Irish section already indicated it is safe to say that at least a million live in those mountainous districts which have been sadly neglected, and are therefore sorely in need of schools and the gospel. They are "the dark places of the earth full of the habitations of cruelty." The murderous spirit is dreadful. Not trained to curb their passions, when in quarrel and especially when under the influence of drink they take the life of their fellow man with as little remorse as they would that of an animal, and the standard of public morality is so low that the murderer is rarely brought to justice in a legal way and often escapes entirely. Quarrels about the most trivial matter often result fatally. Just a few days ago near one of our mission schools a boy eighteen years old shot with his rifle and killed one of his neighbor boys in a difficulty about a dog. In many of these out-of-the-way mountain regions there is no proper observance of the Sabbath, no common schools of any worth, and no elevating, edifying church privileges. Vice is as rampant

and uncurbed as in a moral desert. And yet here are physical forms strong and tough for greatest endurance and capable of being made very Apollos in beautiful symmetry; here are intellects as bright as the God of the mountains ever created, that will bear the finest culture; and here are moral natures in the rough made of such excellent stuff as only to need the religion of Jesus Christ and proper training to make them virile and courageous and at the same time gentle and tender and responsive to the calls of the noblest and most chivalrous manhood. The work of degeneration has been going on for more than an hundred years, and in their mountain retreats they are so isolated and remote from more enlightened communities that with the most faithful and best directed efforts in their behalf their progress upward is necessarily slow. And yet work among them always pays. They are easily reached by evangelism, for they have inherited from their fathers a reverence for the holy scriptures and they are intolerant of infidelity. Even the most vicious of them would be ready to tar and feather any stranger coming among them who declared that the Bible was not the inspired word of God. But that the work of the evangelist may become crystallized into the life the children must be trained in Christian schools during the week days. And wherever these schools have been steadily kept up for several years the result is very manifest in the kingly and queenly characters that have been developed out of rude mountain boys and girls. Oh for the day to come soon when we shall see Christian schools by the hundred planted all over these mountain coves and table lands to lift up this historic race to its own rightful high-water mark of eminence in all true nobility of manhood and womanhood.

In church work we are making some pro-

gress outside of the old boundary of our Synod. In Western North Carolina we have large educational interests and seven churches. In Alabama we have six churches some of which are thriving and some have suffered much by the collapse of business enterprises. With the return of prosperity it is to be hoped that all of these churches will grow.

It is the work of our church in the South to follow the tide of immigration, and look after and organize into churches and supply with preaching not only those whose sympathies have always been with us by membership or by family traditions, but also that numerous class who, without any distinctive denominational preference, on becoming Christians can be developed into useful workers in whatever evangelical church they may join. Our brethren of the Southern Church have neither the men nor the means to do the work here that should be done, as the scores of their vacant churches attest. In the spirit of loyalty to the Master and of fraternity to them, not of sectional bitterness and strife, we enter fields which they cannot properly cultivate and do a work which would not be done if we did not do it. For the sake of our common Presbyterianism they should hail our coming with good will and encouragement, for all over the South in places where they occupy the ground by organizing churches which they cannot maintain the Methodists and Baptists are reaching and holding the people, many of whom would prefer to be Presbyterians if they could only be regularly supplied with preaching and all the accompaniments of an aggressive evangelistic church. In the planting of churches we are careful so to locate them that when union comes there will be no superfluous buildings or organizations. And I believe that the policy we have adopted will hasten the day of union, when all that has been done by us here will go to

increase the strength and effective witnessing power of one great American Presbyterian Church.

Letters.

NEW MEXICO.

REV. J. A. MENAUL, *Supt.*—In looking back over the past quarter, I find that it has been the hottest, and the work the hardest of any quarter since I took charge of the mission work in New Mexico and Arizona. The past summer has been not only very warm, but very dry; very little rain has fallen during the past year, and now the Rio Grande is entirely dry for more than 200 miles south of this place. A few weeks ago at Socorro the Mexicans became angry at St. Michael for not sending rain, so they secured a brass band, formed a procession, and after marching to the river, buried the saint in the dry bed of the river. This was to punish him, and to let him know the condition of the river, but the Rio Grande is still dry and San Miguel is "no bueno." During the quarter I have traveled much by stage. I have been visiting some isolated places, and have preached in many of those places. In the middle of August, I made a visit to Sacaton, where I found Bro. Cook faithful at his post. Surely the Lord has blessed the labors of this good man among the Pima Indians. From Sacaton I went to Florence where I organized a Spanish Presbyterian Church of ten members; more are ready to unite, and one family was received on profession, the parents having been reading the Bible for about 20 years. This was the first opportunity they had to unite with a Protestant Church.

With the thermometer ranging from 112° to 118° in the shade I continued my journey to Solomonville, Arizona. Services were held both in Spanish and in English at Solomonville, and a Presbyterian Church might have been organized, but we preferred to wait a few months, as the M.E. Church had done some work, and we thought

they might wish to continue work at that place. These Indians are now taking quite an interest in education, but they need a missionary. Their paganism keeps them in wretched poverty. When an Indian dies his friends kill his horse, and if he has none some friend will give a horse to be killed so that they may have a good feast, then all the property of the deceased is destroyed. This custom keeps the people very poor.

NEBRASKA.

REV. T. L. SEXTON, D. D., *Superintendent*:—We have been highly favored in Nebraska by having both the earlier and later rain. On this account our farms have given a liberal return for the labor bestowed. The crop of winter wheat is without doubt the largest and best ever produced in this state. Several fields have given a yield of more than fifty bushels per acre. The corn crop, while not positively assured, gives promise of yielding an average quantity. No one can travel over our great state without being convinced of its adaptation to agriculture.

Our good crops will prove a fresh stimulus to church building and advance toward self-support in many of our mission fields. The last three months have been filled with active service.

The churches organized were: Cozad in Kearney Presbytery, Hickman in Nebraska City Presbytery, and Randolph in Niobrara Presbytery. The churches dedicated were at Valley and Wilsonville. Three other new church buildings will soon be dedicated.

The Seminary students have given satisfaction, and there is much regret that they must so soon leave their fields of successful labor. As yet we have not secured a sufficient number of ministers to supply the places now occupied by these young men.

OHIO.

REV. W. H. SHEPP:—The church work in Findlay has improved and much which is encouraging presents itself. We have abandoned

the store-room and entered our new church-building. The Sabbath-school room was utilized and although by no means completed yet it was far more comfortable than the old room. Many new faces were noticeable and I had every reason to believe that our work would take new life. On August 28, we dedicated our church to God's service. The church building is an honor to this city of 20,000 inhabitants. Neat in appearance on the outside, conveniently arranged and completed on the interior, it is an ornament to the neighborhood. Our Prayer Meetings have been well attended. The average is twenty-five. Our Sabbath-school has increased its membership to one hundred and it has now the largest attendance in its history. Our Christian Endeavor Society is making progress with much enthusiasm. The Ladies' Aid Society of our church have raised in eighteen months \$300 for the church, which is very commendable considering their poverty.

A GLIMPSE OF FRONTIER MISSION WORK AND LIFE is shown in the following extract from a letter:

This is the extreme point of our work in Southwest Nebraska, and is a growing place. This may be a self-supporting congregation in a few years. I drove thirty miles last Sunday, preaching three times. I went to a school-house, fifteen miles away to preach, and there was no Bible, neither did any of the congregation have one. So, as I am familiar with Scripture, I recited Psalm 51 and Romans 8th. But I will take a Bible next time.

"We do want some one to minister to us very much—cannot some one be sent? If only he be genial and companionable, he need not be a great preacher. We know we have no right to expect too much, but do send some one that we may show him how loyal we can be and how hard we will work to help him."—*An Iowa Elder to Synodical Missionary.*

FLORIDA.

REV. H. KEIGWIN, S. M.

One of the finest sheets of water in fair Florida is Lake Weir—five miles in diameter, surrounded by its more than a thousand acres of orange and lemon groves, and a population of rare cultivation and refinement. The little church here at Weirsdale, has recently enjoyed a precious season of refreshing. Assisted by our devoted brother and song evangelist, Mr. George H. Evans, I held a series of meetings lasting fourteen days. God's Spirit wrought in unusual power, the whole community felt his quickening energy. Old animosities were healed; sectional prejudices melted away; souls were born again and twenty-two persons were added to the church, tripling its membership, and strengthening God's cause in a measure never before enjoyed in that section.

It is a mistake that ministers from the North cannot live in Florida through the summer and work without detriment to health and comfort. In the Presbytery of South Florida the whole corps of ministers remain all the year, and enjoy uniform health. I have spent eleven of the most healthful years of my life in Florida working away through the summer season.

During the past six months, in addition to the usual duties of supervision of the mission churches, and a heavy correspondence, I have delivered sermons and addresses on an average of six per week, have conducted six evangelistic services, which have resulted in an ingathering of 118 members into our Presbyterian churches.

HOME MISSION APPOINTMENTS.

J. Montgomery, Louedale, R. I.
S. C. McKelroy, West Milton, N. Y.
G. A. Conant, Voorheesville, "
J. G. Lovell, Bachellerville, "
G. Macdonald, Preble, "
D. W. Grummon, Ross Memorial of Binghamton, "
F. R. Wade, Fair Haven, 1st, "
A. L. Green, Canoga, "
S. E. Queen, Otisville, "
O. R. W. Klose, Ochebecton, "
E. B. Fisher, Rossie, "
G. M. Jones, Andover, "
E. A. McMaster, Hastings and Parish, "
E. A. McMaster, Constantia and West Monroe, "
A. S. Mays, Liberty St. of Troy, "

D. Boovel, Kirkland, N. Y.
J. H. McConnell, Rockford and Uittie, Tenn.
J. O. Pierce, Wilmington, Ohio.
J. C. Glover, Northfield, Ill.
J. Lafferty, Edwardsville, "
F. M. Alexander, Murphysboro, "
O. Pelton, Sumner and Union, "
S. M. Crissman, Moreland, "
H. S. Jenkinson, South Chicago, 1st, "
R. J. L. Matthews, Linn and Hebron, "
P. V. Jennema, Flushing and Brent, Mich.
G. Huyser, Cass City, "
B. Lyman, Bad Axe, Verona Mills, Uby and stations, "
T. W. Bowen, Crowwell, "
T. Melvin, Burr Oak, "
W. J. Rainey, Harbor Springs, "
J. Thompson, Mackinaw City, "
H. H. Gane, Black River, Caledonia and Alcona, "
J. W. " Wis.
J. D. " Minn.
G. O. " "
S. B. " "
A. J. " N. D.
F. E. " "
G. A. " "
H. R. " "
D. M. " S. D.
J. W. " "
A. M. " "
J. F. " "
H. H. " Iowa.
A. G. " "
J. O. " "
W. I. " "
M. E. " "
R. E. " "
A. E. " "
N. J. " "
C. E. " "
C. E. " "
J. H. " Neb.
L. A. " "
G. N. " "
C. E. " "
S. R. " Neb.
A. J. " Mo.
J. F. " "
H. J. " "
A. E. " Kan.
J. C. " "
A. M. Mann, Thayer, "
J. C. McElroy, Neosho Falls, "
E. S. Farrand, Westminster of Topeka, "
H. M. Shockley, Wamego, "
M. C. Long, Topeka, 2d, "
E. P. Robertson, Eureka, Pleasant Valley and stations, I. T.
D. N. Allen, Vinita and stations, "
D. Smallwood, Oatechist and Interpreter at Gritys Springs and stations, "
H. R. Schermerhorn, McAlester, Krebs and station, "
R. A. H. Armstrong, Bethany of Dallas, Tex.
E. N. B. Millard, Socorro, N. M.
W. Hicks, Highland Park, Col.
M. Whittenberger, Platner, "
S. Barber, Delta, "
H. H. McCreery, Mt. Pleasant, Utah.
H. Elwell, South Bend and Ilwaco, Wash.
T. McGuire, Pastor at large, "
D. Dunlop, Kaleo and Castlerock, "
R. H. Parker, Cosmopolis, "
A. J. Canney, Nooksack, "
F. V. D. Garretson, Ellensburg, "
J. K. Duncan, Seattle 2d, "
F. V. D. Garretson, Westminster of Whatcom, "
T. G. Watson, Couer d'Alene, Idaho.
A. Adair, Johnson, Wash.
J. M. Crawford, Ojai of Nordhoff, Cal.
J. J. Marks, D. D. Cucamonga, "
D. R. Colmery, Los Angeles, 2d, "
E. T. Lockard, Los Alamos, Ballard, Olivos and stations, Cal.
W. Thomson, El Monte, "
R. J. Campbell, Felton and stations, "
S. S. Caldwell, Cayucos, "
J. W. McFarland, Hoonah, Alaska.
C. Thwing, Ft. Wrangell, "

COLLEGES AND ACADEMIES.

TWO K'S.

KANSAS.

The General Assembly advises that six per centum of our beneficences go to educational work. The Church last year gave three per centum to this cause; but Kansas gave seventeen per centum of its beneficence to its schools and colleges. This year, if the feeling of the synod at its September meeting at Ottawa is an indication, that record will be surpassed. Radical measures were adopted and an enthusiasm which promises success to them appeared. And indeed if we are to gain and hold our share of the land for Christ many synods must stir themselves: Western ones to aid their own institutions; Eastward ones to supplement the Westernmost. Kansas will do noble things for its College of Emporia, its Oswego College for Young Women, and its Lewis Academy at Wichita; but this Board must somehow get its hands on \$3,333.33 already promised toward Emporia's debt payment, and \$5,200 pledged to wipe out Oswego's debt. The friends of the colleges have secured the much larger sums on which the Board's aid was conditioned, and we are looking anxiously for these moneys. They cannot be taken from our ordinary income but must come by gift or legacy to our Property Fund; and that fund is now exhausted.

KENTUCKY.

Princeton Collegiate Institute had opened, when I visited it in September, with a new principal, the largest enrollment in its history, and bright hopes. Its past record is inspiring, its opportunities in that vast, fertile and populous valley, wide and inviting. If its Kentucky friends shall go on with discharging its small remaining indebtedness, it will have large growth and usefulness to our Church which cannot be measured. Its work and enlargement are unquestionably essential to our successful work in the state. Not far from Princeton is the celebrated

MAMMOTH CAVE.

I spent nearly a day in its dark and wonderful depths, regretting that I had not time to traverse all its 223 avenues with their 150 miles of silent pathway. The visitor should take in with him large stocks of general information and particular ignorance: general information to render its natural history and wonders explicable: particular ignorance because writers like "Porte Crayon" and Bayard Taylor, who looked through eyes of poetic imagination, saw larger things than we commonplace folk can find there, and we are disappointed. But every American should see this wonder so easily and cheaply reached, so feasible of exploration for even weak women and children who can traverse many miles of it without fatigue, sustained by its peculiar air.

A half-mile within it is a noble enlargement where the walls lift up and widen out into the "Methodist Church," called so because here, during the war of 1812, a Methodist preacher every Sunday spoke to miners who were getting from the cave nitre to make powder to whip the British with. Not long ago a celebrated preacher spoke one Sunday in that vast and mysterious hall to a company of visitors, from the appropriate text, "How can we know the way?" In that neighboring avenue a man was lost and died; in this, other four men entered into the trackless darkness; in that other a man not long since wandered two and a half days, found at last, but incurably mad from the terrors of the dark; this little rill commemorates by its name the poor little lost lad found lying on its brink, "Wandering Willie's Spring." Wise people take a guide in the cave. But more are lost above ground in a day than in the cave, or than in the three hundred caves in the same county, in all history. This Board builds schools and colleges to guide young people and to train guides who shall save thousands more.

At the table of a trustee of Princeton Institute I heard a tale which I will call

A LOVE STORY

illustrating the benefits of a college education. At the edge of the town a river issues from a cave, beginning under ground no one knows where. A young collegian spending a vacation in the house mentioned, who had studied surveying, waded up the river under ground with torch and helper, taking notes of its course. He then attempted to follow the river's course according to his notes, above ground through the town, and found that the subterranean hall seemed to lie thirty feet below the surface of his host's garden. Digging down through ten feet of earth and twenty of solid rock they entered the roof of the chamber. Now a self-acting ram in the river pumps perpetual streams for house and garden, while warm vapors ascending from the opening keep summer temperature all winter in a hot-house built over it. The collegian's reward was ample—he got his host's daughter and is an elder in a Presbyterian church. Higher education gives boys and girls power and the best things; higher Christian education makes their power and their best things useful for Christ and the Church. The College Board is fostering institutions which enable thousands, who could not otherwise be thus blest, to get such education. The Church is asked to aid this Board to do a larger work.

DEBTS.

The College Board declines to begin giving current aid to institutions which have indebtedness; requires its aided institutions which already have debts to pay them as soon as possible, giving help to this end to promising schools when it can; and does not permit the incurring of added or new indebtedness. To secure this last it requires from boards of trustees four annual statements: (1) A property statement, which includes minute reports of indebtedness; (2) an application (in June,) showing by items the expected expenses and income for the ensuing year and the amount of aid desired from the Board—and this must be approved by synod or presbytery; (3) an itemized schedule (in December,) showing by items that the expected income, including the Board's appropriation, will cover the ex-

pected expenses; and the first half of the Board's appropriations is not paid until this itemized schedule is received; (4) a balance sheet (in May or June,) showing that all expenses of the year have actually been paid, except so much as the remaining half of the Board's appropriation will cover.

Many institutions, especially those whose business management has been wise and which have no debts, cordially conform to the Board's requirement and, often by great sacrifices and cutting economies, keep expenses within income. Some institutions, especially some which have not always been prudently managed and which have, perhaps, large indebtedness, complain of the Board's policy, and sometimes manage to incur indebtedness and close the year with a deficit which they commonly expect the Board to raise for them. Their reasons for incurring deficits are usually two: (1) They cannot compete successfully with State institutions without large expenditure; and (2) they believe that a school with a large faculty, good advertising, and consequent large enrollment, will approve itself to men of means who will thereupon aid it.

The Board has learned by nine years of experience that debt is disastrous. If it is moral wrong and financial folly for a man to live beyond his means, it is no less so for an institution. The result is ruin. Every year increases the Board's conviction that it can aid its institutions in no better way than by keeping them out of debt. All arguments for a school or college debt are specious and misleading. Our institutions cannot always hope to compete with those of the State on their own ground, but on our own ground, to-wit: giving a Christian and a better classical education. Men of means, inclined to help a flourishing school, are speedily disinclined when they find it living beyond its income. The Board feels keenly that many of its institutions need larger incomes, and strives to get money for them. But larger expenditure must wait for the larger income to precede it. The frog cannot puff itself up to the size of the cow; growth, not "boom" methods, is a school's solid hope.

Institutions should remember: (1) That men of means regard with suspicion the

business management of institutions which live beyond their income, and are loath to aid them; so that the Board finds it difficult to secure money for any school having indebtedness. (2) Boards of trustees, over-sanguine and disliking the Board's policy, may put into their applications too favorable estimates of expected income, and the Board may thus be misled; but this, disclosing itself by a deficit at the close of the year, leads the Board to suspect lack either of entire frankness or of good business judgment on the part of the trustees, and imperils the further aid of the Board.

People having the Lord's money to give for educational work may consider that: (1) Some schools that unwisely incurred debt in "boom" times are now wiser, and should be aided to relieve themselves of the burden of high interest charges. (2) Schools which suffer in loyalty to the no-debt policy, for adequate facilities,—teachers often working for about one-half pay—deserve recognition and help. (3) Money given the Board for these uses will be expended with experienced and most careful purpose to place it in assured security and largest productiveness. We should have many thousands of dollars for such uses.

WHAT A FARMER DID.

He was Samuel Laird and he lived five miles from Lexington, Kentucky. He said to his pastor, Dr. Robert J. Breckenridge, "Tell me what to do with my money; I have more than I need." The wise minister advised him to put his money into institu-

tions that should endure and bear fruit forever. He gave \$10,000 for the foundation of Danville Theological Seminary and \$12,000 for Center College at Danville. Now a hundred men in that county, largely farmers, are graduates of the college, making a society of remarkable intelligence, themselves getting more out of life and putting more into the work of the Kingdom than often happens; while the Seminary has given multitudes of young men to the ministry and still is sending them out into the harvest fields. Toward the close of his life Mr. Laird said: "I came into this country with seventy-five cents; now I am richer than any of my neighbors, while I have given away more than any of them is worth." "There is that scattereth and yet increaseth." And farmers are not the only men who may wisely put money into beneficent institutions.

WHERE THERE'S A WILL THERE'S A WAY.

A Chicago gentleman, who had appreciated and generously aided the Board's work, recently visited our office to confer about the best way to remember the Board in his will. He decided to leave the Board a considerable sum, on which the Board (after receiving it) shall pay a certain small percentage of interest to certain surviving legatees during their lifetimes. Whatever larger interest the Board may obtain on the bequest, and in time the entire interest, is to be used in a specified way for the Board's work. Such and such like gifts we welcome. The Board has already received a legacy of large amount, the interest of which is to be used for the Board's expenses; another of like amount would cover all the operating expense of the work, assuring the immediate use of every dollar of church and individual offerings for the aid of institutions.

CHURCH ERECTION.

TOO MANY CHURCHES.

Some months ago there appeared in *The Interior*, the brief paragraph: "*Population Fifty. Two Churches.*" This statement called forth several letters of inquiry as to the place referred to, and more or less criticism upon such disregard of "ecclesiastical economy."

The place proved to be Sterling, North Dakota. As a matter of fact this case is

an illustration of one of the ways in which such an infelicitous state of affairs may be brought about without any responsibility upon the part of the Boards of the Church.

Premising that in 1886, when the church was built, the town which was on the main line of the Northern Pacific Railroad midway between Bismarck and Steele, gave promise of substantial growth and permanent

importance, we give the following explanation by the gentlemen mainly instrumental in providing the funds for the erection of the building:

The facts in regard to the Sterling Church are as follows—

1st. It is a memorial church built to the memory of the life of a lady who is a very great friend of the Presbyterian Church and the establishing and building of churches.

2nd. Our attention was called to Sterling from the fact that quite a number of her acquaintances were residents in the town and vicinity, and Mr. Irwin, who was then connected with this Board and quite intimate with that section of Dakota, thought Sterling an excellent point for a Presbyterian Church.

3rd. The church, therefore, was erected mainly and almost altogether through immediate relatives of Mrs. Reed, and the money was sent through the Board of Church Erection simply to secure the building by mortgage to the Presbyterian Church in case of any subsequent failure; so that the Board of Church Erection is in no sense responsible for the selection of Sterling for a Presbyterian Mission Church.

4th. The situation then is simply this: The Board of Church Erection, although it neither organized the church nor contributed from its own funds, holds a mortgage for \$1,845 on the church property valued at from \$2,200 to \$2,400.

This case of Sterling as we have said illustrates one of the ways in which innocently enough a church may be planted where afterwards it proves to be not needed. There are however many other ways by which the same result may be reached. It frequently happens that a town gives such promise of rapid and substantial growth that there is no reasonable doubt that in a few years it will have abundant room for several churches—

perhaps one of each of the leading denominations. As there are already representatives of all these different branches of the church present, it would be practically impossible to organize the churches in succession—plainly as each additional one was demanded by the growth of population. Manifestly the denomination that waited until the last would be at great disadvantage.

Thus as the place is "booming," its inhabitants enthusiastic and confident as to the future, the representatives of each church begin at the same time to lay the foundations for what they are assured will soon be a strong and self-supporting organization.

In many cases, perhaps a majority, in this wonderful land, these expectations are fulfilled and the churches all remain, gradually becoming strong, self-supporting and mutually helpful, but in some instances—in the aggregate perhaps not a few—the fond anticipations of these first settlers are disappointed.

The neighboring mines prove not so rich as expected; the timber fails; the railroad turns its line in another direction; the town ceases to grow; then the population decreases, and as every kind of business declines the churches can no longer be sustained.

And yet there may be no one to blame; there may not have been even bad judgment in the matter. Every sign pointed to continued prosperity, but the signs were wrong.

And yet it remains true that there are many villages where there are too many churches and where it seems to be a waste of consecrated money to attempt the building of additional edifices. Certainly there ought to be a Christian comity that would hinder any denomination when looking over the field, from entering where a church of another name was already established and where manifestly two organizations could not be sustained.

SYNOD OF NEW YORK.

REPORT OF COMMITTEE ON CHURCH ERECTION.

The Board whose work we were appointed to review, maintains a vital relation to our interests as a denomination. Much of our aggressive effort depends largely on its efficiency. It is the right arm of Home Missions, and its prosperity encourages workers all along the line.

This Columbian year, which records the wondrous advancement of the past 400 years, is God's call to greater things. It should mark an era of increase in the number of Presbyterian churches and mansees.

Last year \$150,000 were required to meet the demands made on the Board by weak and needy churches. Only \$106,242 were granted, on account of insufficient funds. Two hundred and fifty-two churches were aided, 162 churches and mansees were thus completed without debt, valued at over \$400,000. These appropriations were scattered over twenty-four synods, ninety-five presbyteries, and thirty-two states and territories. Two new congregations were organized every three days of last year. This should be increased to at least one new church every day of the three hundred and sixty-five. The great Presbyterian denomination ought not to be satisfied with anything less than this.

The past history of this Board encourages us to set our standard high. During the 44 years of its existence, it has aided more than 5,000 churches, to the extent of over \$2,500,000. Something like a million of souls have thus been provided with a place of public worship.

The Synod of New York is at the head of the list, as a contributor toward this, as toward the other Boards of the Church. It is largely through her gifts, that the Board relies for its ability to carry on the work. Last year, \$77,581, *i. e.*, over one-quarter of the whole amount raised, were reported from her churches. Only some \$17,000, twenty-two per cent., however, reached the Board. The other \$60,000, seventy-eight per cent., were given to local and special objects. It is gratifying to be able to report that only \$1,700 *i. e.*, one-tenth of the

amount paid into the treasury, were drawn out to assist her churches, viz., \$1000 to the Roxbury Presbyterian Church, Boston, Mass.; \$200 to the Manse at Otego, N. Y.; \$400 to Tuscarora Reservation, and \$100 to Old Town.

While the Synod of New York is doing so much for the Board of Church Erection, it has the ability, and should give far more abundantly. *Nearly one-half* of its eight hundred and seventy-four churches contributed nothing to this cause this last year. Special reasons undoubtedly prevented some of them, but it seems to us, a *small contribution* might be made by the *weakest* of our churches, toward this friend of weak and needy congregations.

We wish to mention, with special approval, the increasing interest which is evinced in the erection of *mansees*. This department of the Board's work commends itself to struggling churches. The manse is often a necessity more pressing than the church building itself. Under the wise provisions of the Board, forty-four weak churches, last year, were able to erect mansees.

The *Loan-Fund* Department, recently established, gives promise of rich blessing in the near future. It assists in the erection of churches not by absolute grants, but by temporary loans. This new feature of Christian effort must attract large gifts and render material aid to over-burdened congregations.

Your Committee would recommend the following resolutions:

1. *Resolved*, That this Synod heartily approves and commends the Board of Church Erection, under its present efficient management.
2. *Resolved*, That it urges upon all churches under its care, to make contributions toward it, the coming year.
3. *Resolved*, That it recommend the churches to give, as far as practicable, their *special* contributions, through its treasury.
4. *Resolved*, That we express warm approval of the two departments, known as the *Manse-Fund* and *Loan-Fund*, and commend them to the confidence and support of the stronger churches, while we recommend deserving churches to avail themselves of their benefits.

FREEDMEN.

HOME INFLUENCE.

G. M. ELLIOTT.

Whatever be the influence of the school where the child is trained, it is the home that shapes the character. What the child sees and hears and learns in his home will be seen in him in after life. It was therefore strictly enjoined upon the ancient Hebrews that God's word should be one of the things impressed upon the youthful mind when they sat in their houses. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house."

The effects of wrong home influence among the freedmen are everywhere manifest. Before the war there was no real home among these people. They were slaves, they could have no home. They had "quarters," just as cattle have stalls, but a true home was not in harmony with the genius of slavery. The influences of quarter-life were baneful—the herding, and economic crowding as many as possible into one compartment. From generation to generation this went on. At length freedom came. The masses continued to live after the old system. Only a few could appreciate living otherwise. The missionary must go among them and show them a better way. But he finds them wedded to their old customs. He must take a few sons and daughters from these "quarters"—place them in boarding-schools where they see, for eight and nine months on a stretch, a model home, and where they are brought under the benign and Christian influences of this home for years, at the very period of life when character is forming. These boys and girls return, after years of residence in a

true home, to what they once thought was a home, and what they once loved, to find that it is not a home at all, neither can they any longer be happy in it. They are resolved to do what they can in converting it into a true home. After a while they marry some of their school-mates. They go to work to put into practice the ideas that they got at the boarding-school. Some own a home of their own. They aim to beautify this. They are a light to all around them. From this center light radiates; a wholesome influence spreads. In this way the whole lump is to be leavened. The right kind of home influence is the great need of these people. This can be best gained through the agency of boarding-schools. Every school of importance should therefore have connected with it a well-managed boarding department, where students can remain during the entire school year under the influence of a model home. When they return to their own homes, they will see the difference between what they once called home, and a real home. They will not be contented to live as they once lived. One of the pressing needs of the work at Beaufort, S. C., is a boarding department.

There are a large number who desire to send their children to school but living in the country, they fear town influences. Our best students are from the country. But only those who have friends or relatives in town send their children. A boarding-school would give us direct and constant control of those placed in it. In this way the church's work would grow much more rapidly. With a boarding department the various industries could be successfully carried on.

OUR WORK IN INDIAN TERRITORY.

REV. J. B. CROWE.

THE SCHOOL: Some parents do not enter their children as pupils at all—even with the offer of free tuition, and the greater inducement of “boxes” for free distribution. Others enter their children for their unoccupied time, and withdraw them whenever there is work to be done, and wages can be earned. The plea of necessity for it is not a mere pretext; though it would have less potency if school privileges were duly estimated.

SABBATH SERVICES: Too many care nothing for them. Those who are church-goers are apt to prefer their style of worship to ours, and unhappily are most enamored of peculiarities which in our judgment render it least profitable. Besides bigotry finds no more fruitful soil than prevailing ignorance? While patronizing the school, they warn us against making any attempt to draw the children away from the faith of the parents; and deftly manage to withdraw them from our influence by meetings of their own, at the same time with ours.

Of late, a question has been agitated rather fiercely on one side, to the discomfort of those who are engaged in the work—that of replacing white teachers and preachers with those of their own color. This is plainly traceable to a few ignorant, but pretentious persons, who say to their people, “We can manage this work ourselves; why give away all the honors and emoluments connected with it?” Certainly we anticipate the time, and are toiling to bring it about, when the case will be as they describe it; but has it come already?

The most intelligent friends of the race, will agree in this verdict; it is only the presumption of ignorance that affirms it.

These difficulties have been referred to, because they are a real feature of the work; and it must be fairly presented, as a means of enlisting the earnest sympathy of Christian people, and of enabling them rightly to gauge their expectation of results. Aside from race prejudice, the difficulties are not unlike, nor greater than those wrestled with on every mission field, at home and abroad.

They warrant no suggestion of abandoning the work, or of a small investment of the church's interest in it. They call for a stronger faith, and more determined effort to overcome them. The commission is, “Go ye, teach all nations,” and the promise of Him to whom all power is given in heaven and in earth is, “Lo! I am with you always.” By all the authority of the Master, and inspiration of His presence, and by all the needs of a race debased by centuries of bondage for which we, not they, are to blame, we are bound to carry forward the work till it has become self-sustaining. The encouragement from this source applies to this as to all other missionary movements.

Other encouragements are connected with this work. Considering their antecedents, it is surprising that already they are taking their place among men, and vindicating their right to it by industry, shrewd management and thrift. They are illiterate, but quite capable of learning. The children compare favorably with other children in this respect. We have pupils who would be a credit to any school of the same grade.

Their *moral susceptibilities* are another source of encouragement. For these they are rather noted, I am aware, and the distinction is not altogether enviable, too often making them serve unwittingly in the humorous pages of magazines and newspapers, as caricaturists of religion. They are highly emotional and demonstrative in worship. Instead of “live coals upon the altar” their devotion seems more like “a flash in the pan” little suggestive of a permanent uplifting influence. But after all, excess of moral sensibility is better than a lack of it. To this religion makes its appeals, applies its forces, and looks for its fruits. It is the soil which the seed of the kingdom is cast into; and when the element of knowledge is mixed with the other ingredients who can doubt that the yield will be better in kind—lives of beautiful consistency and dutiful service! There is a future for them, they are hopeful—speaking now for the best, the most intelligent class—and in the same degree we are encouraged in working for them.

EDUCATION.

It was very gratifying to observe the interest displayed at the Synod of New Jersey in regard to the duties owed by our Protestant churches, and by Presbyterians in particular, to our immigrant population, and to the importance of raising up ministers to labor among them. A full report on this subject was presented by Dr. A. Erdman which was followed by remarks from others. Dr. Knóx of the Bloomfield Seminary, was specially eloquent on this theme while setting forth the needs of his Institution, where besides Germans, there are three Bohemians, in training for laboring among their own country-men. The same subject was the burden of the secretary's speech, which ran somewhat as follows:

SECRETARY'S ADDRESS.

It was the happy turn of a friend while in conversation, when he said, "if you cannot digest, you must die." The truth, so pungently put, is applicable no less to the body politic than to the human body. If we cannot assimilate the foreign elements that we are taking into our country at such an enormous rate—2,000 per day since the year began—and render them tributary to our strength and proper growth, the result will be, the loss of our national character, and an entire change in our national life. Through our inability to digest our material, we shall inevitably die to the past, and be no longer what we have been. This change is already observable in several of our large cities, and in some western provinces where foreign customs are supplanting our indigenous ones and the integrity of some of our cherished institutions is threatened. The question is: how can this trans-

formation be arrested? By what means can the assimilation so essential to our national health and prosperity be effected. Our history shows us to be pre-eminently a Christian nation of the Protestant type. Our civil liberty is founded and sustained upon the fact, that the great mass of people are intelligent and capable of governing themselves, in accordance with right reason and sound morals. This implies a preceding religious sentiment produced and fostered by the gospel of Christ. As a distinguished German historian, Neander, wrote during the revolutions, that were surging around him in Europe during the memorable year, 1848: "True liberty is had only in God, only whom Christ makes free, is truly free. All other freedom is mere show. Man promises you freedom but brings you slavery." The correctness of this last sentiment is abundantly attested by history, and by some events that have transpired among us recently. As soon as liberty is degraded into license, by the laxity of public morals and by a general lawlessness, there arises the demand for the exercise of force to preserve order, and this force will be likely to fall into the grasp of unscrupulous and designing men. If, therefore, we would preserve our liberties it must be by the wide dissemination of sound principles, which will make the people self-regulating. And this is what Christianity plainly taught and inculcated, aims at,—and accomplishes. Hence the need of a ministry whose business it shall be to proclaim and enforce those truths which alone can make people free and yet obedient to law. And for supplying our immigrant population with such a ministry adapted to them, the Presbyterians

have a full share of responsibility with other sister denominations. We owe it to the immigrants whom we have invited here to partake with us the blessings our country affords, since the first condition of their enjoying these blessings is to become one with us, in that which has secured these blessings to us. Otherwise they will be sure to lose that which has attracted them hither. We owe it also to our country, that we may do our part towards preserving it from the mighty evils which such a crude undigested mass of population is sure to inflict. We owe it also to our blessed Lord whose providence seems to have brought these millions hither, within hand reach, that we may convert them to Him, by means of that gospel which He has entrusted to our care and which has made us what we are.

RESPONSIBILITY OF THE BOARD.

How far the Board of Education is concerned in this matter will be readily seen. It is the agent of our Church for securing and helping to educate such a ministry as is needed. Something has already been done by it in behalf of some of our immigrants, largely the Germans, and a small beginning has been recently made to supply the Spanish-speaking population in New Mexico with preachers, and there are three Bohemians, as has been said, under our care in the Bloomfield Seminary. Three things however are needed to carry on this work as it ought to be done. One is, instructors in connection with our established institutions that can teach in foreign tongues. Another is more effort to look up suitable teachers and candidates that can meet the demands of the case. A third is more money to aid those that apply for a suitable education. The first of these desiderata might be devolved upon the Board of

Aid for Colleges. The second can be secured by the assistance of our Synodical Missionaries and Sunday-school teachers who are laboring in the midst of our foreign population; and the third it will be the duty of the Board of Education to supply. But this widening of the scope of its work will call for large contributions on the part of the churches. It even now has not the funds necessary for furnishing scholarships to those of our home born, who are calling for assistance in their course of education. And the demand for ministers to supply the churches already organized is constantly increasing. Yet it is to be hoped that this new field of labor when opened before them, will stimulate the churches to a large liberality. The beginning may be small, but small beginnings are not to be despised. The kingdom of heaven, we are told, is like a grain of mustard seed. Our German institutions originated in the very feeblest movements. And we should not be discouraged if we could secure at the start, only two or three Russians, or Scandinavians, or Poles, or Italians, to commence with. If it were known that we are ready for this enlarged work there might arise from unknown quarters, several persons out of these nationalities, into whose hearts the Lord may have planted the desire to labor in the gospel among their countrymen. Such discoveries we know have been made, and it would fall in with the purpose of the Lord in bringing these immigrants to our land to multiply them. Let us not be faithless, but believing. New opportunities and new demands are intended to quicken our activities, and stimulate us to corresponding efforts. Great is the work before us and great will be our reward if we enter upon it courageously, and in the strength of the Lord.

MINISTERIAL RELIEF.

THE AWAKENING INTEREST IN THE WORK OF THE BOARD.

The Board of Relief holds its regular meetings upon the third Thursday of each month. At our last meeting the number of applications for aid from the Board was one-hundred and seventy-six, of whom twenty-four were "new" cases. Among those "renewed" for another year were a number for whom an increase in the appropriation was asked by the Presbyteries upon the ground that the amount previously appropriated was really not sufficient to keep the family from actual want.

We never had so large a list before, and of course the total sum voted was greater by far than at any previous meeting of the Board. It amounted to \$21,492, in sums ranging from \$25 all the way up to \$150, the latter being the semi-annual remittance to those who receive from the Board its maximum annual appropriation of \$300. Who can estimate the gladness and joy that even such small sums brought to these households of our suffering brethren! *

It is, of course, well known throughout the Church that these applications do not come from those to whom the appropriations are sent, but from the Presbyteries

to which the families belong. Without such Presbyterian recommendation the Board can vote no appropriation; and to show how widely distributed throughout the Church are the homes to which our remittances are sent, it may be stated that the applications last month came from 128 Presbyteries. At every meeting of the Board there is an equally wide distribution of its increasing benefactions throughout the Presbyteries over the whole country.

It is this increasing demand upon our Treasury by the Presbyteries that shows happily a growing sense of the responsibility which ministers and elders feel in their relation to the work of this Board—in one respect at least. All over the country the Presbyteries are more alert to seek out the families within their bounds who need help and who have a just and righteous claim upon our Treasury, and they are more prompt in laying such cases before the Board. A large part of these additions to our roll are *new* cases only in the sense of being newly found out. Many of these worn-out ministers and many of these helpless widows for whom the Presbyteries now ask help have long needed the appropriation from the Board, to which they have a just and righteous claim, but for reasons which have often been discussed in these pages, they have hesitated to apply to the Presbyteries. For long years they have carefully concealed even the fact of their need, and the zeal of Presbyteries in now seeking them out and in overcoming their reluctance to be placed upon our roll is, indeed, a most happy proof of the interest awakened alike among ministers and elders in the great and sacred work of this Board. Surely God's people every-

*One of the first letters received in acknowledging the receipt of these remittances was from an aged minister now "honorably retired" by his Presbytery on account of his age and infirmities. Says he: "I called my wife and showed her the check; we fell upon our knees and returned thanks to our Father with a thrill of wonderful gladness. Our hearts bounded also with gratitude to the great Presbyterian Church in the United States which we have loved and served all our lives."

where must rejoice in this increasing fidelity of Presbyteries in taking care that no really deserving case within their bounds (and coming within the lines of administration laid down for the Board by the Assembly) shall fail to be recommended to the Board for an appropriation.

But it is well known that the receipts of the Board from all sources the last two years barely met its expenditures.* Increased demands upon its treasury this year will require increased contributions from the churches. The Board cannot pay out money which it has not got; and it will strike the average mind as rather confusing if, while the ministers and elders all over the country—through their awakening interest in our work—are making by these increased Presbyterial recommendations larger requisitions upon the Board, they neglect to provide its treasury with the means to honor their enlarged drafts.

Again and again has it been stated in the columns of this magazine and in the Annual Reports of the Board to the Assembly that “the Board of Ministerial Relief can only distribute what the churches place in its hands.” The settled policy of the Board not to run in debt is well known. The Assembly has often expressed its approval of this policy. The officers and members of the Board are required to distribute equally and impartially, the gifts of the Church among the families coming within the provisions of the Assembly. They are not required to run in debt even to pay the appropriations which the Presbyteries, as courts of the Lord Jesus Christ, certify to be honest debts due to His worn out servants within their bounds.

* The last year was an improvement upon the year before, but the result of the year's operations was a balance of less than \$5,000.

And what is the exact state of the case on this first day of November, 1892, when I am writing these lines? It is this; the total amount of the collections sent to us by the churches during this first half of our fiscal year, to meet this increased demand, is \$5,512 *less* than the amount sent to us during the corresponding six months of last year!

The actual situation is rendered worse from the fact that the individual contributions (gifts sent directly to our treasury by the donors) have fallen off also—about one thousand dollars. While the ministers and elders are not responsible for the amount of our income from this source, they are wholly responsible for the amount of the collections sent from the churches. After the Board have done all that can be done to give information as to our work and to awaken the churches to a sense of their duty towards it, we must depend absolutely upon the fidelity of the session in seeing that there is a collection really taken up, and that such measures are employed as will make the collection fairly represent the duty of the congregation towards the treasury upon which these ministers and elders, through their Presbyterial recommendations, are making larger drafts. The Board has no field secretary or paid agents to visit the churches and stir them up to their duty; nor is there any such auxiliary help in our work as “Women's Boards.” It rests with the pastors and elders whether we have, or have not, the additional money in our treasury needed to pay the increased drafts they are making upon it on behalf of “our suffering brethren.”

And to this cause the people every where contribute gladly and liberally whenever it is properly brought before them. All they need is to *know the facts* and then an *opportunity to contribute*.

PUBLICATION AND SABBATH-SCHOOL WORK.

FREE LIBRARIES.

In accordance with the recommendation of the General Assembly, the Board has commenced the distribution of Free Libraries to needy churches and Sabbath-schools, and also to other deserving objects. These Libraries, while they consist entirely of works published prior to 1870, contain many of the most valuable publications of the Board, designed for the reading of both children and adults.

Application for such Libraries should in all cases be made directly to the Secretary, Rev. E. R. Craven, D. D. When an application is made in the interest of a church or Sabbath-school, it should ordinarily be accompanied by a certificate from the chairman of the Sabbath-school and Missionary Committee of the Presbytery with which the church or school is connected, setting forth its condition and needs. In cases where, on account of distance, it is difficult to obtain such a certificate, one should be given by the pastor or session of the church, or of some neighboring church. Applications from the chaplains of United States ships or military posts will always receive favorable consideration.

RESULTS OF FOUR YEARS' WORK.

In the last report of this Board to the General Assembly, there appeared a statement, under the above caption, that deserves careful consideration. It presents the results of Sabbath-school Missionary labor from April 1st, 1888, to April 1st, 1892. From that statement it appears that, during the time specified, the Board organized, either directly or indirectly, 4,614 Sabbath-schools, into

which were gathered 171,590 teachers and scholars. During the same period the Board gave away 241,331 volumes, and 51,419,165 pages of tracts and periodicals. In the prosecution of their work, our missionaries visited more than 235,000 families.

It is a most interesting and important fact that of the 4,614 schools organized, 3,076, or more than two thirds, have become permanent, in which are gathered more than 114,000 scholars. From these schools about 200 churches have already grown.

DO YOU THINK IT PAYS?

Mr. T. L. Schaub, Kansas, asks this question concerning the Sabbath-school Missionary Work of the Presbyterian Church. Please do not answer until you have read what the workers on the field have to say about it. Then decide how large an investment you can make in this line.

AMONG THE COAL-MINING CAMPS.

The missionary who asked the question quoted above, thus continues: "Camp after camp was visited where they had no Sabbath-schools or religious service of any kind. At one there was a Catholic church, but that was all. In these camps, there are generally from thirty-five to seventy-five families, the most of which are very large, it thus appears that considerable numbers of people are virtually without the Gospel. Organizing schools in these camps is slow work, as it is hard to find a Christian to take charge of a proposed enterprise. We are getting started, however, and hope to be able to establish several schools soon. The work now being performed is house to house visitation, with the distribution of tracts and papers. We thus let the people know that we have an interest in them."

GOSPEL-SAIL AMONG SPONGE FISHERS.

Mr. Gillespie Enloe, thus writes from the Gulf Coast of Florida:

I was doing some work among the sponge-fishers near Tarpon Springs, and one day I remarked that I would like very much to go on board one of the vessels, and see what was done there. The next day, one of the spongers took me out to the fleet in a sail-boat. I talked to the captain, enlisting his sympathy in a plan for Sabbath-school work among the fishermen.

On Sunday morning I went out again carrying some lesson-helps, song-books, Bibles, and Sabbath-school papers. I found a company of forty-six men ready to hear what I had to say. On Saturday night they had brought their vessels close together and anchored them, that they might be ready for this meeting. I talked for half an hour, and told them how they might do this every Sunday, a thing they had never thought of. I organized a good school, took dinner with them, and conducted an afternoon service. I bade them "good-bye," after seeing that every vessel was furnished with at least one Bible, and several copies of lesson helps. I have heard from them several times, and they report regular service on ship every Sunday.

A GIRL AS SUPERINTENDENT.

At one place where Mr. Enloe organized a school, there were but two men in the company gathered, neither of whom could read. It seemed almost impossible to proceed, but one of the men called out, "If you can't do any better, put in my gal, she can be superintendent." The girl was forthwith installed as superintendent, and is there yet, making a faithful, hard-working officer.

WORK AMONG THE COW-BOYS.

Mr. Geo. Perry, a Sabbath-school missionary, in South Dakota, writes:

Another feature of special interest in our frontier work, is, the gratifying mission labors among the cow-boys. These much neglected young men appreciate attention, and many of them enjoy a religious service when properly conducted. Many such services have been con-

ducted by our Sabbath-school missionaries during the summer months, in the interest of these wandering prodigals, either on the open prairies or at the cattle camps, and always with pleasing results. The majority of these young men left pleasant and comfortable homes in the East, many of them, five, ten, and fifteen years ago, and during all this time have been deprived of the advantages of home and church influences.

GOLDEN OPPORTUNITIES IN THE BLACK HILLS.

This great country is still full of opportunities for much good work. People are constantly coming in, new communities are forming, and the necessity for such an agency as ours is as imperative as ever. Best of all, the Lord of the harvest is blessing our labors in the salvation of souls. The seal of the divine approval is set upon this Sabbath-school work.

"He that winneth souls is wise." Will not the Lord's wealthy stewards help us to win more? and shall we not have large gifts from "the little ones" who are so dear to the Master?

ONE HUNDRED MILES OVER MOUNTAIN TRAILS.

Mr. Chas. Shepherd, our missionary in Washington, writes:

During this quarter I made my second visit west of the Olympic Mountains, which lie mostly on Challam Bay, and skirt for a distance of 150 miles the Pacific Ocean, on Forks Prairie. There is no way into this prairie over the mountains but a trail. Everything has to be taken in on pack animals. The people have no minister in here, and every one was glad to see me. From the prairie I walked about 100 miles over mountain trails, and along the ocean, back to Gray's Harbor. I assure you it could hardly be called a pleasure trip. One day I had nothing to eat except raw turnips, and at night, I lay under a fir tree with nothing but the stars above me.

A MUD GLACIER.

At another time, I was almost engulfed in a mud glacier. Once, I took dinner at the Hotel de Indian, and I need hardly tell you that the first and last course consisted of salmon. All along my road I came across scattered families,

with whom I read and prayed. I told them what the church was endeavoring to do in the way of organizing Sabbath-schools in all destitute places. As the settlers were too far apart, I could do nothing in the way of organizing schools, but I hope to do so in the future. I felt richly repaid for my trip, hard though it was, when I saw how glad people were to see me, and how they longed for the time to come when I might return and organize a Sabbath-school.

Systematic Beneficence.

APPORTIONMENT.

[From the Christian Steward.]

If our Boards do the work which this year they ought to do, if they enter the doors which God has graciously opened, if they make any advancement at all, or even gather the harvest of their previous sowing, there is absolute need of an increase of at least fifteen per cent. over the gifts of last year. It would be easy to make an apportionment for each synod and presbytery on this basis. But would such apportionment be fair and just? Evidently not, for many synods and presbyteries are already giving most generously—largely in excess of their just proportion—while others are far behind any just estimate of their ability. To ask for the same advance in each instance is, on any principle of fairness, to request too much in one case, and far too little in the other.

The only way is to ask all alike to give in accordance with their ability. But how can the measure of their ability be determined? Of course it cannot be positively ascertained. Approximately, however, we can come pretty close to it through the value of Church property in the various synods. The Synod of Baltimore, for instance, is able to build churches worth one-fifth of the value of the churches in the Synod of Pennsylvania. It is fair to suppose that Baltimore is able to give to

benevolence one-fifth of what Pennsylvania gives. But it gave only one-seventh as much. Church property in the Synod of New York is worth five and one-half times as much as church property in the Synod of Illinois. If New York is able to spend so much more than Illinois in churches for itself, it is able to give correspondingly more for benevolent work. But it gave only a little more than three times as much as Illinois. Probably, while by no means exact, no fairer standard for the estimate of the financial ability of our synods and presbyteries can be suggested than the value of church property as furnished by the Census of 1890, and tabulated in the General Assembly's Minutes for 1892, pages 751-754.

According to this table, our church property is valued at \$74,445,200. To raise the amount needed for our benevolent work, each synod and presbytery should give four and four-tenths per cent. of the value of its church property. Several brethren write us that this is more than their presbyteries can hope to raise. Very likely—but not more than they ought to raise. We believe that any one of our twenty-eight home synods could easily give this much to our Boards. The Synod of Atlantic is a possible exception; and yet five cents a week from each of its members would more than raise the required amount.

The Assembly's Committee has not yet suggested a definite apportionment for synods and presbyteries. It desires more light on the subject, especially from corresponding Committees throughout the Church. Brethren, give us your views. Tell us what, in your judgment, would be just and right for your synod and presbytery. Let us take hold of this important question in earnest. If we solve it, we shall accomplish much for the Church and for the world.

Ministerial Necrology.

[We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

[The second of these notices was printed in our November issue, with some errors. We therefore print it here correctly.]

BALDWIN, PERRY C.—Born in Asheville, N. C., Jan. 20, 1816; educated at Maryville, Tenn.; licensed to preach by Union Presbytery, Tenn., April, 1844; ordained 1844; preached at Hendersonville, N. Carolina; October 1849 began Missionary Work in the Maumee Valley, Ohio; preached in Waterville and Bowling Green, Ohio; "Presbyterial Missionary" June 1865. Died in Maumee, Ohio, July 19, 1892, leaving his wife, three sons and two daughters; a member of Maumee Presbytery over 41 years. Married in Defiance, Ohio., Jan., 3, 1850, Miss Jane Starkweather, of Chesterfield, Mass., who survives him with two sons and three daughters.

HAMLIN, JAMES TRUMAN.—Born in Moreau, Saratoga County, N. Y., July 2, 1812; studied, in preparing for the ministry, one year under the instruction of his pastor, Rev. E. H. Newton and three years in Burr Seminary, Manchester, Vt., under Rev. Lyman Coleman, D. D. He pursued the full three-years' course in the Gilmanton, N. H., Theological Seminary, and was graduated; afterwards studied one winter in Lane Seminary; after journeying extensively in the West, preached one year at Jamesville, and one year at Sandy Hill, New York; ordained, Nov. 4, 1847, by the Presbytery of Long Island; pastor at Mattituck, L. I., 1847-1879; pastor emeritus, with use of parsonage and grounds for the rest of his life. Died, August 29, 1892. His first wife, a daughter of Rev. Charles Parry, of Sandy Hill, N. Y., died early, leaving a daughter, now Mrs. Benjamin C. Kirkup; his second wife, a sister of the first, also died early, leaving a daughter who became the wife of Rev. Wm. Hedges; his third wife, previously Miss Patience Corwin, of Mattituck, survives him with her daughter, the wife of Rev. Charles A. Stonelake, of Aquebogue, N. Y.

HANNA, JAMES W.—Son of Rev. Archibald Hanna; born in Wayne County, Ohio, January 4, 1827; graduated, Jefferson College, 1851; Western Theological Seminary, 1854; licensed and ordained by the Presbytery of Wooster; pastor at Canal Fulton and at Hayesville, Ohio; at La Porte and Waveland, Indiana; at Grundy

Center, Iowa; and at Kansas City, Kansas and Quenemo; for a time financial agent of Wooster University; was engaged in educational work at Hayesville, and at Lyons and Mt. Vernon, Iowa; author of "Baptism and the Christian Church," "Celestial Dynamics" and "Revised Astronomy." Died of apoplexy, at his home in Emporia, Kansas, March 16, 1892. Married, May 11, 1854, Miss Joanna M. Smith, of Dalton, Ohio, who, with two daughters and a son, survives him.

MCCONNEL, JOSEPH.—Born in Ireland; graduated, Princeton College, 1816, Princeton Theological Seminary, 1849; licensed and ordained by what is now the Presbytery of Morris and Orange, October, 1849; pastor, Mt. Olive, New Jersey, 1849-54; supplied the churches of Maysville and New Salem, Illinois, 1854-61; since then engaged in teaching and other avocations, making his home in Quincy. Died, September 22, 1892. His wife, one daughter and three sons survive him.

PITKIN, JOHN.—Born in Poultney, Vermont, May 12, 1794; served as volunteer in the war of 1812; migrated on foot to Chillicothe, Ohio, in 1815; graduated, Jefferson College, Canonsburg, Pa., 1822; studied theology with Rev. Robert Wilson—afterwards his father-in-law; married Eliza Wilson in 1824; ordained by the Presbytery of Athens, 1825; home missionary in Indiana, 1825-5; pastor at Waterford, Ohio, 1825-31; at Dresden, Ohio, 1831-7; stated supply and missionary at Utica, Delaware, and Milfordton, Ohio, 1837-79; honorably retired 1879; resided in Mt. Vernon, Ohio., 1882-92; died of bronchitis at the Presbyterian Hospital, in Cincinnati, Ohio, after successful treatment for cataract of the eyes, August 11, 1892, aged 98 years, 2 months and 29 days. At his death he was probably the oldest Presbyterian minister in the United States of America.

REED, CARSON.—Born in Allegheny County, Pennsylvania, January 16, 1834; graduated, Jefferson College 1862; Western Theological Seminary, Allegheny, Pennsylvania, 1865; ordained by Peoria Presbytery, November 7, 1865; pastor at Canton, Illinois three years; at Fairfield, Iowa, ten years; and later at New London, Iowa, and at Stanberry and Grant City, Missouri. In 1886 he moved to Fairfield, Iowa, that his family might have the advantages of Parsons College, and for the past two years supplied the church at Martinsburg. Died of diphtheria at his home in Fairfield, Iowa, May 7th, 1892. Married, March 15, 1866, Miss Nancy P. McCall, who died in 1868. Married, November 7, 1871, Miss Mary E. Wilson, who with four sons survives him.

Book Notices.

Story of the Life of MacKay of Uganda, Told for Boys.

We always have a cordial welcome for a good book for boys. In the present case perhaps a more continuous narrative, with fewer extracts from letters and journals, might have adapted the book better to the taste of the boy readers for whom it was intended. But they can hardly fail to be fascinated by the narrative of hair-breadth escapes from perils of every variety of this modern apostle; and to find a healthy stimulus in the untiring energy of the Scotch mechanic who made such good use of all his powers of body and mind. But, best of all our wish for them would be an echo of that with which his sister closes the narrative, "May his life and example stimulate and inspire many to live unselfish lives in the same living faith in a living Savior!"

Published by A. C. Armstrong & Son, 51 East Tenth St., near Broadway, New York.

STIRRING THE EAGLE'S NEST, by Theodore L. Cuyler, D. D., published by The Baker and Taylor Co., New York.

This volume of "*Practical Discourses*," the first of which gives its title to the book, is gracefully, as well as "gratefully" inscribed:

"To A. E. C. *The Beloved Wife Who Has Filled My Home With Sunshine For Nearly Forty Years.*"

There are eighteen of these discourses: *Stirring the Eagle's Nest*; *The New Birth*; *Burden-Bearing*; *The Rich Christian*; *The Little Coat*; *The Serpent in the Wall*; *The Journey of a Day*; *Jesus Only*; *The Re-converted Christian*; *Sermons in Shoes*; *Looking at things Rightly*; *The Miracle at the Gate Beautiful*; *The Grace of Silence*; *Spiritual Health*; *Character Tested And Detected*; *The Dove that Found Rest*; *Past Feeling*; *The Joys of the Christian Ministry*.

Dr. Cuyler is so widely known as a writer and preacher, that it is enough to say here, that these discourses are worthy of his reputation.

FROM THE PULPIT TO THE PALM-BRANCH. A Memorial of C. H. Spurgeon, Sequel to the Sketch of his life, entitled FROM THE USHER'S DESK TO THE TABERNACLE PULPIT.

Published by A. C. Armstrong and Son, 51 East 10th St. near Broadway.

This book is just what it claims to be, a memorial volume, telling in few words the story of the last days of Mr. Spurgeon at Menton and gathering together the various addresses and memorial discourses delivered at the funeral and at other services held in the Tabernacle in commemoration of his death. The strong and comforting words spoken on these occasions will be read with interest by many who admired and loved the great preacher, while they may have a similar message of strength and com-

fort for other mourners, whose friends have been promoted from earthly service to the heavenly crown.

TROPHIES FROM AFRICAN HEATHENISM, by Robert Young, F. R. S. G. S., Hodder & Stoughton, London. This is a book of sketches from South Africa, illustrating the transforming power of the Gospel on character and life. The selection is evidently made with candor and fairness, the cases cited being types of classes rather than individual heroes or prodigies. The "trophies" are men and women compassed with infirmities, although heirs of the grace of God. The book is a challenge to unbelief and a stimulus to faith. Two valuable features of the volume are the map of South Africa, with all mission stations marked to date, and the "introduction," which gives a brief yet comprehensive survey of mission work in the southern part of the Dark Continent. The book is from the pen of a well-known writer on Foreign Missions, and would be a most valuable addition to all mission libraries, especially to those of Sunday-schools and young people's societies.

JAMES GILMOUR, OF MONGOLIA. Edited by Richard Lovett, M. A., Fleming H. Revell Co., New York, 30 Union Square; Chicago, 150 Madison Street. \$1.75. Our estimate of this volume may be inferred from one of our contributed articles from the pen of Dr. Ellinwood.

THE CHILD OF THE GANGES. A tale of the Judson Mission, by Rev. Robert N. Barrett. Fleming H. Revell Co., New York, 30 Union Square; Chicago, 150 Madison Street.

This book has the thread of a story running through it, which seems a little involved, but upon the thread are strung many matters of interest, some of them of great value. The descriptions, often somewhat prolix, are nevertheless graphic, and give one a good idea of India and Burma; for both lands are concerned in the story. Many leading principles of Buddhism and Hinduism are illustrated in drawing the dark picture of superstition which gives emphasis to the call of the perishing need of the Gospel. But the most interesting portions of the book are those which concern the mission of Judson, the horrors and sufferings of imprisonment, the dark shadows of bereavement, the discouragements which came over the early Baptist missions in Burma, and at last the joy of success and the blessed harvest. The Sepoy Rebellion of 1857 is touched upon, the relief of Lucknow graphically described, the noble character of Havelock and others recognized, and in a few closing pages the wonderful change that came over India when the power of the East India Company was thrown aside and the British throne became directly responsible for the administration of Indian affairs is well set forth. The book seems to be full of the living spirit of missions, and will repay perusal.

Children's Church At Home And Abroad.

In our October number we asked our little readers if they would like any more such stories as that of Wi-yu. The following letter comes, not from a child, but from one who is the leader of a mission band and knows what children want. What she says is very encouraging, and we hope to make our Church's magazine more and more helpful to children and their teachers.

Dear Dr. Nelson: I have been reading your note to children in October 'CHURCH' page 254, and I want to say for the little folks of our mission band that they and I, (their old lady leader), will be glad to read as many such stories as you can afford to give us. And just here, I want to thank you for the highly prized help in our, often very discouraging, work, which we receive from the various departments of our magazine.

Floy McGlothland writing from Madeira, O., speaks of herself as a little girl, eight years old, who used to live in Missouri, and remembers hearing there a sermon to children of which she remembers the text. "Thy word have I hid in my heart, that I might not sin against Thee." She says some other kind things, and adds:

Now surely I can claim the privilege of writing you a letter and telling you how much I enjoyed the story of little Wi-yu in THE CHURCH AT HOME AND ABROAD, for October, I hope you will print many more such stories for the sake of your little friends who are too small to do much work for the Lord Jesus now, but who hope to be more useful in His service by and by.

All right; you shall have another of Mrs. Caswell's stories about her "Life Among the Iroquois" in our January number.

CHRISTIAN MISSIONS THE FRIEND OF CHILDREN.

MRS. M. P. DENNIS.

Some think of religion as a somber subject and imagine that they must look very demure and sad when it is spoken of. This is all a great mistake. Salvation means rescue, deliverance, joy. Some one has said that "true religion is cheerful as the day." It is the false ones which bind heavy burdens upon the body and soul. It is the aim of Christian missions to lift these loads, to bring freshness, cheer and hope into human lives.

Upon none do the errors of false faiths cast their dark shadows more heavily than upon the children of those who are under their influence. How terrible are the tales of child sacrifice impelled by cruel fanaticism! When the river Ganges gives up its dead what a testimony will it utter! How sadly the joyless lives of the little girl widows of India appeal to us! What dreary immuring of girlish hearts is there in most countries where Christian faith has little sway! How often too are children the victims of ignorance and selfish caprice! Even when they are loved with the wild passion of a mother's heart, how can they be led in paths of goodness and happiness when she knows not the way!

One of the most striking impressions made upon us during our first residence in an Oriental city was that of angry vociferous words from women living near, and the loud and utterly uncontrolled weeping of children.

"Do ye hear the children weeping, O my brothers,
Ere the sorrow comes with years!
They are leaning their young heads against their
mothers,
And that cannot stop their tears."

So one of the most pathetic appeals to Christian Missions is found in the condition of the little ones in unevangelized lands. This appeal is being heard. Always have missions heeded this call. To this the multitude of schools for children and enlightening ministries for their mothers bear witness. The children of our own families in America often with touching self-sacrifice are trying to help their brothers and sisters far away. Many pure Christian homes, with light and joy within, have arisen in consequence of these efforts.

There are, however, a great throng of dreary hearted children who need to have their tears wiped away and their feet led in paths of pleasantness and peace.

Christ, when on earth, did not forget the children and He does not forget them now. What more divine work can His followers do than to repeat His loving invitation—"Suffer little children to come unto Me," and to show them the way to "come."

One of the bright scenes of future prosperity in Zion was pictured in the prophecy that "the children should be playing in the streets." No child can play with such glad

whole-heartedness as the one whose little soul is at rest in the thought of a Heavenly Father's care, and trust in the forgiveness and love of a divine Saviour and Friend.

There is no surer expression of Christian faith in a parent's heart than the effort to help and bless his child. Where the Christian religion is planted, there proportionately, will grow all kindly family virtues. Its promise is of endless scope, but present elevation, purity, hope and gladness are its boon as well, and in all this none will have more cause for rejoicing than the children of this and other lands.

GUESSING ON THE PICTURE.

I am ever so much pleased with the study which my little Presbyterians have given to the picture I sent them in our October number, and with the help which their parents and teachers have so kindly given them. If you read what was printed under the picture, you will see that this is just what I asked for. I thank you all, little and great. Now read some of the answers that have

come. To save room I leave out the words with which all letters properly begin and end, and print only what is about the picture.

Some letters came to us after our printers had finished this part of the magazine, but we will send the picture to the writers, all the same. Let us know whether it reaches you safely.

Cyril J. Marshall, Chamita, New Mexico, thinks it "a group of mission school girls in India, because they have their hair parted and combed back, and also they have a knowing look about them."

From Bryan, Ohio, Inis H. Miller, ten years old, writes:

In answer to your question on page 350, of the October number for 1892, I would answer:

1. From Asia.
2. I take them to be Chinese girls.

Elizabeth McC. Case writes from Marietta, Pennsylvania:

I am a little girl four years old and I think the picture on page 350 of your magazine for October 1892, is *little girls from China*, and I would be very glad if you would send me the picture you speak of.

My uncle wrote this for me.

From Fairfax, Missouri, comes this letter in which the writer says:

My Mamma takes THE CHURCH AT HOME AND ABROAD. We have been trying to find out about the picture on the children's page in the October number.

I think they are little children from Korea, their dress and faces look so much like the picture of the Korean children shown in the August number of "Children's Work." They look like good children.

I think they go to the Mission school. Perhaps they go to Miss Doty's school in Seoul.

I am ten years old. My name is Emma Allen.

Dellwood, Mich.
October, 8th, 1892.

This group of little children seems to me to be Japanese. Their "elliptical" eyes, (I got this word from my spelling lessons and saw the figure in the Geometry) are like those of Japanese I have seen, they look very sweet, the two little ones on the right so loving, the little one on the left so wrapped in thought, the others looking so inquiringly, all seeming to say, "We are here; this is our picture.

What do you think of us? We tell our own story; our parents were heathens; they did not worship your God; they did not know anything of Jesus; they had not heard of him but your missionaries have taught us. We are learning of your God, and how he gave his only son to die for us, we have learned to love him, and we like to do what we think he wants us to do, For we are told in the missionary school, where we are, that if we obey him, he will take us to a beautiful home where he lives himself with his angels and the good people. It makes us very happy to think of this place where we hope to see children from other lands, especially from the land from which our Missionary and teacher have come where so many good people must be who have sent us such good friends.

This is our story now, when we are bigger and wiser you may see us again and hear from us.

Hannah D. Adams.

P. S. I am a little girl 11 years but will be 12 next January. My father is a minister and helped me to write this letter.

Blanche Campbell, aged twelve years, writes from Covington, Pennsylvania:

Last Saturday, the leader of our Mission Band, named "The Lillies of the Valley," showed us the picture in THE CHURCH AT HOME AND ABROAD, of six little girls in a group, and wanted to know to what country we thought they belonged.

We all thought they looked some like the Chinese, but more perhaps like the Japanese. But by comparing them with a picture of little girls in our Children's Work for Children, I think they are Koreans.

So, if I am right, we are not far out of the way in calling them Japanese, as they are such near neighbors to Japan, also to China. We were much interested in reading in Children's Work for August, about "Kite Flying in Korea;" also that true story about "The Heron's Nest." It tells a great deal about the ways of the children of Korea.

Of the tiresome life of the little Prince with so many servants to wait on him, to powder his face, to paint his lips and finger tips, shave the top of his head, pull out his eye-

brows, cut his food into dainty morsels, fan him with monstrous long-handled fans, never leaving him for a moment, even by his bedside, and singing him to sleep with the queer lullaby that has been sung to the baby King of Korea for three hundred years.

This story also tells us that Korea is called "The Land of Morning Calm."

The leader of that Band, and wife of their pastor also writes:

I have a little Mission Band—it meets at my home every Saturday. It will be a year old November 7. Last Saturday I showed them the picture of the six little girls on page 350 in *CHURCH AT HOME AND ABROAD*. I passed it round to see what each one would say of the nationality of the group. They thought the eyes resembled those of the Chinese, but not enough to be Chinese—more probably Japanese. One little girl of about seven years said, "I know what they are, they are Indians." I read them the story on page 354, which seemed to confirm her opinion. She will be in after school to sign her name to this opinion, she cannot write but will print it. If she could receive a picture, it would please her very much, and also her parents. There is no interest in Missions in this town. We have a feeble Woman's Society of the Presbyterian Church, but I hope to reach parents through the children. I will write her opinion, and let her sign it.

"I know who they are; they're Indians."

ANNA PIERCY.

Burgett Welsh, of Savannah, Ohio, writes: I have been looking at the picture shown in *THE CHURCH AT HOME AND ABROAD*, from over the sea. In answer to the first question I answer, Korean. In answer to the second, "whom do you take these persons to be," I answer that they are Korean children who attend one of our mission schools. The Korean child is not as active either in work, study or play as the American child, and the children in the picture look rather indolent. The Korean children are very fond of kite flying and though they have not many other

sports they can beat the American boy in that. The fifteenth day of the new year is the great kite day and on this day they have an interesting custom. On the kites are written the sins of the past year, and the kite is sent up in the hope that some one will cut the string and set the kite free and all the sins of the year will be borne away.

Clark Cryor, of Albert Lea, Minnesota, says:

I think the girls in the picture are Japanese girls attending the girls' school at Kanazawa on the West coast of Japan. I am eleven years old.

Nelson P. Van Keuren, of Thompson Ridge, N. Y., says:

I think the group of Children in the "*CHURCH AT HOME AND ABROAD*" belong to the "Hermit Country;" therefore I would call them Koreans.

I think that those children live in China. The four in front I think are boys, and the two behind are girls; the one on the left looks to be about five or six years old, and the one on the right is about four; they look happy. I guess they go to school. And their eyes and hair look black; their clothes look so they were tied on instead of buttoned.

Now I will give you the true and full answer to the question which has puzzled you some, just as it did me, and which, I am sure, your letters will make very interesting to all who read them: and do you know that that will be a good many thousands of people in a good many countries?

KOREAN BOYS.

Rev. S. M. Moffett sent us the picture from Seoul, Korea, with a letter in which he said:

Here is a group of Korean boys called in from the street that their picture might be taken. They are just such as we have gotten for our Boys' School, and the kind of little fellows whom I am trying to at-

tract to our Sunday-school. With their hair parted in the middle and hanging down their backs, they may look like girls, but they are not. Perhaps you can use this in your "Children's Corner" of THE CHURCH AT HOME AND ABROAD.

You see that four have guessed right, that the persons in the picture are Koreans. The one whose letter stands last seems to be the only one who discovered that any of them are *boys*. Unfortunately, we have in some way lost his name and address. If he will send them to us, he shall have a copy of the picture. We will also send a copy of it to every boy or girl who has written to us about it. If any fail to receive it, we request them to write and tell us.

And now, I promised to give the CHURCH AT HOME AND ABROAD, for 1893, to the three who should give the best account of the picture. I will do a little better than I promised, and will give that prize to each of the four who answered correctly that they are Koreans, and also to the one who perceived that they were not all girls, if he will send me his name and address.

We have had more than one letter for our young readers from a lady who is the mother of a missionary to China, and who lives with her son. She has kindly sent you the following with the picture on the next page to illustrate one part of it.

NOISES.

MRS. M. LANE.

One of the most striking things about Chinese cities is the absence of noises. There is a silence that can be *felt*. None of the rush and roar of engines, or crash of machinery. Here in Tung Chow, even the lumbering

cart and the creaking wheel-barrow are not heard. Only the quiet donkey or the mule train creeping silently along. The streets paved with stone, are so narrow and crooked, that even those simple vehicles would find it difficult to get through. The Chinese were never known to do anything for public comfort or convenience. Their motive for paving the streets was evidently to get rid of the rocks, which lie thick all over the ground. Of these all sizes and shapes were used in making the streets, so that they really are stumbling stones and rocks of offense to the unckless pedestrian.

I do not think I shall ever be able to walk gracefully on a smooth surface again. There are no side-walks in Chinese streets. But there *are* noises peculiar to these cities. Early and late we hear a peculiar "click-a-tee click." I wondered a long time before I discovered the cause of it. You will be surprised when I tell you they are ironing their clothes. Washing and ironing are performed in this country without fire, heat, or hot suds and steam. Washing is rather a picnic with the Chinese. The city has two small streams of water and a large *puddle* or two. From early dawn until deepening twilight the banks are lined with women and children and a few old men, washing clothes. The women have circular straw mats on which they sit at the water's edge. A flat stone in front of them. They dip the clothes into the water, rub on soap if they have it, then lay the clothes on the stone and pound them with a long mallet, in shape like the clubs used in athletic exercises. Then they rub them, using the stone for a washing-board; pound again until they are clean; then spread them on the ground to dry. It is really surprising how clean they do get them in cold water. The children play about, some of the larger ones helping. The women chatter and laugh. All are lively as crickets.

One day we were passing over the stream on a narrow foot bridge, a mother was sitting near washing. Her baby, a fat little fellow not able to walk, perfectly naked, sat on the stone bridge. On seeing us so near, he was seized with a sudden panic; legs and arms flew out like a frog; he made a leap for the water.

CHINESE WOMEN WASHING.

and would have plunged into the stream, but the watchful mother caught him. Of course we all laughed except the baby, he could not see where the joke came in. His clothes would not have been spoiled if he had fallen in the water. The husbands or sons come to carry the clothes home in a basket. When dried, the process of ironing is as follows. Two women sit down on their straw mats, with a large flat stone between them. The clothes are folded several double, and spread on this stone. The women take a stick, the same they use in washing, and pound the clothes, gradually moving them along as they get them smooth. These much-belabored clothes are usually of strong muslin, dyed indigo blue, otherwise they would not long survive this treatment. As it is they come out looking fresh and new.

Another noise we hear almost constantly is a slow *click clack* sound. This is from the mill. The grain is still ground by the old scripture method between the upper and nether mill stones. The lower stone is fixed.

The upper one is turned either by a blind-fold donkey or by women. The flour is separated from the bran by putting it in a large sieve, which is slid back and forth on a narrow board. A young girl does this. As it strikes the side of the box when she pulls it back and forth it makes this noise, *click-clack*.

The worst noises we have to endure are at the funerals. They usually last about three days. A "pung" is erected in front of the house where the dead person is laid. This is occupied by a band of music, or rather of discord. The sounding of gongs, bells, drums, horns, the most doleful howling and wailing, intermingled with shooting off of fire crackers and pistols, kept up constantly, all tend to make you wish that your next door neighbor had not died. To say nothing of the rabble that throng the narrow street so that you dare not go out. All this vain show of grief seems such a hollow mockery. They think the spirit is gratified and propitiated, so it will not come back and send evil upon them.

Thoughts on the Sabbath-School Lessons.

Dec. 4.—*Work among the Gentiles.*—Acts xiv: 8-22.

Paul's experience was only a repetition of his Master's. One day Jerusalem rings with, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord," and within less than one week the cry is "Crucify him!" So Paul at Lystra is first honored as a God and then stoned as a malefactor.

But, amid all the misunderstandings and opposition, the gospel seed was growing, and, as the apostles returned to places previously visited, they found faithful souls holding fast to the doctrine, unabashed by the thought that they "must through much tribulation enter into the kingdom of God."

Dec. 11.—*The Apostolic Council.*—Acts xv: 11-29.

So the Holy Spirit led the early church to a wise decision—to a decision in which Christian charity prevailed. So, often in the history of the church, when discussion has arisen and rupture seemed imminent, His people, waiting upon Him, have been led to wise, conciliatory measures, prompted by that same spirit of Christian charity, which "seeketh not her own, is not easily provoked, thinketh no evil." So always we may hope that Christian brethren, willing to be led, will be helped to overlook unimportant differences of education and of taste, and to clasp hands in loyal love for Christ and in a common purpose to build up His kingdom on earth.

Dec. 18.—*Review.*

The experience of the apostles, in their efforts to found the Christian Church, had been outlined for them in the ordination charge with which the Lord himself commissioned the original twelve. Matt. x: 1-22. Two special promises seem to have had abundant and very precious fulfillment in the midst of these experiences. One, connected with that charge, "It shall be given you in that same hour what ye shall speak," enabled

"ignorant and unlearned men" to face the Sanhedrim with words that could not be answered. The other, more general in its application, "When He, the Spirit of truth is come, He will guide you into all truth," found its fulfillment in the opening of the blind eyes of Saul of Tarsus, that he might see Jesus; in the enlargement of Peter's charity to welcome Gentiles to the gospel feast; in the inauguration of the first foreign missionary effort of the Christian Church; and in the wise solution of the first problems with which it had to deal.

Dec. 25.—*Optional Lessons.* 1. *The birth of Christ; A Christmas Lesson*—Luke ii: 8-20.

The life of the Lord Jesus Christ upon the earth was the working out and development of the song of the angels. It was "Glory to God," illustrated in his obedience, in his personal sacrifice, in his prayers and teachings, in his consecration and death. It was "peace" in all the utterances of his lips; peace beaming from his gentle eye; peace spoken by daily acts; peace in his bearing humbly and patiently the buffetings and strokes and insults and injuries that were put upon him. It was "good will to man;" for every thought, word and act of that blessed life was the translation of God's infinite love into forms visible to the mortal eyes that saw him.

McCLINTOCK.

2. *The Quarterly Temperance Lesson*—Rom. xiv: 12-23.

"The kingdom of God is not meat and drink." "Is not the life more than meat?"

Is it not then a small matter for Christians to deny themselves of the gratification of one form of appetite, when they see that many by such indulgence are making shipwreck of life and shutting themselves out from the kingdom of God? "We then, that are strong ought to bear the infirmities of the weak, and not to please ourselves."

For the beautiful cut on the opposite page, our readers are indebted to the courtesy of the Butler Bible Work Company.

ANCIENT LYSTRA.

This home of Timothy is as unique for situation as it must have been beautiful. The view across the plain to the walls of Iconium is extremely picturesque, and the disciple of Paul had but to climb the cliffs above his own home to enjoy a splendid view of Lycaonia and parts of Cappadocia.—*L. H. Adams*, in *Butler's Bible Work*.

Gleanings At Home and Abroad.

Happily Chicago has a Chief of Police in Major McClaughery who has no affiliations with gamblers and disreputable politicians, and is determined to enforce the laws.—*Christian at Work.*

Mrs. Ye Cha Yun, wife of the Charge d'Affaires of the Korean Legation at Washington, was the guest of Rev. J. R. Bridges, pastor of the Presbyterian Church in Salem, Va., during the Summer, and while there abandoned her ancestral religion and became a member of her host's church. For this her husband is likely to be recalled by the Korean Government.—*Christian at Work.*

It does not meet the demand of our time to prove the truth of Christianity as a mere system of doctrine; what men need most to know is the living, present, perennial power of God, by which He is redeeming the sinful world.—*Stearns.*

It is stated by Rev. A. L. Phillips that the Presbyterian Church U. S. A. has 15,676 colored communicants; the Cumberland Presbyterian Church, 13,489; the Presbyterian Church U. S., 1,269.

The Missionary Herald of the Presbyterian Church in Ireland, referring to the fact that the missionaries in Gujarat and Kathiawar, India, mourn over a want of vital godliness, a lack of spiritual progress, and the low standard of morality among the converts, in comparison with what we are accustomed to at home, says: The converts have been steeped in heathenism with its uncleanness and abominations of all kinds, from their earliest years. Their tastes and connections and habits and beliefs have all been moulded by heathenism. They have centuries of heathen teaching behind them. Even when they see and believe the truth they cannot in a moment shake off all the past and attain the same strength of character and purity of heart

and charity of spirit as those who have always lived in an atmosphere laden with Christian truth. The Dheds, from whom many of our converts are taken, are the outcasts of Hindu society, the lowest of the low, and their degraded position must react upon their thoughts and character. If there is one thing more than another the Church at home should continually plead for, it is that the Holy Spirit may descend upon the native Christians in our mission field, that they might be no longer children, open to the wiles of Satan, but might become men in the Lord, able to stand in the evil day, and to be God's witnesses in a land of darkness.

Rev. W. H. Cossum writes from Ningpo in the *Baptist Missionary Magazine*, of the thousands of women who make a yearly pilgrimage to Ling Fong, and of the pain with which he witnessed the crippled women, hobbling along on their little feet, limping, with their faces showing signs of intense pain and weariness. They are willing to walk miles before they arrive at the hill, and then to climb up the steep ascent, sometimes walking three steps and then kneeling to worship, the sun pouring down in great heat upon them; and then to endure the suffocation of the temple with its thousands of bundles of burning incense, and then to walk home again with the result, with some at least, that they are life-long invalids, and will never walk any distance again, and why? That they may store up merit for themselves in the next world, in the hope that in their next appearance in this world they will come as men.

It is not too much to say that among educated people the Bible has been made the theme of more conversations in Spain during the last year than in all the centuries since the Reformation.—Mr. Jameson, Agent of the British and Foreign Bible Society.

The Rev. S. H. Kellogg, D. D., of St. James' Square Church, Toronto, who formerly labored as a missionary in India, has complied with an invitation to act as a repre-

sentative of the various Presbyterian churches of Britain and America upon a committee for the revision or retranslation of the Old Testament into Hindi; and will now, should no obstacles arise, spend the rest of his life in India in translation work.—*Mission Record*.

Out of a population of 287,000,000 in India over two and one-half millions profess Christianity—one professing Christain for every 126 persons. In certain districts of the Madras Presidency one in every five persons is of the Christian faith. But over the greater portion of India they are so rare that many a native Christain is almost solitary and unsupported among hundreds of people around him. Only those who know how European Christians will degenerate when taken out of Christian surroundings and a Christian atmosphere can sympathize with the isolated native Christians of India, unaccustomed to stand alone, and breathing daily the malaria of heathenism, which is still in their very system.—Dr. John Morrison, of Calcutta, in the *Mission Record*.

England's present work in Egypt is mission work. Her representatives are in a true if special sense of the word "Missionaries." The mission of England in Egypt and the mission of the Scotch schools, though not absolutely identical, are largely so. They (the schools) exist with the object not merely of changing the creeds of the scholars, but of raising the entire intellectual, moral and spiritual tone of Alexandrian society. They are doing this by diffusing, among the Jews first, but also among the Gentiles, a real knowledge of England's language, literature and Bible. The success of their work is very closely related to the success of England's national mission. English influence in Egypt is the chief explanation of the fact that the Church of Scotland's schools in Alexandria, unlike the schools elsewhere in Turkey, are largely self-supporting. On the other hand, England's mission in Egypt cannot be completely successful without the aid of our schools. To render English influence widespread and permanent, educational in-

stitutions are requisite.—Rev. M. T. S. Taylor, B. D., Missionary of the Church of Scotland to the Jews in Alexandria, in *Mission Record*, Sept., 1892.

"Nearly \$25,000,000 invested in search for gold in India, and not \$2,500 obtained after three years of hard labor."—*India Times*. Look at our gold mine in India—fifty thousand Telugus dug from the heart of heathenism, whose faces now shine like precious coins from the mint of the Holy Spirit.—A. J. Gordon.

At the last annual meeting of the London Society for Promoting Christianity among the Jews, the Rev. J. Mühlenbruch, speaking of the extensive colportage work in Roumania, said: Leaving unmentioned the Old Testaments and tracts, the colporteurs sold, during the last two years, 957 New Testaments and 547 portions to their Jewish brethren. This shows that so many Jews were really anxious to possess a copy of the New Testament, and to make themselves acquainted with its contents. A Jew will never spend a penny for naught, and if he does spend it, he means to have something for it. One New Testament sold is worth more, and does more work, than ten copies given away.

At the last annual meeting of the British and Foreign Bible Society one of the speakers, referring to the 4,000,000 copies, in whole or in part, of the Word of God, issued by the Society in one year, said: Suppose these could be printed in Chinese and distributed on Chinese soil. Before the task could be accomplished of placing one copy in the hands of each of China's 380 millions, 95 years would have rolled by and three generations of mortal men would have passed away.

Two grades or classes of missionaries not desirable; not expedient to employ Europeans as assistant missionaries. Men of inferior training should not be sent out; costs so much to send out men and maintain them in the field, false economy to send any but the best. A

goodly number of efficient native workers sustained for as small a sum as one untrained European.—*London Missionary Society.*

Mrs. Lutze of the Basel Mission in south-western India writes: The Badaga women rejoice to see that we love them and take an interest in their woe and weal. The Badagas compare the men to the strong copper vessels and the bright brass vessels, but the women are compared to the black, unsightly, earthen cooking pots. At any moment the Badaga may dismiss his wife; and when dismissed she has not the slightest right in her children and is soon sold to another man.

Bimlunanda Nag, a Hindu convert says: Sin is the combination of 'Satan' and 'I' while Faith is the combination of 'Father' and 'I.' In English there are two ways of abbreviating words; one is by putting together the first and the last letter, as Rs. for 'rupees,' and the other is by using a few letters from the beginning of the word, as Marq. for 'Marquis.' According to this rule Sn. is an abbreviation for Satan; and when 'I' is joined with it it becomes S-I-n—sin. And again on the other hand, Fath. is an abbreviation of 'Father,' and when 'I' is joined with it it becomes f-a-i-t-h—faith. In both cases 'I' is exactly in the middle, showing that 'I' seized by Satan is sin; and 'I' yielded to the Father is faith.—*Gospel in All Lands.*

The influence of missions in China is without doubt rapidly on the increase. At one time it seemed as if China was a country where even the continued dropping of the water of Christianity would never wear away the stone of heathenism; now it is apparent that the stone ultimately will

be forced bodily from its bed.—*Commander Barber, U. S. Navy.*

Dr. Grant received a letter from one of the bankers in Chin Chew, asking him to recommend ten or more Christians to be employed in his bank, because, he added, "the Christians are the only trustworthy men in the city."—*Presb. Church Monthly Messenger, Eng.*

In an inland town in Morocco a traveller spoke to an intelligent shoemaker who had passed through the Fez University, about repentance and salvation.

"What you say is very good was the reply. "but aren't you a foreigner?"

Mr. Summers admitted that he was.

"Why then do you wear our clothes?"

"I wear them to make you feel that I am your brother, and that we are of one blood, and in God's sight the hearts of men are all the same."

"That's all very good, but you must not wear our clothes, as they are given to us by God to set forth the character of our religion; and he gave you Europeans your clothes to set forth the character of your religion.

"You see these garments of ours, how wide and flowing they are, our sleeves are loose, and we have easy-fitting slippers. As our clothes are wide, so is our religion. We can steal, cheat, tell lies, deceive each other, commit adultery, and do all manner of iniquity, just as we wish, and at the last day our prophet Mohammed will make it all right for us. But you poor Europeans, you have tight fitting trousers, and tight-fitting waistcoats, and tight-fitting jackets. Your clothes are just like your religion—narrow. If you steal, cheat, deceive, or tell lies, you stand in constant fear of the condemnation of God."—*Monthly Messenger.*

Synods in SMALL CAPITALS; Presbyteries in *italico*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

ATLANTIC.—*South Florida*—Bartow, 4; Eustis (Incl. sab-sch, 10), 21 21. 28 25
BALTIMORE.—*Baltimore*—Highland, 5; Taneytown, 28 17. *New Castle*—Newark, 11; Wilmington Central, 55 08. 94 85
CALIFORNIA.—*Los Angeles*—Pasadena 1st, 25 58
CATAWBA.—*Yadkin*—Mocksville 2d, 1 00
COLORADO.—*Boulder*—Valmont, 26 cts. *Pueblo*—*Mesa*, 90; *Pueblo* 1st, 1 65. 91 91
ILLINOIS.—*Alton*—Litchfield, 8 72. *Bloomington*—Bement 1st, 18 03; *Chenae*, 8 65; *Clinton*, 8 71; *Roseville*, 5. *Cairo*—*Anna*, 5; *Fairfield* 1st, 3; *Murphysboro*, 9. *Chicago*—*Chicago* Covenant, 91 95; *Evanston* 1st, 28 40; *South Evanston*, 40. *Freeport*—*Marengo*, 13; *Rockford* 1st, 14 40; *Winnebago* 1st, 11. *Mattoon*—*Casey*, 4. *Ottawa*—*Mendota*, 10; *Waltham*, 6. *Rock River*—*Aledo* sab-sch, Harvest Home off'g, 4 25; *Coal Valley*, 3; *Milan*, 2 58; *Pleasant Ridge*, 1 23. *Schuyler*—*Appanosee*, 11; *Elvanston*, 7; *Hersman*, 14; *Mount Sterling* 1st, 23 04; *New Salem*, 3 70; *Salem German*, 7. *Springfield*—*Pisgah*, 2 56. 358 60
INDIANA.—*Crawfordsville*—*Beulah*, 3; *Newtown*, 12. *Fort Wayne*—*Fort Wayne* 1st, 58 43. *Indianapolis*—*Franklin* 1st, 13; *Indianapolis* 6th, 6 20. *New Albany*—*Hanover*, 9 90; *Sharon Hill*, 2. *Vincennes*—*Clatsborne*, 4; *Graysville*, 2 60; *Poland*, 3; *Sullivan*, 8 31. *White Water*—*College Corner*, 5; *New Castle*, 16 25. 138 74
INDIAN TERRITORY.—*Chickasaw*—*Edmond*, 2 10
IOWA.—*Cedar Rapids*—*Clinton*, 74; *Onslow*, 5; *Vinton*, 28. *Council Bluffs*—*Council Bluffs*, 81 60; *Hamburg*, 5 50; *Sharpsburg* Branch of *Conway*, 4 10. *Des Moines*—*Albia* 8 73; *Colfax*, 7; *Indianola*, 10; *Knoxville*, 3; *Plymouth*, 4. *Dubuque*—*Frankville*, 4; *Hopkinton*, 5 97. *Fort Dodge*—*Boone* 1st, 12; *Burt*, 4 25; *Fonda* (Incl. sab-sch, 1), 7. *Iowa*—*Middletown*, 80 cts; *Morning Sun* 1st, 21 15; *Mount Pleasant* 1st, 26 43; *Ottumwa* East End, 8 60. *Iowa City*—*Williamsburg*, 8. *Waterloo*—*Albion*, 3 50. 387 63
KANSAS.—*Emporia*—*Marion*, 14; *Wilsie*, 4 60; *Winfield*, 18. *Highland*—*Atchison* 1st, 20. *Larned*—*Halsted*, 10. *Neosho*—*Girard* 1st, 12; *Humboldt*, 2 26; *Neosho Falls*, 4 21. *Osborne*—*Osborne*, 3. *Solomon*—*Cheever*, 4; *Mankata*, 3 23; *Solomon* City, 10; *Wilson* 1st, 4. *Topeka*—*Mulberry Creek* German, 5; *Vineland*, 2 25; *Wamego*, 5. 120 55
KENTUCKY.—*Louisville*—*Louisville* 4th, 4 00
MICHIGAN.—*Detroit*—*Ann Arbor*, 23; *Detroit* 1st, 25 91; *Northville* 1st, 6 60. *Flint*—*Caro* 1st, 23; *Flint* 1st, 9 98. *Kalamazoo*—*Edwardsburg*, 4; *Plainwell*, 3. *Lansing*—*Concord* 1st, 2 76; *Marshall* 1st, 4. *Saginaw*—*East Saginaw* Washington Avenue, 4; *Midland* 1st, 4. 111 25
MINNESOTA.—*Duluth*—*Lakeside*, 10; *St. James*, 4 40. *Red River*—*Crookston*, 6 28; *Western*, 4 25. *St. Paul*—*Buffalo*, 15 21; *Farmington*, 2; *Vermillion*, 2. 44 24
MISSOURI.—*Ozark*—*Mount Zion*, 3. *Palmyra*—*Centre*, 2 10; *Hannibal*, 40; *Kirksville* 1st, 4 25; *Laclede*, 3 40; *Milan*, 3. *Platte*—*Chillicothe*, 4. *St. Louis*—*Clifton Heights*, 3; *Jonesboro*, 4; *Ridge Station*, 2; *Zion* German, 6. 73 85
NEBRASKA.—*Hastings*—*Nelson* 1st, 8 50; *Ong*, 2 06. *Nebraska City*—*Alexandria*, 2 77; *Lincoln* 2d, 9 15; *Table Rock*, 7. *Omaha*—*Bellevue*, 13; *Clifton Hills*, 1 25; *Omaha* 1st, 23 30; —*Castellar* *Lincoln*, 18 21; *Tekamah*, 7 71. 85 95
NEW JERSEY.—*Elizabeth*—*Metuchen*, 8 80; *Pluckamin* sab-sch, 8 18. *Monmouth*—*Burlington*, 39 57; *New Gretna*, 1; *Sayreville* German, 3. *Morris* and *Orange*—*East Orange* Brick, 106 47. *Newark*—*Newark* 5th, 18; —*Calvary*, 1 00; —*Park*, 10 30. *New Brunswick*—*Alexandria* 1st, 5; *Ewing*, 14; *Trenton* 2d, 7 39. *Newton*—*Andover*, 5 08; *Hackettstown*, 50. *West Jersey*—*Salem* 1st, 43 58. 319 46
NEW YORK.—*Albany*—*Albany* State Street, 38 18; *Bethany* at *Menands*, 14 50; *Jefferson*, 6. *Binghamton*—*Bing-*

hamton West, 13; *Nineveh*, 12 50. *Brooklyn*—*Brooklyn* 5th, 5; *Stapleton* 1st *Edgewater*, 2. *Buffalo*—*Silver Creek*, 11. *Cayuga*—*Sennett*, 7 05. *Columbia*—*Jewett*, 9 50. *Genesee*—*Castile*, 27 20. *Geneva*—*Oak's Corners*, 1; *Waterloo*, 10; *West Fayette*, 2. *Hudson*—*Florida*, 4; *Good Will*, 2 88; *Unionville*, 1; *West Town*, 11. *Lyons*—*Newark Park*, 10 75; *Sodus*, 8 24; *Wolcott* 1st, 4 75. *Nassau*—*Glen Cove*, 18; *Huntington* 2d, 11. *Otsego*—*Richfield Springs*, 13 19; *Springfield*, 3 75; *Stamford*, 50. *Rochester*—*Fowlerville*, 3 02; *Rochester*, 32. 21. *Troy*—*Waterford* 1st, 7 22. *Utica*—*Knoxboro*, 8; *Sauquoit*, 10; *Westernville*, 14. *Westchester*—*Darien*, 29 19; *Rye*, 53 67. 523 38
OHIO.—*Athens*—*Logan* 1st, 15. *Bellefontaine*—*Belle Centre* 1st, 6; *Bellefontaine* 1st, *Children's Day*, 3 25. *Cincinnati*—*Cincinnati* 3d, 9; *Glendale* 1st, 80. *Columbus*—*London*, 6 18. *Dayton*—*Camden*, 1; *Dayton* 4th, 15; *Seven Mile*, 4 08. *Huron*—*Monroeville*, 3 07. *Marion*—*Iberia*, 5 21; *Richwood*, 10; *York*, 5. *Maumee*—*Defiance*, 7 58. *St. Clairsville*—*Bannock*, 3; *New Athens*, 10. *Steubenville*—*Bakersville*, 3 09; *Corinth*, 10; *East Liverpool* 2d, 2 08; *Linton*, 4 15; *Madison*, 8. *Minerva*, 6; *New Harrisburgh*, 5; *Potter Chapel*, 4 68. *Wooster*—*Fredericksburgh*, 13; *Millersburgh*, 3 10; *Nashville*, 6. *Zanesville*—*Brownsville*, 9 80. 210 21
OREGON.—*Portland*—*Oregon City* 1st, 14 55. *Willamette*—*Spring Valley*, 5 25. 19 90
PENNSYLVANIA.—*Allegheny*—*Allegheny* 1st (Bible school, 18 68), 98 69; *Avalon*, 3; *Bull Creek*, 8; *Evans City*, 6; *Industry*, 3 53; *Pine Creek* 1st, 6; —21, 4 25; *Rochester*, 3; *Sewickly*, 37 90. *Blairsville*—*Beulah*, 13 13; *Kerr*, 4; *New Alexandria* (Incl. sab-sch, 8 75), 38 85. *Butler*—*Harrisville*, 5; *Muddy Creek*, 4 50; *North Washington*, 2; *Unionville*, 2 50. *Carlisle*—*Bloomfield*, 7 35; *Dickinson*, 3; *Shermansdale*, 3 28. *Chester*—*Forks of Brandywine*, 17. *Clarion*—*Johnsonburg*, 48 cts. *Erie*—*Fairview*, 3; *Mount Pleasant*, 1 50; *North East*, 30 80; *Sandy Lake*, 2. *Huntingdon*—*Birmingham* Warrior's Mark Chapel, 14 21; *Hollidaysburg* (Incl. sab-sch, 3 80), 46 51; *Sinking Valley*, 10. *Kittanning*—*Boiling Spring*, 3. *Lackawanna*—*Herrick*, 3; *Mount Pleasant*, 1; *Nicholson*, 4; *Scranton* 1st, 114; —2d, 78 53. *Lewig*—*South Bethlehem* 1st, 1; *Summit Hill* and sab-sch, 9 61. *Northumberland*—*Bloomsburg*, 15 44; *Great Island*, 50; *Hartleton*, 5; *Mifflinburg*, 3; *New Berlin*, 3; *Washington*, 30; *Williamsport* 1st, 10. *Parkersburg*—*Clarksburg*, 7 73. *Philadelphia*—*Philadelphia* Arch Street, 95 50; —*Bethlehem* sab-sch, 19 44; —*North Broad Street*, 67 70; —*Patterson Memorial*, 7; —*South Western*, 5 35; —*Walnut Street* sab-sch, 14 06; —*Westminster*, 32 50; —*West Spruce Street*, 20. *Pittsburgh*—*Forest Grove* (Incl. sab-sch, 2), 7; *Hebron*, 7 85; *Mount Pisgah*, 8; *Pittsburgh* 3d, 339 69; —*East Liberty*, 32; —*Shady Side*, 37. *Redstone*—*Belle Vernon*, 3 65; *Sewickley*, 7; *Smithfield*, 1 25. *Shenango*—*New Castle* 1st, 35 25; *Volant*, 4. *Washington*—*East Buffalo*, 12 29; *Forks of Wheeling*, 21. *Wellsboro*—*Elkland* and *Osceola*, 13; *Knoxville*, 1. *Westminster*—*Chestnut Level*, 5 38; *Leacock* (Incl. sab-sch, 91 cts), 11 51. 1,531 50
SOUTH DAKOTA.—*Aberdeen*—*Groton*, 5. *Southern Dakota*—*Sioux Falls* 1st, 4. 9 00
TENNESSEE.—*Holston*—*Jonesboro*, 10. *Union*—*Knoxville* 2d, 49 58; *Madisonville*, 1; *New Salem*, 2; *Spring Place*, 2. 64 88
UTAH.—*Montana*—*Helena* 1st, 50 60; *Lewistown*, 12. 62 60
WASHINGTON.—*Olympia*—*Chehalis* 1st, 5; *Tacoma* *Calvary*, 48 55. *Puget Sound*—*Fairhaven* 1st, 6 45. 60 00
WISCONSIN.—*Chippewa*—*Hudson*, 13; *Rice Lake* 1st, 4 09. *Madison*—*Kilbourne* City, 6. *Milwaukee*—*Delafield*, 2 15; *Stone Bank*, 1 63. *Winnebago*—*Florence*, 16 24; *Neenah*, 21 30. 64 51

Total from churches and Sabbath-schools.....\$ 4,232 63

† Under Minutes of Assembly, 1888.

† Under Minutes of Assembly.

OTHER CONTRIBUTIONS.

Rev. J. H. Blackford, West Lafayette, O., 1 91;
C. Penna., 4; Rev. S. Murdoch, Oaks Corners,
N. Y., 1; Rev. W. L. Tarbet and wife, 1 60... 8 51

\$ 4,333 13

MISCELLANEOUS.

Interest on investment.....\$ 99 00
Premium on Gov't bonds..... 2,700 00
Paid on church mortgages..... 563 00
Sale of church property..... 90 00
Plans and specifications..... 37 50
Sales of Book of Designs No. 5..... 1 00
Premiums of insurance..... 284 17 3,774 67

SPECIAL DONATIONS.

ILLINOIS.—Schuyler—Hersman.....\$ 14 00
New York—Troy—Green Island..... 17 00
W. S. Ladd, Portland, Oregon..... 50 00
For work in Alabama..... 479 00 560 00

\$ 8,666 80

Church collections and other contributions, six
months, April to September, 1892.....\$ 23,661 65
Church collections and other contributions, six
months, April to September, 1891..... 23,108 42

MANSE FUND.

ILLINOIS.—Rock River—Milan..... 0 25

MISCELLANEOUS.

Installments on loans.....\$ 568 46
Interest..... 63 23
Premiums of insurance..... 2 70 660 00
\$ 660 34

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR FREEDMEN, SEPTEMBER, 1892.

ATLANTIC.—Atlantic—Grace, 1 00
BALTIMORE.—Baltimore—Bel Air, 5; Paradise, 2. Wash-
ington City—Lewinsville, 5; Vienna, 5. 17 00
COLORADO.—Boulder—Valmont, 16 cts. Pueblo—Pueblo,
1 08. 1 19
COLUMBIA.—Portland—Portland St. John's, 4 15
ILLINOIS.—Bloomington—Gilman, 11. Cairo—Nash-
ville, 3 50. Chicago—Chicago 4th, 250; —Belden Avenue,
5 25; Evanston, 26 40; Lake 1st sab-sch, 25; Manteno, 43;
Oak Park, 10 03. Mattoon—Paris, 15. Rock River—
Aledo sab-sch, 9 16. Schuyler—Salem German, 4. Spring-
field—Pisgah, 8 84. 405 17
INDIANA.—Crawfordsville—Dayton, 21. Logansport—
Union, 2 45. Muncie—Anderson, 15. 38 45
IOWA.—Des Moines—Charlton 7 88. Dubuque—Sherrill's
Mound German, 5. Iowa—Middletown, 50 cts. Iowa City
—Scott, 5; West Branch, 5 71. 24 09
MICHIGAN.—Detroit—Dearborn, 98 94. Lansing—Con-
cord, 2 23; Homer, 20 93. Monroe—Blissfield, 50. Flint
—Caro Y. P. S. C. E., 20; Corunna, 2. Saginaw—Midland
City, 4. 198 09
MINNESOTA.—St. Paul—St. Paul Mission, 3 00
MISSOURI.—Kansas City—Holden, 8 66; Raymore, 7 21.
15 86
NEBRASKA.—Hastings—Wilsonville, 1. Nebraska City
—Palmyra, 3 50. 4 50
NEW JERSEY.—Jersey City—Jersey City 2d, 11 87. Mon-
mouth—Burlington, 41 08; Plumstead, 4 08; New Gretna,
1. Morris and Orange—East Orange Brick, 66 64; Hill-
side, 25; Morristown 1st, 7; Orange 1st, 60. Newark—New-
ark Calvary, 1 21; —Park, 7 49. New Brunswick—Trenton
Prospect Street, 44. West Jersey—Salem, 18. 287 30
NEW YORK.—Albany—Albany State Street, 23 86; North-
ampton, 8 51. Binghamton—McGrawville Pres. Soc'y,
9 75. Buffalo—Buffalo Bethany, 10. Genesee—Leroy,
70 50. Geneva—Seneca Castle, 1 43. Hudson—Florida,
2 50; Good Will, 1 80; Ridgebury, 1; Unionville, 1; West
Town, 7. Nassau—Freeport, 21; Islip, 85. New York—
New York North, 115 38. North River—Cornwall, 8 07;
Wappinger's Falls, 5. Otsego—Oneonta, 28 25; Spring-
field, 2 34. Rochester—Sparta 1st, 29 36. St. Lawrence—
Carthage, 8 85. Steuben—Almond, 3 25; Bath, 30; Cuba,
14 43. Troy—Waterford, 7 23. Westchester—Yonkers 1st,
76 78. 517 82
OHIO.—Athens—Athens, 11 88. Bellefontaine—Belle-

fontaine, C. D., 2 04; Forest, 3; Kenton, 18 52. Cleveland
—Ashtabula, 11 25; Kingsville, 4. Huron—Monroeville,
2 93. Maumee—Defiance, 9. Zanesville—Jersey, 4 50. 67 12
PACIFIC.—Los Angeles—Carpenteria, 6 50. San Jose—
Santa Clara, 10. 16 50
PENNSYLVANIA.—Allegheny—Sewickly, 63 93; Tarentum,
18 75. Butler—Butler, 43. Carlisle—Newport, 7. Chester
—Olivet, 3. Clarion—Johnsbourg, 30 cts. Erie—Cam-
bridge, 9; Erie 1st, 40; Kerr's Hill (sab-sch, 60 cts), 4 46.
Huntingdon—Newton Hamilton, 6; Pine Grove, 4 83.
Kittanning—Slate Lick, 18. Lackawanna—Athens, 10;
Harmony, 37; Langcylffe, 18; Nanticoke, 2. Lehigh—
Summit Hill (sab-sch, 5), 6. Northumberland—Mahoning,
85; Williamsport 1st, 10. Philadelphia—Philadelphia
Cohocksink sab-sch, 13 90. Philadelphia North—German-
town 1st sab-sch, 71 34; —Wakefield, 24 90. Pittsburgh
—Knoxville, 12; Pittsburgh East Liberty, 182; —Shady
Side, 46 25. Washington—Wheeling 1st, 27 52. 635 03

Total receipts from churches.....\$ 2,258 27

Woman's Executive Committee, 1,992 66; Rev.
J. S. Craig, Noblesville, Ind., 5; "A friend,"
Conneautville, Pa., 5; Prof. W. E. Wilder,
Greenville, Ill., 5; "A friend," Harrison, Ohio,
40; G. W. Fisher and wife, Neoga, Ill., 2 50;
Rev. W. L. Tarbet and wife, Springfield, Ill.,
2 40; "C. Penna.," 8; From Margaret Board-
man estate, 1,024 26..... 8,014 82

Total receipts for September.....\$ 5,273 09

Previously reported..... 26,395 94

Total receipts to date.....\$ 41,669 03

Receipts during corresponding period last year. 43,891 62

Decrease.....\$ 7,222 59

J. T. GIBSON, Treasurer.

In the annual report of last year, \$235 credited to 1st
Church, Morristown, N. J., should be credited to South
Street Church, Morristown, N. J.; and \$26 27 from Green-
burg Church, Whitewater Presb'y, was omitted in print-
ing report. Both were correctly reported in the CHURCH
AT HOME AND ABROAD.

RECEIPTS FOR FOREIGN MISSIONS, SEPTEMBER, 1892.

ATLANTIC.—South Florida—Eustis Y. P. S. C. E. 13. 13
BALTIMORE.—Baltimore—Baltimore Brown Memorial,
92 41; —Westminster Y. P. S. C. E., 12 10; Waverly,
10; —sab-sch, 10. New Castle—New Castle sab-sch,
5; Wilmington Gilbert, 1. 130 51
COLORADO.—Boulder—Valmont, 1 06. Denver—Denver
Westminster sab-sch, 7 31. Pueblo—Monte Vista Y. P. S.
C. E., 1 50; Pueblo 1st, 6 81. 16 68
ILLINOIS.—Bloomington—Mackinaw, 13. Chicago—
Chicago 2d, Mr. and Mrs. Jno. Singleton, for Bible Reader
in China, 55; Evanston 1st, 114 40. Peoria—French Grove
Y. P. S. C. E., 5 75; Limestone, 9 50. Rock River—Aledo
sab-sch, 22 25; Morrison sab-sch, 8 47; Norwood, 52 10,
Y. P. S. C. E., 8. Schuyler—Augusta Y. P. S. C. E., 12 50;
Ellington Memorial, Saly of J. N. Hyde, 5; —Wesley sab-
sch, 1 50; Hamilton Pres., Y. P. S. C. E., Saly of J. N.
Hyde, 5; —Cong. Y. P. S. C. E., Saly of J. N. Hyde, 5;

Mount Sterling Y. P. S. C. E., "Junior," 5; Salem Ger-
man, 10. Springfield—Pisgah, 6 96. 336 43

INDIANA.—Indianapolis—Franklin, 42; Greencastle, Y.
P. S. C. E., 5. Vincennes—Evansville Walnut Street, Y.
P. S. C. E., 15. White Water—Knightstown, 7. 69 00

IOWA.—Cedar Rapids—Cedar Rapids 3d Y. P. S. C. E.,
5. Des Moines—Leighton, 7. Dubuque—Sherrill's, 5 50.
Iowa—Middletown, 3 30; Mount Pleasant 1st, 44 45; West
Branch, 6 58. Waterloo—East Pleasant German, 63 12;
Holland German, 60; Kamrar, 13. 206 96

KANSAS.—Emporia—Wichita Lincoln Street sab-sch, 5.
Larned—Arlington Y. P. S. C. E., 2 95. Neosho—Hum-
boldt, 4 28; Mineral Point, 2 44. Osborne—Smith Centre,
2 50. 17 17

KENTUCKY.—Louisville—Hopkinsville, 2; —Y. P. S. C.
E., 7 87. Transylvania—Burkeville, 9 73; Lebanon 1st,
debt, 12. 81 60

MICHIGAN.—*Detroit*—Northville, 3 50. *First*—Mundy, 8 25; Vassar, 9; *Grand Rapids*—Big Rapids, 19. *Kalamazoo*—Plainwell, 5. *Lansing*—Concord, 13 29. *Petoskey*—Petoskey, 77 10. *Saginaw*—Bay City 1st, 21. 188 94
MINNESOTA.—*Makato*—Beaver Creek, 13 61. *St. Paul*—Macalester, 31; Minneapolis Oliver Y. P. S. C. E., 16 50. *Winona*—Fremont, 5; Rochester, 28 50. 92 01
MISSOURI.—*Palmyra*—Laclede, 1 30; Millard, 2 25. *Platte*—Cameron, 10 65; — Y. P. S. C. E. 3 25; Jameson, 1; Lakeville sab-sch, 1 80; Mound City, 5 14; Union Star, 5. *St. Louis*—Zion German, 20. 50 50
NEBRASKA.—*Kearney*—Big Spring, 3; St. Paul, 6. *Nebraska City*—Alexandria, 5; Plattsmouth, 1 25; — sab-sch, 1 25. *Niobrara*—Wakefield, 9 07; Winnebago Indian, 1

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1,328 61
NEW YORK.—*Albany*—Albany State Street, 157 50; — support of W. H. Hannum, 200; Johnstown Y. P. S. C. E., 100. *Binghamton*—Binghamton Floral Avenue, 13. *Boston*—Antrim, 29 23; New Bedford, 9. *Brooklyn*—Brooklyn 2d sab-sch, 50; 5th German sab-sch, 5; — Bethany Girls' Band, 2 50; — Lafayette Avenue, 20 25; Mount Olivet sab-sch, 10; — South 3d Street, 25 75; — Throop Avenue, 65; West New Brighton Calvary sab-sch, 40. *Buffalo*—Buffalo North, A. D. A. Miller, 50. *Cayuga*—Sennett, 11 45. *Columbia*—Ancram Lead Mines Y. P. S. C. E., 4 50. *Genesee*—Warsaw, 56. *Geneva*—Bellona Y. P. S. C. E., 10; Ovid Y. P. S. C. E., 15. *Hudson*—Cochecton, 4 50; Florida, 16 50; Good Will, 11 88; Nyack 1st, 5; Unionville, 10; West Town, 45. *Long Island*—Bellport, 20; Bridgehampton, 50 22; Greenport, 65; Port Jefferson, 13 50; South Haven, 13. *New York*—New York 1st Union Y. P. S. C. E., 21; — Mount Washington, 200. *Niagara*—Lyndonville, 14 06. *North River*—Cold Spring "Xmas," 17; Cornwall, 33 63; Newburgh Calvary, 10 50; Pleasant Valley, 25; Wappinger's Creek Y. P. S. C. E., 16. *Otsego*—East Guilford, 5. *St. Lawrence*—Hammond sab-sch, 6; Heuvelton, 2; Waddington Scotch, 127 30. *Steuben*—Bath, 63. *Troy*—Waterford, 23 22. *Utica*—Wolcott Memorial, 27 70. *Westchester*—Peekskill 1st, 19 40. 1,884 71
OHIO.—*Athens*—Amesville, 7. *Bellefontaine*—Bellefontaine, C. D., 13 40; Forest, 4; Kenton, 36 80; Upper Sandusky, 11. *Chillicothe*—Belfast, 5; Marshall, 5. *Cincinnati*—Avondale, 200. *Cleveland*—Cleveland 1st, 50; — Woodland Avenue, 13; Willoughby, 3. *Huron*—Monroeville, 2 43. *Mahoning*—North Jackson, 4; Youngstown 1st, 65. *Portsmouth*—Feesburgh, 3 36; Higginsport, 3 04. *Steubenville*—East Liverpool 1st, 168; — 2d, 3 56; Linton, 17 50; Madison, 17; New Philadelphia, 20. 650 29
OREGON.—*Portland*—Portland Chinese, 2. *Willamette*—Eugene Y. P. S. C. E., 12. 15 00
PACIFIC.—*Los Angeles*—Colton, 14; Orange Y. P. S. C. E., 4 15. *Oakland*—Danville, 5 10. *San Francisco*—San Francisco Calvary, 23 25; — St. Johns, 47 50. 94 60
PENNSYLVANIA.—*Allegheny*—Bellever, 6; Rochester, 6 23. *Butler*—Amity, 3. *Carlisle*—Duncannon, 25; Great Conewago, 5; — L. M. S., 13; Lower Marsh Creek, 17 50; Paxton, 20 40; Lebanon "Christ," 254 03. *Chester*—Darby Borough, 42; Lansdowne 1st, 42 25; Wayne sab-sch, 49 45; Olivet, 3 73. *Clarion*—Johnsburg, 1 99. *Errie*—Venango, 3. *Huntingdon*—Lowistown Y. P. S. C. E., 25; Newton Hamilton, 14; Tyrone sab-sch, support of "Vitto," 100; Williamsburgh Y. P. S. C. E., 6 65. *Kittanning*—Clinton, 2. *Lackawanna*—Nanticoke, 5; Nicholson, 12; "Anonymous," 500. *Lehigh*—Hokendauqua Y. P. S. C. E., 1 55.

WOMAN'S BOARDS.

Woman's Board of New York, 500; Woman's Board of Southwest, 715 06; Woman's Board of Philadelphia, 3,857 72; Woman's Board of Northwest, 3,230; Occidental Board, 475 30. \$ 8,308 08

LEGACIES.

Estate of Jeremiah Meek, dec'd, 475; Estate of Helen S. Thomas, dec'd, 3,100; Estate of Rev. Samuel Wilson, D. D., dec'd, 50; Estate of Clementine Marshman, dec'd, 38 23; Estate of O. F. Davis, dec'd, 1,000; Estate of Mary A. Gleason, dec'd, 10; Estate of F. W. Underwood, dec'd, 2,000; Estate of Alexander Gordon, dec'd, 14 63; Estate of Emily M. Tribe, dec'd, 475 50. 7,160 38

MISCELLANEOUS.

Theo. Crane, Jr., Hackittstown, N. J., native preacher in China, 20; Lydia B. Finch, Carlinville, Ill., 1 45; Mrs. H. D. Mills, 35; A friend, 10; Norfolk (Conn.) Cong. Society, 40 49; LeRoy, (Minn.) Missionary Society of Weekly Giving, 17 00; Rev. C. E. Babb, San

"C. Penna, 25; Miss Anna C. Jones, San Leandro, Calif., 20; Rev. David Lyon, Bloomsburg, N. Y., 5; Rev. Sam'l Ward, 2; "A friend," 20; A lady, for Peru, 10; Boys' Mission Band, Penna., 24 26. 1,164 60
Total Receipts during September, 1892. 24,644 42
Total Receipts from May 1st, 1892, to September 30th, 1892. 188,326 11
Total Receipts from May 1st, 1891, to September 30th, 1891. 147,499 47

WILLIAM DULLES, JR.,
Treasurer.

RECEIPTS FOR HOME MISSIONS, SEPTEMBER, 1892.

BALTIMORE.—*Baltimore*—Paradise, 5. *New Castle*—New Castle 1st sab-sch, 5. *Washington City*—Lewinsville (sab-sch, 9 80); Vienna (sab-sch, 8 55), 17 30. 49 00
CATAWBA.—*South Virginia*—Albright, 1; Mt. Hermon, 1. 2 00
COLORADO.—*Boulder*—Valmont, 26 cts. *Pueblo*—Pueblo, 6 10. 7 15
ILLINOIS.—*Aiton*—Nokomis, 3 70. *Calro*—Cobden, 13.

CHICAGO.—*Chicago*—Chicago 1st German sab-sch, 5; — 2d, 500; Evanston 1st, 105 60; Lake Forest, 500; Oak Park sab-sch, 14 75. *Mattoon*—Newton, 5. *Rock River*—Aledo sab-sch Harvest Home off'g 26 88; Arlington, 10; Ladd, 5. *Schuyler*—Ellington Memorial, Wesley Chapel sab-sch, 1 50; Salem German, 10. *Springfield*—Jacksonville (Miss Eliza Ayres, 200), 219; Piegah, 9 67; Rev. W. L. Tarbet and wife, 4 80. 1,583 90

Iowa.—Cedar Rapids—Atkins, 5; Central, 6. Council Bluffs—Marne, 6; Walnut, 5 70. Dubuque—Manchester (sab-sch, 5 50), 11 50; Sherrill's Mound German, 5. Iowa—Loesterville, 8 31; Middletown, 3; Spring Creek, 4. Waterloo—Holland German, 40. 89 51

KANSAS.—Emporia—Mayfield, 3 50. Larned—Lyons sab-sch, 1 68. Salomo—Culver, 14 83. Topeka—Vineland, 5; Willow Springs, 1 75. 26 78

KENTUCKY.—Louisville—Gustin, 4; Hodgenville, 3; Hopkinsville, 2 73; Plum Creek, 3. Transylvania—Harmony, 2 30; Richmond, 21, 15. 30 28

MICHIGAN.—Detroit—Canton, 9 56; Northville 1st, 2 30; Plymouth 2d, 11 67; Ypsilanti 1st, 20. Lake Superior—Manistique, 14 30; Marquette 1st, 121 43; Newberry, 8. Lansing—Concord 1st, 11 35. Monroe—Monroe, 45 80; Raisin, 6. Saginaw—Bay City 1st, 10; Saginaw W. S. 1st, Pastor's Bible class, 12 90; —Grace, 9. 279 21

MINNESOTA.—Duluth—Duluth 1st, 125. St. Paul—Macalester, 9; St. Paul Bethlehem German, 10. 144 00

MISSOURI.—Kansas City—Holden Y. P. S. C. E., 3 90; Kansas City Hill Memorial Y. L. M. S., 1; —Linwood, 9 37. Pulmyra—Centre, 2 10; Hannibal, 90; Moberly W. M. S., 6 47; New Cambia, 13. Platte—Rockport, 9. St. Louis—St. Louis Westminster, 5 55; Zion German, Mission Feast, 15. 163 29

NEBRASKA.—Kearney—St. Paul, 7. Nebraska City—Alexandria, 5; Plattsmouth German and sab-sch, 2 50. Niobrara—Millerboro sab-sch, 2 75. 17 25

NEW JERSEY.—Elizabeth—Perth Amboy, 50. Jersey City—Jersey City Claremont, 3; Rutherford 1st, 115 75. Monmouth—Asbury Park 1st, 56 51; South Amboy, 2. Morris and Orange—Boonton (M. C. C., 5 22, sab-sch, 18 93), 94 2; East Orange Brick, 413 53; Mendham 2d, 17 50; Morris Plains, 15; Morristown 1st sab-sch, Children's Miss'y Soc'y, 210. Newark—Newark Calvary, 13 47; —Fellowship Memorial, 18 37; —Park, 17 23; —Woodside, 18 48. New Brunswick—Kirkpatrick Memorial, 10; Lambertville, 39; Trenton Prospect Street, 67. Newton—Anderson (sab-sch, 1 41), 4 11; Branchville (sab-sch, 7), 34; Hackettstown, 50; Marksboro Y. P. S. C. E., 6 50; Oxford 21, 4 11. West Jersey—Atlantic City 1st, 34; Bridgeton West, 125. 1,388 81

NEW MEXICO.—Santa Fe—Santa Fe Y. P. S. C. E., 3 00. New York.—Albany—Albany State Street, 143 18. Brooklyn—Brooklyn 8th German sab-sch, 5; —Bethany, Girls' Mission Band, 2 50; —Mount Olivet (sab-sch Miss'y Soc'y, 90), 23; —Tabernacle, 881. Buffalo—Buffalo Bethany, 64; —North A. D. Miller, 50. Champlain—Peru 1st Cong'l, 2 51. Geneva—Geneva 1st, 33 90. Hudson—Florida, 15; Good Will, 10 80; Greenbush, 5; Milford, 22; Unionville, 3; West Town, 40; White Lake, 12 70. Long Island—Bridgehampton, 39 46; Southampton, 127 11. Lyons—Sodus 1st, 13 63. Nassau—Bellmore, 8 50; Newtown 1st sab-sch, 100; A pastor, 6. New York—New York 1st Union Y. P. S. C. E., 10; —Mount Washington (sab-sch, 5 74), 606 74. Niagara—Niagara Falls 1st (sab-sch, 7 11), 50. North River—Cornwall, 10 19; Rondout sab-sch, 18 80; Smithfield, 73 78. Otsego—Cherry Valley, 55 05. Rochester—Genesee 1st, 15. St. Lawrence—De Kalb, 3; De Kalb Junction, 3; Hammond sab-sch, 6. Steuben—Bath, 68; Cuba, 13 75. Syracuse—Cazenovia, 63 66; Skaneateles, 45 89. Troy—Brunswick, 6 12; Johnsonville, 14; Lansingburgh Olivet, 5; Waterford 1st, 14 46. Westchester—Greenwich, 23 44; Mahopac Falls, 51 84; Rye, 150; South Salem sab-sch, 44. 2,948 06

NORTH DAKOTA.—Pembina—Conway, 1 75; Medford, 8 37; Ramsay's Grove, 5. 10 12

OHIO.—Athens—Berea, 5; New Plymouth, 5. Bellefontaine—Bellefontaine 1st, 13 19; Kenton, 18 09; Marseilles, 5; Upper Sandusky, 11 40. Chillicothe—Marshall, 5 32; Waverly 1st, 6; Wilmington, 7. Cincinnati—Avondale, D. B. Gamble, 20. Cleveland—Cleveland 2d, 40; Solon sab-sch, 10. Marion—Milford Centre, 3 25; West Berlin, 8 25. Maumee—Milton Centre, 5; Tontogony, 10. St. Clairsville—Nottingham, 94 39; Mrs. Margaret Moore, 500. Steubenville—Urichsville (sab-sch, 6), 23. Wooster—Millersburg, 2 46. 966 29

PACIFIC.—Benicia—Arcata, 10; Bloomfield, 2 95; Duncan's Station, 1 75; Fulton, 3; Markham Station, 1 85; San Rafael, 16. Los Angeles—Monticeto, 6; Orange Olive

Branch Y. P. S. C. E., 4 15. Oakland—Rev. T. C. Guy, 33 33. Sacramento—Iona, 5 06; Vina, 11 65; Wallace Station, 15. San Francisco—Lebanon, 12. San Jose—Monterey, 13. 125 54

PENNSYLVANIA.—Synodical—Anonymous, 1,000. Allegheny—Sewickly, 25. Butler—Centerville, 30; North Liberty 20 26. Carlisle—Duncannon, 25; Harrisburgh Pine St., 635 27. Chester—Avondale, 20 08; Darby Borough, add'l, 1; Great Valley, 14; Lansdowne 1st, 31 70; Wayne, 130. Clarion—Beech Woods, 75 85; Johnsbury, 1 87. Erie—East Greene, 6 20. Huntingdon—Newton Hamilton, 10; Spring Mills, 2. Kittanning—West Glade Run, 12; Worthington, 14. Lehigh—Summit Hill and sab-sch, 30 04. Northumberland—Jersey Shore 1st, 91; Montoursville, 6 46; Williamsport 1st, 125. Parkersburg—Bethel, 4 62. Philadelphia North—Jeffersonville Centennial, 12; Maryunk 1st, 60. Pittsburgh—Pittsburgh East Liberty, 17; —Shady Side, 74. Redstone—Dawson 3; McKeesport 1st, special, 100; Tyrona, 4. Shenango—Westfield sab-sch, 25. Washington—Upper Ten Mile, 20; West Liberty, 15. Wellsboro—Knoxville, 3. Westminster—Mount Nebo, 2. 1,808 43

SOUTH DAKOTA.—Aberdeen—Huffman, 75 cts; Pierpont, 1. Black Hills—Newcastle, 5. Central Dakota—Brookings, 15 48. Southern Dakota—Bridgewater Y. P. S. C. E., 6; Canistota, 8; Tyndall, 5. 41 21

TENNESSEE.—Kingston—Harriman, 2 50. Union—Madisonville, 1 35; New Salem, 2; Westminster, 10. 15 85

TEXAS.—Austin—Fort Davis, 15. North Texas—Vernon Austin Chapel, 8. 18 00

WISCONSIN.—La Crosse—Greenwood (sab-sch, 1), 4. Madison—North Freedom (Y. P. S. C. E., 2), 5 33; Verona, 7. Milwaukee—Cambridge, 3; Milwaukee Holland (sab-sch, 2 11, mission envelopes, 22 43), 31 75; —Perseverance 10. Winnebago—Omro, 7. 70 14

Woman's Executive Committee of Home Missions 9,362 85

Total received from churches \$ 20,048 96

LEGACIES.

Legacy of Miss Clementine Marshman, dec'd, late of Gallon, O., 33 25; Rev. Sam'l Wilson, D. D., late of Streator, Ill., 50; Mrs. Emily M. Tribe, dec'd, late of Saratoga, N. Y., 472 50; O. F. Davis, dec'd, late of Omaha, Neb., add'l, 1,000; Miss Elizabeth Rodgers, dec'd, late of Kingston, O., 100. 1,880 75

MISCELLANEOUS.

Mrs. H. D. Mills, Tunkhannock, Pa., 35; John C. Giffen, Crawford, Neb., 5; S. D. Coleman, Gasper, Ky., 2; East Bloomfield Congregational Church, 80; Friends, Wilkes Barre, Pa., 1,000; Mrs. E. S. Marsh, West Carlisle, Mich., 1; Miss Emily McCarty, Scipio, Utah, 12 50; Mr. Juan G. Quintana, Ranches of Taos, N. M., 1; N. L. Lord, Rochester, Ind., 5; Rev. T. Williston, Ashland, N. Y., 3; Mrs. Rev. J. J. Buck, Glasco, N. Y., 10; H. W. Clark, Otto, Ind., 2; J. G. Junkin, 1; Mrs. E. C. Junkin, 60 cts; Rev. Geo. T. Crisman, D. D., and family, Colo., 25; Mrs. Isabella C. Faries, Minneapolis, 100; Prof. R. P. Wilder, Greenfield, Ill., 5; Friend, Cannonburg, Pa., 1; "C. R.", 6; Friend, 5; "C. Penna.", 14; Miss Ednie C. Jones, San Leandro, Cal., 20; Rev. David Lyon, Sloansville, N. Y., 5; "A friend," 10; Mrs. S. E. Carpenter, 16; Interest on Lyon trust, 250. 1,553 00

Total received for Home Missions, September, 1892 \$ 23,963 71

Total received for Home Missions from April 1, 1892 204,347 51

Amount received during same period last year. 249,580 19

O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR SUSTENTATION, SEPTEMBER, 1892.

COLORADO.—Boulder—Valmont, 1 ct. Pueblo—Pueblo 1st, 30 cts. 0 21

ILLINOIS.—Ottawa—Waterman, 2. Rock River—Aledo sab-sch, Harvest Home off'g, 23 cts. Springfield—Pisgah, 1 29; Rev. W. L. Tarbet and wife, 80 cts. 4 37

IOWA.—Fort Dodge—Fonda, 2. Iowa—Middletown, 10 cts. 2 10

MICHIGAN.—Lansing—Concord 1st, 0 34

NEW JERSEY.—Newark—Newark Calvary, 0 25

WISCONSIN.—Milwaukee—Delafield, 0 44

Total received for Sustentation, September, 1892 7 73

Total received for Sustentation from April 1, 1892 2,154 06

Amount received during same period last year. 945 71

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, SEPTEMBER, 1892.

Albany—Albany State Street, 4 77. *Brooklyn*—Brooklyn Mt. Olivet, 15. *Geneva*—Romulus, 4 25; Gorham, 19 53; Geneva North, 260 45. *Hudson*—Hopewell, 20 50; Good Will, 28 cts; Florida, 28 50; Westtown, 2. *Long Island*—Middle Island, 14 30; Greenport, 10; Betauket, 23. *Lyons*—Wolcott 1st, 7 80. *Nassau*—Melville mite boxes, 7 65. *Niagara*—Carlton, 3; North Tonawanda, 4; Youngstown, 10. *Otsego*—New Berlin, 7 80. *Rochester*—Genesee VII age, 53 14. *St. Lawrence*—Rosie 1st, 11 78; Potsdam

1st, 16. *Steuben*—Cuba, 13 77. *Troy*—Troy Westminster, 1850; Waterford 1st, 39 69.
Total received for New York Synodical Aid Fund, September, 1892.....\$ 681 38
Total received for New York Synodical Aid Fund from April 1, 1892..... 2,678 17
Amount received during same period last year. 4,406 69
O. D. EATON, Treasurer,
Box L, Station D 53 Fifth Avenue, New York.

RECEIPTS FOR HOME MISSIONS, DEBT ACCOUNT, SEPTEMBER, 1892.

IOWA—Des Moines—Leighton, 2 20. *Iowa*—Middleton, 10 30.
8. *KANSAAS*—Solomon—Carlton 4 04; Culver, 5 18. 10 22
MICHIGAN—Detroit—White Lake sub-sch, 11 40; Y. P. C. E., 18; Springfield sub-sch, 4 60. 31 00
MINNESOTA—Mankato—Elk Centre, 5 78; Summit Lake, 8 77; Brewsters Station 5. Worthington Westminster add'l, 1; Blue Earth City, 13; Rosmore, 20. 54 55
MISSOURI—St. Louis—Poplar Bluff, 5 50
NEW MEXICO—Arizona—Flagstaff, 5 00
NEW YORK—Geneva—Romulus, 10 00
OHIO—Cincinnati—Somerset, 4; Cincinnati Bethany Missionary Society, 5 40. *Portsmouth*—Manchester, 7. *Wooster*—Doylestown, 8. 21 40
OREGON—Southern Oregon—Rev. M. A. Williams, 10 00
PENNSYLVANIA—Northumberland—Bloomsburg, 100.

Zacatecas—San Miguel del Mezquital Sons of King Jesus Mission Band, 2. 103 00
WISCONSIN—La Crosse—Greenwood, 1 00
Total received from Churches, 261 97
MISCELLANEOUS.
Mrs. R. S. Marsh, West Carlisle, Mich., 1; From a friend, Baltimore, Md., 10; Mrs. E. C. Junkin, Wyandotte, Ohio, 50 cts. 11 80
Total received for the Home Mission Debt, September, 1892..... 273 47
Total received for the Home Mission Debt, from July 1, 1892..... 1294 41
O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, SEPTEMBER, 1892.

ATLANTIC—Fairfield—Good Will, 2 00
BALTIMORE—Baltimore—Bel Air, 3; Emmittsburg, 20 28. *New Castle*—Dover, 28; New Castle (sub-sch, 5), 243 13; Port Deposit, 13 74; Port Penn, 8 28; Snow Hill Makemie Memorial, add'l, 50 cts. *Washington City*—Falls Church, 12 23. 335 30
CALIFORNIA—Benicia—Big Valley, 3; Santa Rosa, 10; Shiloh, 2. 24 00
CATAWBA—Yadkin—Mocksville 2d, 1 00
COLORADO—Boulder—Valmont, 20 cts. *Pueblo*—Pueblo 1st, 1 85. 2 14
ILLINOIS—Alton—Jerseyville, 25. *Centro*—Abba, 11. *Chicago*—Chicago 8th, 18 28; — Belden Avenue, 5 78; — Gross Park, 3; Evanston 1st, 28 40; New Hope, 17 31; Peotone 1st, 46 57; River Town 1st, 8 50. *Freeport*—Willow Creek, 33 50. *Mattoon*—Ashmore, 7; Grandview, 276; Kansas, 5; Mattoon, 18 20; Paris, 25; Shelbyville 1st, 17. *Ottawa*—Aurora 1st, 10 24; Waltham, 5. *Peoria*—Elmira, 11 80; Peoria 1st, 16 09; — 2d (Elizabeth Griswold, 100), 155 28; Prospect, 7 46; Washington, 4. *Rock River*—Aledo sub-sch and Harvest Home, 2 53; Garden Plain 1st, 14 81; Morrison, 53 51; Newton, 12 50. *Schuyler*—Appanoses, 10; Camp Creek, 6; Carthage 1st, 12 78; Salem German, 5; Warsaw, 1 07. *Springfield*—Pisgah, 1 20. 590 82
INDIANA—Crawfordsville—Waveland, 5. *Indianapolis*—Franklin 1st, 19; Hopewell, 19 11; Indianapolis 12th, 4 14; Southport, 4 15. *Logansport*—La Porte, 38 59; Meadow Lake, 5; Rensselaer, 4. *Muncie*—Muncie 1st, 27 90. *New Albany*—Madison 2d, 10. *Vincennes*—Graysville, 2 90; Sullivan, 16 15; Vincennes, 18 48; Washington, 19. *White Water*—College Corner, 4; Greensburg, 28 17; New C.....
LOW—Vernon 2 40; (Mona Knox 12 10. 11 28; 1st, 11 5 50. 2 Centr 2. 10; St KAN
Walnut Valley, 4. *Highland*—Hiawatha, 4 80. *Neosho*—Cherokee, 3 25; Humboldt, 4 08; McCune, 3; Monmouth, 2 40; Osage 1st, 7 50; Princeton, 6; Richmond, 2; Scammon, 4 50; Weir City, 1 50. *Solomon*—Abilene 1st, 11 38; Ellsworth, 3; Lincoln, 6. 82 09
KENTUCKY—Louisville—Louisville 4th, 6 00
MICHIGAN—Detroit—Northville 1st, 6. *Flint*—Coruna 3; Flint, 27 76. *Kalamazoo*—Richland, 7. *Lansing*—Concord, 3 11; Eckford, 6; Tekonsha, 4 60. *Saginaw*—Grayling, 2. 60 47
MINNESOTA—Duluth—Duluth Lakeside, 15; West Duluth Westminster, 7. *St. Paul*—Minneapolis Bethlehem (sub-

sch, 3 73), 25; — Franklin Avenue and sub-sch, 6 50; St; Paul 1st, 5 45. *Winona*—Claremont, 6; Preston, 3 50; Ripley, 2 50. 75 9.
MISSOURI—Kansas City—Butler 1st, 9; Raymore 1st, 5 07. *Ozark*—Carthage 1st, 28 53. *Palmyra*—Hannibal, 40. *Platte*—Hodge, 5. *St. Louis*—St. Charles 1st, 24; Zion German, 4. 180 69
NEBRASKA—Hastings—Hanover German, 3 20. *Ke arney*—Central City, 14; Fullerton, 6. *Omaha*—Fremont, 17 69; Occola 1st, 5. 46 19
NEW JERSEY—Elizabeth—Cranford (sub-sch, 14), 30; Elizabeth Marshall Street, 24 43; — Westminster, 180 10; Metuchen 1st, 23; Rahway German, 3. *Jersey City*—Garfield 1st, 12; Jersey City 2d, 12 25. *Monmouth*—Jackonville, 3; Manasquan, 25 27; Mount Holly, 34 81; New Gretna, 1; Oceanic 1st, 59; Providence, 4. *Morris and Orange*—Chatham, 72; East Orange Brick, 119 78; New Vernon, 17 04; Rockaway, 25 50. *Newark*—Lyon's Farms, 20; Newark Calvary, 2 44; — Park, 5 42. *New Brunswick*—Lawrenceville, 24; Trenton Prospect Street, 33. *Newton*—Blairtown (sub-sch, 10 73), 100; Newton, 145 53; Oxford 1st, 8. *West Jersey*—Bridgeport 2d, 27 13; — West, 100; Cedarville 1st, 4 40. 1,140 27
NEW YORK—Albany—Albany State Street, 42 96; Jefferson, 6; West Galway, 3. *Binghamton*—McGrawville, 10 18; Nichols 1st, 2 50. *Boston*—Windham, 5 17. *Buffalo*—Buffalo Bethany, 21. *Cayuga*—Port Byron, 10. *Chemung*—Mecklenburgh, 4 30; Watkins, 33 40. *Columbia*—Auram Lead Mines, 1 75; Catskill, 146 64; Durham 1st, 4 30. *Geneva*—Manchester 1st, 11; Romulus, 10. *Hudson*—Chester, 20 25; Florida, 4 50; Good Will, 3 94; Goshen, 46 25; Hamptonburgh, 17; Unionville, 1; West Town, 12. *Long Island*—Amagansett, 13 36; Bridgehampton, 45 60; Southampton, 67 00. *Lyons*—Sodus, 6 12. *Nassau*—Freeport, 22. *New York*—New York Mount Washington, 100. *North River*—Newburgh Calvary, 27 51; Wappinger's Falls, 5. *Otsego*—Gibbertsville, 20; Hobart, 17 72; Springfield, 4 34. *Rochester*—Brookport, 28 04; Victor 1st, 8; Webster, 6 40. *St. Lawrence*—Heuvelton, 2; Platts, 2; Rosie 1st, 3 17; Waddington, 9 30; Watertown Stone Street, 13. *Steuben*—Hornellsville, 15 56; Jasper 1st, 6; Pultney, 4; Woodhull, 5 25. *Syracuse*—Baldwinsville, 26 27; Onondaga, 5 20. *Troy*—Caldwell, 5; Cambridge, 13 51; Chester sub-sch, 3; Johnsonville, 2; Lansingburgh Olivet, 11 56; Troy Second Street, 294 03; — Westminster, 26 28; — Woodside, 72 45; Waterford 1st, 36 75. *Utica*—Knoboro, 10 10; Waterville, 5 73. *Westchester*—Bridgeport, 96 43; Darien, 35 40; Katonah, 55 25; Mahopac Falls, 44 97; South East Centre, 15; White Plains, 53 30. 1,735 17
OHIO—Athens—Amesville, 4 70; Logan 1st, 13. *Bellefontaine*—Bellefontaine 1st, 3 56; Upper Sandusky, 4 30. *Chillicothe*—Hamden, 4 45. *Cincinnati*—Clifton, 7 50. *Columbus*—Westerville, 3. *Dayton*—Bath, 3; Camden, 4; Eaton, 10; New Carlisle, 18; New Paris, 3 23; Osborn, 3; Seven Mile, 4 58; South Charleston, 9. *Lima*—Blanchard, 10; McComb, 8 13. *Mahoning*—Massillon 2d, 60 40;

Poland, 10 25. *Marion*—Chester, 4 60; Iberia, 5. *Maumee*—Defiance, 9 14; Toledo 1st, 53 83; West Bethesda, 10; Weston, 3 26. *Portsmouth*—Eckmansville, 6 85; Hanging Rock, 5; Mount Leigh, 4; Red Oak, 8. *St. Clairsville*—Bridgeport, 6 67; Farmington, 3 23; Scotch Ridge, 4 55; Short Creek, 10. *Steubenville*—Buchanan Chapel, 6; East Liverpool 2d, 1 45; Long's Run, 6 18; Minerva, 5; New Philadelphia, 30; Unionport, 1. *Wooster*—Ashland, 7; Belleville, 4; Doylestown, 6; Lexington, 9; Loudonville, 7 26; Millersburg, 3 60; Orrville, 3 50; Plymouth, 6; Savannah, 9 15; Shelby, 8. *Zanesville*—Coshocton, 44; Madison, 24; Utica, 14; Zanesville 1st, 37 07; 523 68

OREGON.—Portland—Oregon City 1st, 5 00
PENNSYLVANIA.—Allegheny—Allegheny McClure Avenue (sab-sch, 10), 50 51; Providence, 51; Bakerstown, 9; Bellevue, 20 25; Evans City, 5; Glasgow, 1 33; Glenfield, 3 19; Hillsdale, 12; Leesdale, 43 37; Oak Grove, 3 70; Pine Creek, 2d, 4 30; Sewickly, 45 08. *Blairsville*—Beulah, 32 47; Conemaugh, 7 25; Congruity, 5 50; Greensburg Westminister, 35; Jeannette, 9; Ligonier, 23 14; New Alexandria (sab-sch, 6 23), 21 63; Pine Run, 20; Poke Run, 35; Unity, 38. *Butler*—Muddy Creek, 4; Sunbury, 8; Unionville, 4. *Carlisle*—Mechanicsburgh, 6 30; Mercersburgh, 13 18; Monaghan, 17 50; Shippensburg, 23 50; Silver Spring, 13. *Chester*—Avondale, 17 73; Bryn Mawr, 79 71; Dillworthtown, 3; Downingtown Central, 7 40; Forks of Brandywine, 30; Great Valley, 10; Honeybrook, 11 94; Wayne, 49; West Grove, 4. *Clarion*—Brookwayville, 6 75; Johnsonburg, 52 cts; Punxsutawney 1st, 8 32. *Erie*—Bradford 1st, 57 74; Erie Chestnut Street, 13 60; Fairview, 4; Garland, 7; Hadley, 2; Jamestown, 5 21; Mount Pleasant, 3; Oil City 1st, 53 55; Pittsfield, 3 68; Salem, 2; Springfield, 2; Titusville 1st, 57 53. *Huntingdon*—Lost Creek, 9 40; Lower Spruce Creek, 7 50; Mifflintown—Westminister 26 28; Milesburg, 5 64; Mohanannon and Snow Shoe, 3; Mount Pleasant, 3; Penfield, 6; Petersburg, 3 66; Spruce Creek, 41 23; Williamsburg, 23 33; Winterburn, 3. *Kittanning*—Elder's Ridge, 30 37; Rayne, 2 55. *Lackawanna*—Bethany, 3 17; Dummore, 5; Hawley, 3; Nanticoke, 3; Rushville, 4; Stevensville, 3. *Lehigh*—South Bethlehem 1st, 13; Summit Hill and sab-sch, 10 81. *Northumberland*—Bald Eagle and Nittany, 7 23; Beech Creek, 3; Hartleton, 5; Locoming, 14 14; Mifflinburg 1st, 5; Williamsport 1st, 30. *Parkersburg*—Clarksburg, 3; Philadelphia—Philadelphia Mariner's, 4;—South Western, 3 75;—Walnut Street sab-sch, (Elm Avenue, 4 32), 27 77;—Bethesda, 33 23;—Patterson Memorial, 11;—Erfinceton, 166 81. *Philadelphia North*—Carversville, 3 40; Doylestown, 39 27; Macalester Memorial, 4 31; Roxborough, 5. *Pittsburgh*—Cannonsburg 1st, 5 75; Charleroi, 19; Finleyville, 5 25; Forest Grove, (\$4 00 from sab-sch.), 17; Hebron, 9 60; Mansfield 1st, 24 38; Mount Pleasant, 3; Pittsburgh 4th, 47 78;—6th, 45 21;—McCandless Ave., 5;—Shady Side, 37; Raccoon (sab-sch, 5 50), 34 63; Swissvale, 54; Wilkinsburg, 155 55. *Red-*

stone—Dunbar, (sab-sch, 8 50), 25 50; McKeesport 1st, 150; New Providence, 6 30; Round Hill, 13; Scottsdale, 10. *Shenango*—Neshannock, 11 73; Pulaaki, 3; Transfer, 3. *Washington*—Mill Creek, 7 07; Waynesburg, 10; Wheeling 3rd, 47 12. *Wellsboro*—Alleghany, *Westminster*—Middle Octorara, 7 50; New Harmony, 4; Strasburg, 4 20. 2,365 29

SOUTH DAKOTA.—Aberdeen—Ellendale, 5. *Central Dakota*—Madison, 8 11. *Southern Dakota*—Bridgewater, 8. 2,111

TENNESSEE.—Union—Centennial, 1; Hopewell, 3; Knoxville, 4th, 15 20; Liberty, 6; Madisonville, 1; Mt. Tabor, 1; New Providence, 15 17; St. Paul's, 1 60; Shannondale, 8 27. 52 24

WASHINGTON.—Puget Sound—Fairhaven 1st, 9; Seattle 2d, 5. 14 00

WISCONSIN.—Madison—Baraboo, 6 25. *Milwaukee*—Delafield, 1 25; Somers, 7. *Winnebago*—Florence, 20 21; Neenah, 19 33; Shawano, 5; Weyauwega, 2 38. 62 72

From the churches and Sabbath-schools.....\$ 7,598 07

FROM INDIVIDUALS.

Mrs. J. C. Faries, Minneapolis, Minn., 100; "Miss E.," Washington, Pa., 10; "J.," Conneaut, O., 10; Rev. F. A. Shearer, Colfax, Iowa, 5; "Fort Houston, Texas, 25;" Dr. B. O. Williams, Martin's Ferry, O., 5; Mrs. W. S. Opdyke, Alpina, N. J., 25; "Mrs. H. A. Williamson, Watertown, N. Y., thank off," 5; "Miss E. M. E., 20;" Rev. Prof. R. O. Wilder, Greenfield, Ill., 5; Rev. R. C. Townsend, Tipton, Iowa, 5; Rev. R. Taylor, Beverly, N. J., 25; Mrs. Margaret McNab, Tomah, Wis., 25; Rev. Samuel Ward, Emporia, Kas., 5; "C. E. S., N. J., 200;" Anonymous, in Synod of Penna., 100;" Rev. W. L. Tarbet and wife, Pisgah, Ill., 80 cts; "C., Penn., 6." 553 90

INTEREST FROM PERMANENT FUND,
including \$172 from Roger Sherman fund..... 1,695 96

For current fund\$ 10,113 80

PERMANENT FUND.

(Interest only used.)

Donation, from "K., Penna.," 50; Legacy from James Woods (share of sale of lands), Camp Point, Ill., 43 75. 543 75

Total for September, 1892,\$ 10,657 55
Total current fund from April 1, 1892, 60,099 12

WILLIAM W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, SEPTEMBER, 1892.

ATLANTIC.—McClelland—Bowers sab-sch, 1 60. *South Florida*—Bartow, (sab-sch, 15.), 17; Kissimmee sab-sch, 1. 19 50

BALTIMORE.—Baltimore—Baltimore 12th sab-sch, 6 21;—Broadway, 18;—Brown Memorial sab-sch, 15; Bel Air, 5; Frostburg sab-sch, 10; Taneytown, 21 14. *New Castle*—Port Deposit, 5; West Nottingham sab-sch, 16. *Washington City*—Washington Temple Memorial, 5 40. 101 75

COLORADO.—Boulder—Laramie Union, 3; Valmont, 10 cts. *Pueblo*—Mesa, 75; Pueblo, 61 cts. 78 71

ILLINOIS.—Alton—Greenfield sab-sch, 1 61. *Chicago*—Chicago 4th, 254 89;—Belden Avenue ch. and sab-sch, 14 01; Evanston, 8 80; Hyde Park, 37 47; Oak Park church, 90 26;—sab-sch, 34 16. *Freeport*—Belvidere sab-sch, 30; Rockford 1st, 39 30; Winnebago, 10. *Mattoon*—Paris, 10; Shelbyville, 13. *Ottawa*—Waltham, 6; Waterman, sab-sch, 25. *Rock River*—Aledo sab-sch, 3 55. *Schuyler*—Carthage sab-sch, 11 09; Hersman (sab-sch, 7), 16; Wythe, sab-sch, 12 10. *Springfield*—Pisgah, 1 92. 609 09

INDIANA.—Crawfordsville—Beulah, (sab-sch, 5), 7; Dayton, 9; Newcuton, (sab-sch 9), 15. *Indianapolis*—Franklin, 7. *Muncie*—Hartford City sab-sch, 11; Muncie, 10 16; Tipton sab-sch, 3. *New Albany*—Anderson, 27 60; Brownstown sab-sch, 10 13. 99 79

INDIAN TERRITORY.—Cherokee Nation—Park Hill sab-sch, 10. *Chickasaw*—El Reno sab-sch, 16 35; Oklahoma City sab-sch, 5. 31 35

IOWA.—Cedar Rapids—Cedar Rapids 1st, sab-sch, 21 19;—2d, sab-sch, 50; Onalaw sab-sch, 2; Wyoming, 1 81. *Council Bluffs*—Conway, 1; Dubuque—Hopkinton, 5 40; Lime Spring sab-sch, 4 00. *Fort Dodge*—Fonda, (sab-sch, 5), 6; Jefferson, 2 20. *Iowa*—Middletown, 30 cts 97 20

KANSAS.—Emporia—New Salem, 5; Walnut Valley, 3.

Larned—Roxbury sab-sch, 5. *Neosho*—Humbold, 3 10. *Osborne*—Goodland, 1 30. *Solomon*—Bennington sab-sch, 5 20; Topeka—Idana sab-sch, 3 89; Kansas 1st, 15 20. 41 79

KENTUCKY.—Louisville—Louisville 4th, 7. 7 00
MICHIGAN.—Detroit—Detroit 1st, 61 95; Erin, 2; Mount Clemens, 3 62; Saline, sab-sch, 7 75; Ypsilanti, 13 12. *Lansing*—Concord, 1 03; Jackson, 9. *Monroe*—Adrian, 19 90. *Saginaw*—East Saginaw 1st sab-sch, 10; Mariette 1st sab-sch, 6; Midland City, 3 50. 137 87

MINNESOTA.—Duluth—Duluth Lakeside, 6 50. *Red River*—Western sab-sch, 4 18. *St. Paul*—Minneapolis 5th, 8 85. *Winona*—Rochester sab-sch, 16 86. 26 31

MISSOURI.—Kansas City—Brownington sab-sch, 5 69. *Ozark*—Carthage, Westminister sab-sch, 6 70; West Plains sab-sch, 12 15. *Palmyra*—Kirkville, 6 20. *Platte*—Union sab-sch, 2 50. *St. Louis*—St. Louis Carondelet, 5 47. 28 91

NEBRASKA.—Hastings—Bloomington sab-sch, 3; Hanover German, 2. *Nobara*—Winnebago, 7. *Omaha*—Bethlehem, 1. 13 00

NEW JERSEY.—Elizabeth—Elizabeth 1st, 73 96. *Jersey City*—Hoboken 1st sab-sch, 20; Rutherford, 44 42; West Hoboken, 21 43. *Monmouth*—Asbury Park sab-sch, 12 50; Burlington, 41 56. *Morris and Orange*—Boonton (sab-sch, 2) 79; 33 66; East Orange Brick, 39 93; Hillside, 35. *Newark*—Bloomfield 1st, 20; Newark Calvary, 74 cts;—Park, 3 85;—Roseville, 89 42;—South Park, 73 10. *New Brunswick*—Flemington, 38 81; Trenton 1st, 164 91;—2d (sab-sch, 16 60), 53 09. *Newton*—Musconetcong Valley sab-sch, 23. *West Jersey*—Camden 1st, C. E. S., 10 72. 793 10

NEW YORK.—Albany—Albany State Street, 14 32. *Binghamton*—Binghamton 1st, 53 89. *Brooklyn*—Brooklyn

